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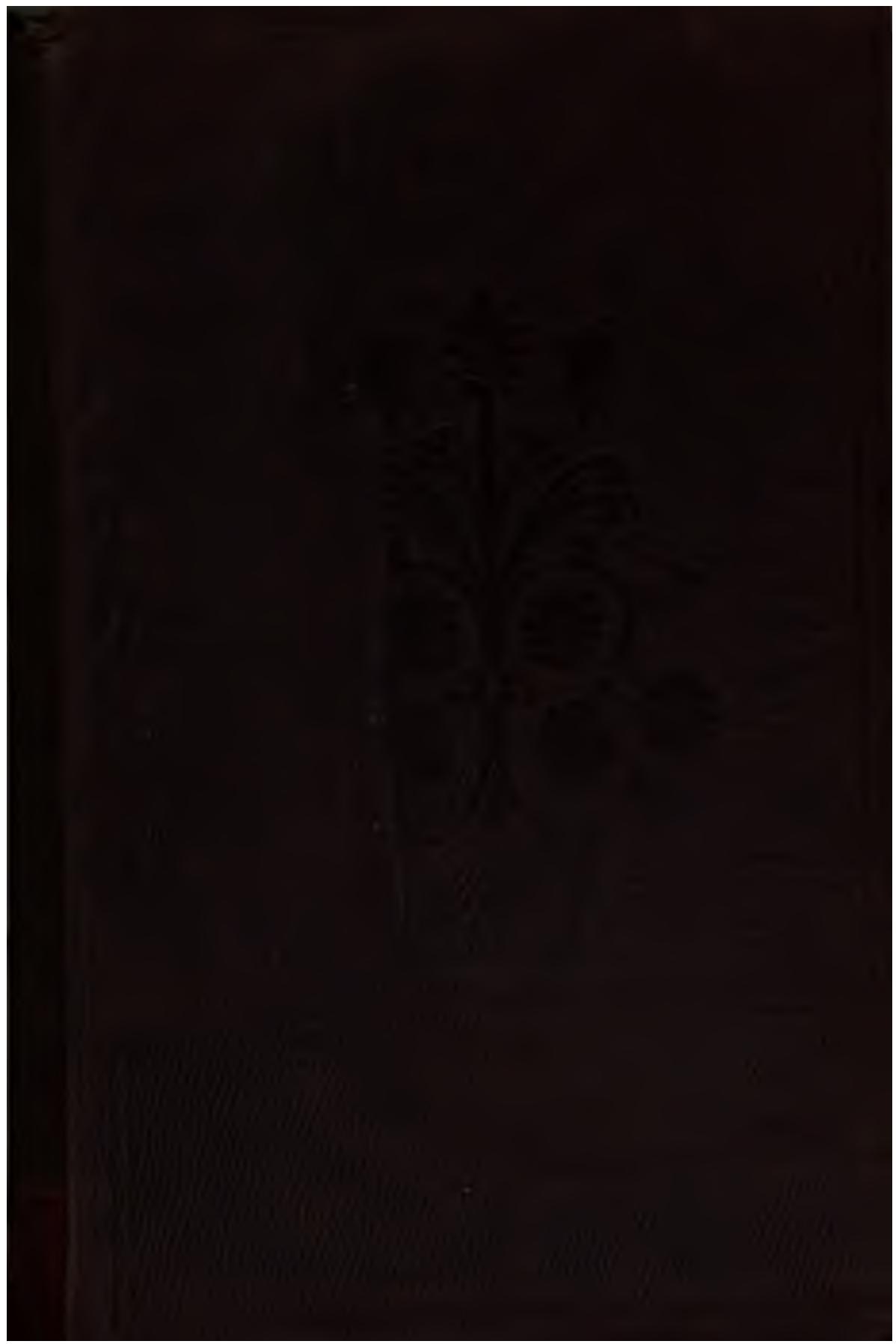
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P A L M O N I :

AN

E S S A Y

ON THE

CHRONOGRAPHICAL AND NUMERICAL SYSTEMS

IN USE AMONG

THE ANCIENT JEWS.

TO WHICH IS ADDED

A N APPENDIX,

CONTAINING

AN EXAMINATION OF THE ASSYRIAN, EGYPTIAN, AND OTHER
ANCIENT CHRONOGRAPHIES,

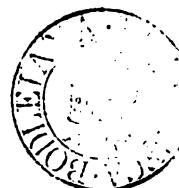
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THE following Essay is the second of two which the Author originally intended to publish. The first contained an inquiry *seriatim* into the authenticity of all the principal numbers of the ancient Jewish Writings. But the second having extended to a length not at all contemplated at the outset, it was deemed inexpedient to incur the risk of so great loss as would be involved in the publication of a large work on a subject in which few persons take any interest. In consequence, the Author determined to withhold the first; and, as some small substitute, to introduce at the end of each Division of the second, a List of the principal numbers. In these Lists, there will doubtless be found numbers, in reference to which the meaning of the Author will not be apparent; but, with regard to the great bulk, it is believed that their cyclical character, or their magnitude, or peculiar coincidences connected with them, or the variations between the different authorities, will sufficiently indicate how far they can be deemed historical or trustworthy.

The Author thinks it necessary to state further in this place, that the Essay and Appendix have been passed through the Press under circumstances unfavourable to their presentation to the reader in so perfect a form as could have been wished. For special reasons,—but into which it is not necessary to enter, an attempt was made to effect the publication of the Work by a certain day. To accomplish this, the first half was placed in the Printers' hands before the other was composed. The consequence was, that, when the Work was found to increase to an extent not at all anticipated, excisions to reduce the size, and also insertions, be-

came necessary. It will be evident that, in a Work of this description, these could be made only with difficulty, and at the cost of imparting a fragmentary character to the whole. Another disadvantage arising from this haste has been, that, the Author's insight into the mystical system not having been so complete at the outset as at the conclusion, he has not put some things in so good a form as he might otherwise, perhaps, have done; and on one or two points of minor importance changes have taken place in his views. On the whole, however, he cannot but wonder that more occasion for correction has not been found than actually exists. The only point worthy of notice is, the ultimate date assigned to these mystical systems. The examination of the Profane Chronographies, and of that of Syncellus in particular, (which was entered upon only after the Essay was printed), has given rise to great doubts, whether these systems were not in vogue down to a much later period than he supposed. If they were, it may become a question, Whether the date and origin of some of the Works which contain them have been rightly assigned. Nevertheless, no great stress can be laid on this point, because it is evident that Syncellus may only have transmitted an Ancient Chronography as he found it.—However, the Author will not detain the reader longer with prefatory remarks, now that he has at least stated the reasons of,—if he may not be allowed to say that he has assigned a sufficient excuse for,—any blemishes that may be discovered in his *essay*.

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ON THE
**CHRONOGRAPHICAL AND NUMERICAL SYSTEMS
IN USE AMONG THE ANCIENT JEWS.**

I. INTRODUCTION.

1. The careful reader of the works of Josephus cannot fail to be struck with the numerous chronological discrepancies, and at the same time with the indications of pains-taking and systematic arrangement discernible in every part. Not many pages of the Antiquities are turned over without some note of the lapse of time being met with. We find also on arriving at every important epoch, such as the Exodus, the building of the Temple, the destructions of the Temple and of Jerusalem, the returns from captivity, &c., that the Historian is careful to state the time that intervened between each, and sometimes with so much precision as to descend to the mention of odd days, even in periods of thousands of years. He thus supplies the most valuable checks upon his details. But upon applying these, we find that there is scarcely one general statement that is not contradicted by another or by others, and that there are very few out of all his many details which may not be proved to be inconsistent with some other statement.

2. Now this writer constantly professes to have, and unquestionably he had the most perfect acquaintance with his subject. He repeatedly assures us of his determination to adhere strictly to the sacred books of the Jews and to original documents, and these he sometimes follows almost verbatim. He continually appeals also to the writings of

heathen historians for confirmation. How, then, can his remarkable, and almost innumerable discrepancies be accounted for? This is a question which immediately presents itself; and it excites our unbounded astonishment that to this question no satisfactory nor even plausible answer has ever been given. The usual conjectures and imputations have of course been made, and learned and enquiring men in all ages have rested satisfied with them without taking the trouble to consider whether they were probable or even possible. Ignorance and carelessness on the part of Josephus and of his transcribers have been the chief, because they appeared to be almost the only causes that could be assigned; and they have been plentifully alleged after the manner of which we have an example in Fabricius.* A consideration of the real extent of the incongruities might have sufficed, one would have thought, to have shewn that the number, amount, and universal prevalence of the discrepancies, together with the indications of system and design rather than of ignorance or accident, utterly precluded these solutions. So at least it seemed to us, and we accordingly proceeded to seek after some better mode of accounting for the phenomena; and on collation of some of the numbers, we were soon led to suspect that the numbers had reference to some mystical system or systems of Chronology, and were introduced rather with a view to the production of predetermined periods than to the exhibition of the actual duration of time. We proceeded with the investigation on the principle of assuming the correctness of every number, however inconsistent it might be with other statements; and not only so, but we also assumed the genuineness of all the Various Readings, considering that these are too many and of

* "In libris ipsis Josephi passim tempora supputantur, et numeri annorum traduntur; sed ita fere, ut nec inter se satis, nec cum Graeca LXX Interpretum versione, nec cum externis scriptoribus convenient, ut pluribus exemplis nuper admodum ostendit Petrus Brune Danus in Chronologia Josephi examine, editio Hafniae A. 1701-4, et Fridericus Spanhemius in Chronologiam sacrā, Part 2. c 3. T 1. Opp. p 151 sq. Non dubium est in multis depravatos codicibus esse in culpa, ut In Vossi, Guil. Bonjourio aliquique observatum; in nonnullis forde Josephi quoque negligentiam" (J. A. Fabricii. Biblio. Graecæ Lib. 6, cap. 6, de Flav: Jos:) Errors no doubt will have crept in, and on our hypothesis there would be a peculiar liability to corruption from the attempts at reconciliation and emendation which would be subsequently made. Hence we can never be quite certain with regard to any numbers, and hence also a fruitful source of error may have entered, sufficient to render abortive all efforts for the perfect unravelling of the theory of the numbers. As however we cannot distinguish between original and emended readings we have no choice but to assume all to be genuine.

too systematic a character to have originated from the errors of the Author or his transcribers, and hence concluding that they have been introduced to serve some ulterior purposes of computation. The result was such as to convince us, more and more at every step we took, of the validity of our hypothesis.

3. Having thus obtained, as we conceived, a clue to the true theory of the Hebrew Chronologies, we determined to test its applicability to the other writings proceeding from the same people; and which also, as is well known, abound with numerical and chronological difficulties and incongruities;—we mean, the Hebrew, the Samaritan (Pentateuch), and LXX. recensions of the Scriptures. The result has shown that the same system pervades them.

4. The clue thus obtained has led us to the true solution of the numerical and chronological questions, which, we believe we may say, have remained unsolved during fifteen centuries. In particular, it will enable us to set at rest for ever, as we conceive, the controversy between the advocates of the short and the long—the Hebrew and the Septuagint Chronologies; and this it will accomplish in a way which will, we think, leave no room for doubt on the minds of any unprejudiced persons.

5. But when we say that the learned have failed during fifteen or sixteen centuries to perceive the true character of the Hebrew Chronological and numerical systems we would be understood to speak with limitations to a certain extent. The preference given in the Jewish writings to some few numbers, which have been designated “sacred numbers,” and the tendency to adopt round numbers, and to make coincidences, has always been matter of observation. The frequent introduction, too, of numbers extravagantly large has attracted attention, and various methods (see Calmet's Dict., v. 4, p. 469, sqq. : Ed. : 1838) have been proposed for their systematic reduction. Several recent writers also (to whom reference will be made in due course) have pointed out the cyclical and artificial character of many numbers; but their opinions have only been advanced as conjectures, and their investigations, so far as we are aware, have not extended beyond isolated instances. They have not assumed a systematic form, nor do they afford more than a glimpse into the complete and curious mystical system which it will be our business to unveil. We must state, however, that we have not the means of knowing what has been done in this way of late years by German

heathen historians for confirmable, and almost innumerable? This is a question which it excites our unbound question no satisfactory nor been given. The usual excuse of course been made, and all ages have rested satisfied trouble to consider whether possible. Ignorance and care and of his transcribers have appeared to be almost the only cause, and they have been plentiful which we have an example of the real extent of the ignorance one would have thought, the amount, and universal! together with the indications than of ignorance or accidents. So at least it seemed to seek after some phenomena; and on collecting were soon led to suspect some mystical system or introduced rather with a determined periods than duration of time. We apply the principle of assuming however inconsistent it may not only so, but we also Various Readings, consi

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and is fitted to Gentile * philosophical notions. In Wars (bk. vii., ch. 1) Josephus makes the *seven* branches of the Temple candlestick, with
lamps, an emblem of the *seven days of creation and rest*, which are
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He says (Ant. I., i. 2,) "that Moses, after the 7th day (of Creation) was over, begins to speak *philosophically*;" and in his Proem. 4, "All these things have here a reference to the nature of the universe; while our legislator speaks some things wisely but *enigmatically*, and others in *plain allegory*, but still explains such things as required a direct explication plainly enough. However, those that have a mind to know the reasons of everything, may find a very curious philosophical theory, which I now indeed shall waive the explication of. If God afford me time for it, I will set about writing it, after I have finished the present work. (Could Josephus mean that Moses' account of the seven days' work was to be taken as a *curious allegory*?). Perhaps our investigations may throw some light upon this esoteric and curious philosophical theory." We trust however that the same judgments will not come to us as befell Theopompos and Theodeetes for "indulging too great a curiosity about matters and publishing them among common men." See *Antiq.* XII., ii., 14.

writers, neither have we the opportunity of access to more than two or three of the most approved English works on Chronology, and to some other publications, to which we shall acknowledge our obligations. And hence, on some points, we may be unwittingly treading in the footsteps of others. Still, from no inconsiderable acquaintance with works likely to contain what is known on the subject, we may safely assert that this "mystery of mysteries," has never been unveiled *as a whole*, or in some of its *most important features* in the way that it will be in the following pages. We suppose that it has never been shown that all the Hebrew Chronographies, if not *all their preferential numbers* have a mystical character, founded more or less on an astronomical basis, or connected with cyclical computations—that the whole series of chronological numbers has been disposed with the view to the formation of the greatest possible number of systems of this description, or of curious combinations of numbers and coincidences of events at stated intervals, or of round or compound numbers, or multiples of sacred numbers—and that in order to effect this, a singular system of intercalation has been adopted, which is indicated in a very peculiar manner. These points will be more or less elucidated in the following pages. But before proceeding to a review of the chronological periods, we will take leave to quote one passage from the Antiquities, on account of the clear indication it affords of a disposition in the Jewish mind to attach a mystical signification to everything with a special reference to the heavenly bodies.

6. Josephus's Exposition of the Tabernacle, &c. (Whiston's Josephus, III., vii., 7. Compare vi., 4.):—"Now here one may wonder at the ill-will which men bear to us, and which they profess to be on account of our despising that Deity which they pretend to honour; for if any one do but consider the fabric of the tabernacle, and take a view of the garments of the High Priest, and of those vessels which we make use of in our sacred ministration, he will find that our legislator was a divine man, and that we are unjustly reproached by others; for if any do without prejudice, and with judgment look upon these things, he will find *they were every one made in imitation and representation of the universe*. When Moses distinguished the tabernacle* into three parts, and allowed *two* of them to the priests as a place accessible and common, he denoted the land and the sea, these being of general access to all, but he set apart the *third* division for

* Whiston's Note.—"This explication of the mystical meaning of the Jewish Tabernacle and its vessels, with the garments of the High Priest, is taken out

God, because Heaven is inaccessible to men. And when he ordered *twelve* loaves to be set on the table, he denoted the year, as distinguished into so many months. By branching out the candlestick into *seventy* parts, he secretly intimated the "Decani," or seventy divisions of the planets; and as to the 7 lamps upon the candlesticks, they referred to the course of the planets of which that is the number. The veils, too, which were composed of *four* things, they declared the four elements; for the plain linen was proper to signify the earth, because the flax grows out of the earth; the purple signified the sea, because that colour is dyed by the blood of a sea shellfish; the blue is fit to signify the air; and the scarlet will naturally be an indication of fire. Now the vestment of the High Priest being made of linen signified the earth, the blue denoted the sky, being like lightning in its pomegranates, and in the noise of the bells resembling thunder. And for the ephod, it showed that God had made the universe of four (elements); and as for the gold interwoven, I suppose it related to the splendour with which all things are enlightened. He also appointed the breastplate to be placed in the middle of the ephod, to resemble the earth, for that has the very middle place of the world; and the girdle which encompassed the High Priest round, signified the ocean, for that goes round about, and includes the universe. Each of the sardonyxes declares to us the sun and moon—those I mean that were in the nature of buttons on the High Priest's shoulders; and for the *twelve* stones, whether we understand by them the months, or whether we understand the like number of the signs of that circle which by the Greeks is called the "zodiac," we shall not be mistaken in their meaning; and for the mitre, which was of a blue colour, it seems to me to mean Heaven—for how otherwise could it have the name of God inscribed upon it? That it was also illustrated with a crown, and that of gold also, is because of that splendour with which God is pleased."

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ASTRONOMICAL PERIODS MADE USE OF.

7. It will be convenient here to furnish a list of the chief astronomical divisions of time which are or have been made use of; many of these, and we can scarcely say with certainty how many, will be found to have been introduced into the computations.

MONTHS.

- 1.) The mean solar month, consisting of 30d. 10h. 29m.
5s. or 1-12th of 365d. 5h. 49m.
- (2.) The periodical lunar month of 27d. 7h. 43m. 7s.
- (3.) The mean synodical lunar month of 29d. 12h. 44m.
3s. 11".
- (4.) The illuminative month, usually consisting of 28 days.
- (5.) The civil lunar month consists alternately of 29 and 30 days.
- (6.) The civil solar month, alternately 30 and 31 days, excepting 1 month in 12 of 28 days, or 29 in Bissextile.
- (7.) The Egyptian month of 30 days, with 5 added at the end of each year.
- (8.) The Persian as the Egyptian, excepting that 6 days were added in the intercalary years.

8. Of the above it is most probable that only Nos. 4, 5, 6, and 7, if all of these, have entered into these computations. Nos. 4 and 7 have unquestionably been those commonly used; and perhaps it is not saying too much to assert that they have formed the basis of the system; for by division of these the units of the several mystical scales seem to have been obtained. One-fourth of 28 is 7, the perfect week, and the most sacred of all sacred numbers, —that which is commonly significative of perfection. One-eighth of 28 is $3\frac{1}{2}$,—the prophetic “half-week” of Daniel, and the period of fatality. One-fifth of 30 days gives the hexæmeron cycle, or labour-day week of 6 days,—the period of Creation, and the unit of the scale in which the pre-eminently mystical numbers, 12, 60, 72, 600, occur. One-third is ten, the foundation of the decimal scale,—a scale to which Josephus, in several places, attaches great importance. One-tenth is three,—a number which will hereafter be shewn to be interchangeable with the above $3\frac{1}{2}$, or at least to have been used to designate the same prophetic half-week. It seems to have denoted peculiar

sanctity. Thus, the 3rd heavens is the abode of God; and the 3rd division of the Temple is the holiest of all. The Jews had 3 great festivals. Prayer should be made 3 times a-day. And in many instances this number has a significant preference given to it.

9. Josephus draws a distinction between months, in some places speaking merely of "the month," and in others of "the lunar month," $\mu\acute{\iota}\nu\eta$ κατὰ σελήνην. The latter phrase he seems to apply to the month of 30 days; but whether in contradistinction to the alternate months of 29 days, or to the month of 28 days, may admit of doubt. However that may be, his manner of speaking appears to indicate two modes of computing by months.

CYCLES OF MONTHS.

10. In the sequel reasons will be adduced for supposing that a year or cycle of 14 months has been made use of. This has doubtless been adopted for the purpose of effecting an equation between computations made according to the two kinds of months—the 28-day and the 30-day; that is (if we may so designate them), between perfect or sacred months of four 7-day weeks each, and labour or profane months of five 6-day weeks each. For 30d. \times 14m. = 420d. And 28d. \times 14m. = 392d. + 28l. = 420d.; or, to express the same at length, in every fourteen months the addition of an extra month to the sacred series produces equality with the same number of months of the profane series. So also, there was a Cycle of 7 months: 7m. of 30d. being = 30w. of 7d. each, = 210 days.

11. It will be seen that no large number is of more frequent occurrence than the above 420, in periods both of days and of years; and in the above equation we may see one reason why it is so. Another is that it contains 70 six times and 60 seven times. But what the mention of it now suggests to us to direct attention to is, that **EVERY CYCLICAL PERIOD OF DAYS HAS ITS CORRESPONDING PERIOD IN YEARS**, and *vice versa*. So that whenever one is found in either denomination it may be assumed in the other. The fact is, that it is to the number itself that importance is attached on account of its mystical character or capability of mystical combination, irrespective of its application either to any measure of time or to anything else. Thus, corresponding to the 6 days of labour and 1 of rest, there was the 6

years of tillage and servitude and the 7th of rest and release. So also there would be a 6-year Cycle. For 6 years of 365 days = 73 months of 30 days.

MONTHS OF YEARS.

12. Mr. Stuart Poole, who appears to have made important chronological discoveries from the sculptured ceiling of the Temple at Thebes, called the Memnonium (see *Literary Gazette* 1849), states that the Egyptians (and hence, we may infer, the Jews) used a Cycle of 30 years, and also one of 15 years. He says: "The Great Panegyrical Month appears to be the twelfth part of a period of 360 tropical years, which, with an intercalation of 5 years, corresponding to the 5 epagomenæ of the vague year, composed the Great Panegyrical Year of 365 tropical years, or the fourth part of a Cycle of the same kind and length as the Sothic! The Cycle of the Sun (= 28 years,) is another example of a month of years."

DOUBLE MONTHS OF DAYS AND YEARS.

13. The Egyptians used a period of 60 years (designated by Mr. Poole the Great Panegyrical double month, and the Asha Period); and also a double month of 60 days. This may be gathered from Herodotus, who says that the crocodile's eggs are 60 in number, that they are 60 days in being hatched, and that the crocodile lives as long as 60 years; and that this number is of great importance to those who study astronomy. Jamblichus also states the number of the crocodile to be 60, and 60 to be a solar period.

14. We may take occasion to notice here, by the way, that there is probably a mystery hidden under these statements. If we take the last, and multiply 60×60 , we obtain ten Cycles of the same number of units as the old Egyptian year contained. If we take the first, $- 60 \times 60 \times 60 = 216,000$, or 1,000 of those Cycles (being $6 \times 6 \times 6$), which are among the most common in the computations. This conjecture may seem to receive some confirmation from the following equation. $216 \times 20 = 4320 = 360 \times 12$. So that it might be said 20y. of 216d. = 12y. of 360d.

YEARS, PERIODS, OR CYCLES.

15. The term year (*anavros*) was used by the ancient Jewish chronologers in the same comprehensive sense as our word

"Period." In the Penny Cyclopaedia it is stated that "Periods may be divided into natural and artificial; the former immediately suggested by some recurrence of astronomical phenomena; the latter arbitrarily chosen." And so we find that Josephus, besides applying the term "year" to natural periods, uses it also to denote artificial periods, e. g. 600 years; $\delta\mu\gamma\alpha\sigma\ \acute{\epsilon}\eta\nu\rho\sigma$ (Ant. I. iii. 9) and 432 days (Ant. X. xi. 7). These two kinds of periods have been so mixed together, that it were as vain as useless to attempt to preserve a distinction between them in our investigations. In this place we shall limit ourselves to the enumeration of those of chief importance, and of those, the use of which having been tested or ascertained in the following pages, some preliminary notice of them seems called for.

1. YEARS OF YEARS.

16. (1.) The tropical or natural year, consisting of 365 days, 5 hours, 48 minutes, 49 seconds.
- (2.) The Julian year, consisting of $365\frac{1}{4}$ days [in use among the Egyptians, according to Diodorus Siculus (1. 50)].
- (3.) The vague Egyptian year, consisting of 365 days = 52 weeks + 1 day, or $360 + 5$ days (Herodotus II. 4).
- (4.) The 52-week year, consisting of 364 days = 52 weeks.
- (5.) The old Egyptian year, consisting of 360 days, i.e. 12 months of 30 days, or 6 double months of 60 days.
- (6.) The mean embolismic or intercalary lunar year, consisting of 384 days = 13 lunar civil months.
- (7.) The occasional Jewish lunar year, intercalary with the 365-day year, consisting of 355 days.
- (8.) The common Jewish lunar year, intercalary with the 364-day year, 354 days, = $29\frac{1}{4}$ days \times 12 months, and consisting of months alternately of 29 days and 30 days.
- (9.) The lunar astronomical year, 354 days, 8 hours, 48 minutes, 38 seconds, or $354\frac{1}{2}$ days.
- (10.) The imperfect lunar year, containing 12 months of 29 days, = 348 days.
- (11.) The periodical lunar year of 328 days, i.e., (in round numbers) of 27 days, 7 hours, 43 minutes, 7 seconds, \times 12 months.
- (12.) The Romulian of 304 days, had 10 months, and 38 weeks of eight days each.
- (13.) Lunar year of 308 days, i. e. of 11 months of 4 weeks each, or 44 weeks.
- (14.) Year of 311 days.

(15.) Labour-day year of 312 days, or 52 weeks of 6 days each.
 (16.) Year of 330 days, or 11 months of 30 days, or 47 weeks + 1 day.
 (17.) The sacred year of 336 days, or 12 months of 28 days, or $7 \times 12 \times 4$ days.
 (18.) The lunar year of 356 days or $29\frac{1}{2}$ days \times 12 months Dr. Nolan considers that the Egyptians had a month of 29 d. 15 h., according to which they made 9000 lunations = 730 years, or half a Sothiac Cycle. He supposes that the excess of 3 hours in each lunation was "a sum which the Egyptians were probably unable to appreciate." Confirmations of this view will appear in the use which has been made of this number in the computations.

17. Several of the above years, it has been stated, have been introduced from indications of their having been used in the computations. These will become apparent as we proceed. At present, we will only give the two following examples. (1.)—2177 years is the duration assigned by Josephus to the interval between Melchizedec and the second destruction of Jerusalem. Assume, on the ground of what has been said and will be evidenced hereafter, a corresponding period of days. Then $2177d. = 7y. \text{ of } 311d.$ and $7y. \text{ of } 308d. + 21d. = 2177d.$ Again, $2177d. + 7d. = 2184 = 7y. \times 312d. = 6y. \times 52w. \text{ or } 364d.$ Further, $2184d. + 6d. = 2190d. = 365d. \times 6y.$ Additional confirmation of these years of 308, 311, and 312 days will be obtained, when we come to analyze the ages of the first 19 Patriarchs. (2.) The following is a Cycle of intercalary equation (similar to the Sothiac) between the Romulian and vague Egyptian years: 6y. of 304d. + 1d. = 1825d. = 5y. of 365d.

2. YEARS OF YEARS.

18. Of "*Years of natural years*" there will be found repeatedly occurring 365y., 364y., 360y., and perhaps others.

3. OTHER CYCLES.

19. Out of *other Cycles* the following may be selected for notice in this place.

(1.) The Cycle of induction was 15 years.
 (2.) The Cycle of revolution of the moon's node 18.6yrs. The Saros was a Chaldaean period of 223 lunations = 18 years and 10 or 11 days.

(3.) The Cycle of the moon of 19 years.

(4.) 25 Egyptian years = 309 lunations.

(5.) A Cycle of 146 years = 1-10th of a Sothic Cycle. Such a Cycle, it is stated by the writer above-mentioned, was in use in Egypt, and called "the Capital year," or "Chief year of Panegyries." There was also used

(6.) A Cycle of 1500 years, which he calls the Rok-h Cycle.

(7.) And corresponding to the Sothic Cycle of 1461 days, but beginning at a different time, he asserts that

(8.) The Phoenix Cycle contained 4 great Panegyrical years, each of 365 Julian years. But "de numero annorum varia traduntur, maxime vulgatum quingentorum spatum." (Tacitus: Annals VI. 28). 500 years (Herod ii. 73). 560 (Pliny: H. N. x. 2). "It should be observed that 1508 real years is nearer to the time in which a year of 365 days would have its beginning in all the seasons successively, and recommence the same process." Hence it has been much disputed whether the Egyptians could have really gone through a whole Sothic Cycle, it being thought impossible that they could have done so without discovering how erroneous it was. Perhaps in the sequel we may be able to set this question at rest by shewing reason to think that the true period of recurrence was not unknown, at least within a year, in the earliest times.

(9.) The Julian Period is the Cycle of the Moon (19y.) \times Cycle of Sun (28y.) \times Cycle of Indiction (15y.) = 7980y.

(10.) The Sothic Cycle \times Cycle of Apis is 86525y.

(11.) The Paschal Cycle is 19y. \times 28y. = 532y.

(12.) The revolution of the earth's perihelion = 21,000y.

(13.) The revolution of the equinoxes = 26,000y.

20. Some of the above periods do not of course enter into the Jewish computations; but as there may be occasion to refer to them, we have thought it expedient to include them in this list.

FORMATION OF THE PERIODS.

21. So far as we have been able to ascertain, there appear to have been three modes of formation of the Perioda. 1st. On certain scales, as the sexenary, the septenary, the decenary. 2ndly. On an astronomical basis. 3rdly. On the principle of intercalation, and for the purpose of equili-

compelled to take whatever has come to our hands that has the verisimilitude ; and probably among it much that may not be genuine. But the opposite view requires that *nothing* should be genuine,—that not a single coincidence or combination should have been framed or contemplated by the original authors or the redactors from whom we have received their writings. Admit that a single series or system, or we might say, one Cycle or coincidence has been contrived (say) by the ancient editors, and the principle, and with it all that we contend for that is of any great importance, is conceded. If by corruption of figures any numbers have been changed, in order to place events in an arbitrarily devised series, or to bring them into accordance with a mystical system, the historical character so far has been destroyed ; the artificial element is introduced. If it *must* be admitted that this has been done in any *one* case, it *may* have been, and there can be no difficulty then in allowing, nor any reason why it should not be allowed, that it has been in *any other* cases, or *to the extent we have supposed*. We have said thus much to remove the strong prejudice which will exist against our theory in many minds, and close them against a candid consideration of it. If such will consider that, if they are constrained to admit (as they assuredly will be) that artifice and contrivance are proved in *any* instance, they grant the principle, and the rest is only matter of detail, they will doubtless be prepared to view the whole more dispassionately. The prejudice adverted to rests upon an apprehension,—which we in the highest degree respect, and should indeed be sorry to do anything to weaken,—the apprehension lest the Divine authority of the Scriptures should be shaken. But this fear is wholly groundless. The only tendency of our theory is to place that authority on a surer basis by helping to extend more sound, Scriptural, and, we may add, safe views of the inspiration of the Scriptures than generally prevail. By leading men to make a distinction between the essential and accidental,—between vital truths of Religion and comparatively insignificant questions of Chronology and numbers,—it may be doing good service to the cause of Christianity. But we will not detain the reader longer on this point now, since we propose to advert to it again before we conclude, at such length as our space may allow.

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II. DIVISIONS AND SUBDIVISIONS.

1. PERIOD A.—FROM THE CREATION TO THE CALL.

(1.) 24. The first great event in the Scripture history is the Deluge. Hence it may be expected that this would have been selected for the terminus of our first principal division; more especially as the historian whom we profess to take as our guide makes it a grand epoch in his chronometrical lines. And this, indeed, was the view we took at the first; but it soon became evident that the period between the Creation and the Deluge, and that between the Deluge and the Call are so intimately connected that they could not be treated apart; and that both are so widely distinguished from the subsequent periods as to require to be discussed separately from them. A glance at our Table No. 1 will make this apparent. Nevertheless, it must be observed that, in some respects, the last-mentioned has even a closer connection with the Period which follows than with that which precedes it; since the two form a pair of periods of equal lengths, and are even on one computation amalgamated into a single period. Under this complexity it seemed the most convenient plan to make the interval between the Creation and the Call our first main division, and to subdivide it at the Deluge.

25. For the particulars the reader is referred to the accompanying Table.

(2) REMARKS ON TABLE No. 1.—[1]. DIVISION No. 1. THE ANTE-PROCREATION OR CHRONOLOGICAL AGES.

26. *The Genealogical tables* contained in Genesis (chapters vi. and xi.) furnish us with the chronology from Adam to Abram. In order to a clear understanding of the complicated system exhibited in this period, it seems desirable to have the whole before us in one view. It is accordingly pre-

sented in a tabular form; and frequent reference will be necessary to columns 4 to 16 of Table No. 1. The other divisions (Nos. 2 and 3) of the Tables are presented here for the sake of completeness and convenience; but they may be dismissed from view at present; they will be adverted to afterwards. In columns 7, 10, 13, and 16, are given the extant texts (which govern the chronology) of the Hebrew, of the Septuagint, and of the Samaritan Pentateuch, together with the statements of Josephus. The latter are entitled to be regarded in the light of another version, of authority not inferior to the LXX. All the various readings are also given. It will be observed that the Hebrew is wholly free from these; and the same may be said, with one exception, of the Samaritan. But they abound in Josephus. The cause of this has been in part adverted to, and will be shewn more fully in the sequel.

27. We have chosen to consider the recensions in *the order* in which they are placed in this Table, on account of the length of the periods which they severally embrace. The Samaritan Pentateuch will go with us only to the death of Moses, B.C. 1451.* The Hebrew and LXX. will accompany us to the first destruction of Jerusalem and its Temple by the Babylonians, affording also some subsequent notices of the restorations of the Jews down to the reformation by Nehemiah, B.C. 420. Josephus alone will furnish us with the complete Chronology to the second and final destruction of the Holy City and Temple by the Romans, A.D. 70, and to the subjugation of Judæa, A.D. 72. We have had, moreover, a special reason in the instance of the present period for adopting the order we have; namely, to give priority according to the simplicity of the texts. Our meaning is this:—the Samaritan of the first division of this Table is perfectly simple; that is, it has none of what we call periodic additions, and only one intercalary addition. It therefore presents to us or is identical with the supposed original or basis of this part of the computation. Its second division, however, has additions of both kinds. The Hebrew reverses this; its first division has both periodic and intercalary additions, while its second has neither; yet, on the whole, it has the smallest number of additions. The LXX. and Josephus have both kinds of complementary numbers in both divisions; in fact,

* The common computation is generally adopted whenever in these pages reference is made to the date B.C. or A.M. But in some few instances Scott's, Clinton's, or Newman's is introduced.

they add a century to the ages at procreation* of every one of the Patriarchs, excepting the last of each decad.

28. The wide differences existing between the several recensions in the ages which they attribute to the Patriarchs at the birth of their sons, and consequently the large discrepancies in the intervals of time said to have elapsed between the Creation and the Deluge, and the Deluge and the birth or the call of Abram, are known to every student. Laying aside all attempts to reconcile these, as though they were of an historical character, or to determine whether any one, and which, is entitled to be so regarded, we assume, for the present, and for the convenience of argument, that they are of an artificial and mystical character. Proceeding on this assumption, our *Table* is constructed on the principle of taking the lowest numbers found in any one of the recensions, and assuming them to have formed the basis or original of the chronological computation. The centuries of the discarded numbers are then added together by themselves, and the remainders by themselves. The results, it will be seen, establish the validity of the assumption; and we shall presently proceed to exhibit these by considering each recension in its order. But we must premise that the received text is invariably adhered to in the first instance. Where various readings occur we may be able, in some instances, to find a use for them, and in some we may not. When the former is the case we may infer that they were original readings; when the latter, either that they are corruptions or that their use remains to be discovered.

EXPOSITION OF ONE PART OF THEORY.

29. Before, however, proceeding to speak of the recensions separately, it will be proper to offer some *remarks in exposition* of our theory, so far at least as will be necessary for the understanding of that portion of the Table which we are now considering.

30. We have been led to suppose that it has been a part of the system followed in these Chronographies to effect at certain epochs conversions of solar into lunar years, or generally of one kind of year into another; the numbers given in the text representing the latter, while the centuries contained in these

* The term "begat" is evidently used in Genesis v. and xi. in a loose sense as synonymous with "birth." In conformity with this precedent, when we use the terms "procreation" or "procreative," it will be in the same signification.

numbers represent the former. These computations have been made throughout the whole of the Chronology, as the first Table in the "Complete Systems" will serve to shew; but they are most clearly discoverable in our first Period. They have been effected by two methods—by variations in the authorities and their texts, and by the adoption of various years or periods of different lengths. The variations in the authorities appear to be of two kinds. First, single centuries or larger numbers have been introduced to make periods of solar years. These we have called "centenary or periodic additions." Secondly, certain smaller numbers have been used to form the "complement" or number required to supply the excess in number of the shorter years over the longer; for example, 2000 solar years of 364 days nearly = 2056 lunar years of 354 days, where 56 is the complementary quantity. These we have termed "intercalations," though the term is not restricted exclusively to lunar-year additions. The various readings form another but different kind of variations.

31. The *proof* of this hypothesis arises from the results, which will appear in due course. In this place, we may conveniently mention one or two other and general indications of validity.

32. It is a confirmation of the doctrine of centenary additions, that Josephus (*Ant.* I. vi. 5) while he prefixes the single centuries to his several items, omits them in his sum-total.

33. An attestation to a certain extent, and applicable to all the recensions, is the proof that is afforded of the systematic alterations that have been made in the numbers by the adjustments between the ages at procreation and the remainders of years of life. Wherever a difference exists between any of the authorities in respect of the former, whether it consists of centuries or of centuries + tens and units, it is balanced by a corresponding difference in the latter, so as to leave the total ages the same in all the authorities. Hence it becomes evident that the total years of life were regarded as an invariable quantity; and the reason of this (as we expect to be able to shew hereafter) was, that they also were determined by astronomical computations, and so put together that the sum of ages in each division of the table should contain certain Cycles.

34. We have spoken of the total ages as agreeing in all the recensions; but this is to be understood only of the first genealogical series. The years of life in the second series are

given in the Samaritan only. These, and those of the other recensions, (which are obtained by addition of the procreation ages and the remainders of life, and have on this account been distinguished in the Table by insertion within brackets), do not agree in many instances; they differ both in centuries and other numbers, all of which, however, are of an amount indicating design, and excluding accident. The Hebrew differs from the Samaritan only by the addition of 60 to the fifth and tenth names, the latter being a doubtful reading; but the Septuagint differs from it in all but the first and fifth.

Differences in total ages between the LXX. and Samaritan.

			Brought forward	514	
No.	...	0	No.	...	100
2	...	27	7	...	100
3	...	460	8	...	100
4	...	27	9	...	156
5	...	0	10	...	60
<hr/>			<hr/>		
514*			1030*		

Nor, indeed, is our assertion true without exceptions in reference to the first series. All the recensions agree in the years of life of the first five, the seventh, and the tenth names; but they differ as to the other three, Jared, Methuselah, and Lamech. These exceptions, however, only serve to prove the rule, and to establish our theory of intercalation and contrivance in the most complete and satisfactory manner, inasmuch as they occur only in the places and to the exact extent that the exigencies of the systems required. The durations of life in these instances are made longer or shorter according as the date fixed upon for the Deluge in the different recensions allowed and the commutations required. Thus, Jared's age at death is 847 years in the Samaritan, but 962 in all the other authorities.

Our 7th column added to No. 5 (inclusive) gives,
 From Adam to Jared's birth 460 years.
 From Jared's birth to his procreation 62 } 847
 Jared lived after procreation 785 }

Jared died in the year of the world 1307

* Note that $514 = \frac{1028}{2}$. $1028 = 600 + 428$. $1030 = 600 + 430$.

So that the Samaritan subtracts from the number of years assigned to Jared by the other authorities exactly so much as, and not a year more, than was necessary to bring his death within its year of the Deluge.

35. Again, Methuselah's total age is, according to the Samaritan, 720 years; the others, 969.

	Samaritan.	Hebrew.	LXX.	Josephus.
Similarly, from Adam to Methuselah's birth ...	587	587	1287	1287
From Methuselah's birth to his procreation ...	67 } 654	187 } 969	187 } 969	187 } 969
Methuselah lived after procreation	653	782 }	782 }	782 }
Methuselah died in the year of the world ...	1307	1656	2256	2256

Thus, in this instance also, the first two and the last authorities arrange their numbers so as to make the death of Methuselah also fall just within their respective dates of the Deluge. But the third places it 6 years *before* its date of the Deluge. How is this? Why should it form the only exception. It was not bound, indeed, to extend Methuselah's life to the Deluge. So that it did not carry it beyond the year in which "everything in which was the breath of life (save those that entered the ark) perished," it was under no obligation to make that particular patriarch's life reach to the Deluge, any more than that of any one who preceded him. Still it were natural to expect that this recension would have produced uniformity with the others, especially as the discrepancy was occasioned, not by any curtailment of Methuselah's years, but by its own retardation of the Deluge, through addition of 6 years to Methuselah's son's age at procreation; and we are entitled to look for some reason for the variation. We naturally ask, Why should the 6 years have been added at all? Why not left as it is in Josephus? Or, if it must be inserted, why not added to Methuselah's age at procreation, instead of his son's, and then uniformity would have been preserved, and that without any apparent inconvenience? The answers to these questions will fully account for the seeming inconsistency and exception. As to the first, it was indispensably necessary (as will appear in the sequel) to the computation adopted in the Septuagint, that 6 should be added somewhere, to complete the number required for intercalation. As to the second, it was no less necessary that this number should be assigned to Lamech, and not to Me-

thuselah, because to Methuselah's name is attached another small intercalary number, holding (as we shall see) a very peculiar position, so that it required to be made as conspicuous as possible, and might by no means be merged in another, as would have been the case if this 6 had been added to Methuselah's chronological age. We think these arrangements will be admitted to have afforded a strong proof beforehand of the theory we are about to propound respecting the intercalary character of the augmented readings which distinguish Methuselah and Lamech from all the rest.

36. We proceed to Lamech's name, against which we find in the 3rd division of our Table--

	Samaritan.	Hebrew.	LXX.	Josephus.
Lamech's age at death	(a) 653	777	753	777
From the 2nd and 3rd Divisions we obtain as before:				
From Adam to Lamech's birth	(a) 654	874	1474	1474
From Lamech's birth to his procreation-age	53	653	182	777
From Lamech's procreation-age to his death	600	595	595	783
	<hr/> 1307	<hr/> 1651	<hr/> 2257	<hr/> 2251

37. We shall here call attention in the first instance to the discrepancy in the LXX., between "the total age" (753) of the text, and that obtained by addition of the years before and after procreation (783). This discrepancy will of course be attributed to corruption. But, inconsistent as it may seem, we are inclined to think from the occasion for both readings in the computations, that both are original, and designed to serve different purposes.

38. The addition of the 6 years of which we have spoken to Lamech's number, of course makes the difference which was noticed under the last name to disappear from this.

39. In this instance again the Samaritan makes the life to terminate at its date of the Deluge, but the others uniformly 5 years before their dates of it. Why is this? Why should not the deaths in their cases have been made either to be in consistency with the Samaritan—or, not having been so, have presented the appearance of fortuitous occurrence instead of so decided a manifestation of systematic arrangement? The

(a) A singularly near approach to coincidence. Add to which that Methuselah lived after Lamech's birth 653 years. So that at Lamech's birth was made an equal division (fractions being excluded) of the Samaritan duration of the Old World.

same reason has operated here as in the former instance. The scheme of intercalation can alone account for it, and this does so completely. It required this arrangement, and would allow of no other.

40. Before quitting this branch of the subject we must just direct attention to the century each, which has been allowed to remain to the procreation-ages of Adam and Seth, while in the other cases it has been removed. Now, if the removal we have made had been arbitrary—*i. e.* guided only by the rule of removing centuries, it ought of course to have been applied to these equally with the others. But such was not the case. Our transpositions have been governed by the rule of transferring the century to the column of periodic addition only when there was both a centenary increase observable at the procreation-age, and also that increase was balanced by a corresponding decrease in the remainder of years. Thus our theory has the guidance not only of the principle of following the lowest numbers found in any one of the authorities, but also the sanction arising from the changes in the remainders of life, and which changes every one must allow cannot have been made without design.

41. These changes alone, it may be observed by the way, are sufficient to exclude both the views ordinarily taken of the Genealogies. How can those who abide by what is called the short or Hebrew Chronology, and who consequently must and do account for the additions by supposing them to have been made for the purpose of obviating objections and meeting the traditions of other nations—how can they explain the variety of additions? Why, in the first Series, should three centuries have been subtracted in one recension, and nine have been added in the two others; and again in the second Series, six added in one, eight in the next, and seven in the last? Why this diversity? If the object was to throw back the dates of the Creation and Deluge as much as possible, would it not have been done uniformly in all the recensions and to the utmost extent they would admit of? The same hand or hands which made alterations against some names, might with equal ease have made them against all. Or again, on the view of those who espouse the longer Chronology, and consequently must suppose the alterations to have been wilfully made for the purpose of reduction, (for accidental corruption none will maintain in such a case) what account can they give that will meet all the conditions of the case? What possible motive could any one have had

to induce him to wish to shorten the time? He must have had some design in it. Now the only conceivable object is that he might bring the age of procreation within the existing limit. But the supposition of this will not do, because two names are left with centuries prefixed to their numbers (to say nothing of the most extreme case of all—that of Noah), and because a similar objection from nature and experience to that here had in view would remain in respect of the great ages attained. The dishonest emendator must obviously have had some rule to go by. What could it have been, unless it was to remove all the centuries? But no, this could not have been, seeing that they remain in three instances. It is, therefore, impossible on either of the common Chronological systems to give a probable and consistent account of the matter; whereas that for which we contend clears up the whole, furnishing a key which will master all the intricacies and open to a clear view of the esoteric mysteries. It ought consequently to be received.

42. In proceeding to explain and demonstrate the *construction of our Table*, it may be premised that the 100 years of suspense which intervened between the denunciation of the Deluge and its supervention have manifestly been regarded as a period intermediate between the Old World and the New, and which might be added to either according as it suited the scheme of the computator. In our first authority it is included in the first division; in the second in both on different computations; in the third in the first division; and in the fourth probably in both. We may mention here also that two at least of the computations have been adjusted (as we shall shew), to suit two different epochs of termination—the birth and the call of Abram.

THE SAMARITAN.

43. We now begin with the *Samaritan* recension, intending to shew from it how the original is derived; and we shall first consider the period between Adam's creation and Noah's procreation-age.

44. *1st Division.*—This includes 10 generations, to which the text (Col. vii) assigns an aggregate of 1207 years. We cannot fail to be struck at the first glance by the near approach which these figures make to so large a round number, and one of so peculiar a signification as 1200; and we are consequently prepared to expect that they may be found reducible to this number. This expectation is augmented

on observing that the superogatory figure 7 occurs in the 8th member of the series. And, still more, when on running the eye down the numbers we perceive that there is a progressive decrease in them from the 1st to the 9th, with the exception of this 8th, and of the one which immediately precedes it. The exception in the latter case may, with probability, be accounted for by the fact that the apportionment of the number 65 (4 or 5 larger than the rule of progressive decrease required), to the list of procreation-ages leaves the round number 200 for the remainder of Enoch's years of life. The exception in the case before us will therefore be the only departure from the apparent rule, for which no reason can be given; unless it be that the figure 7 is a moveable quantity. It must be admitted indeed that the foregoing would be very insufficient grounds to justify its removal. They do no more than afford an *a priori* presumption. But when we go on to observe that the numbers against this name (Methuselah), and that which follows it (Lamech), are the only two in which the Samaritan differs (with the exception of the centuries) from the other recensions, and that the figure in question forms part of a number which in their case we shall shew reason to think ought to be considered a moveable intercalary quantity, no hesitation can be felt in admitting in the case of this recension what must be admitted in others. For ourselves we find, and we think that our readers, when they have perused the whole of the evidence, will find stronger ground for removing this number from the column of solar years on account of its own intercalary character than even on account of the reasons assigned above. At present we must be content to rest our case on these grounds; and we think that they are fully sufficient, when backed by the results which will be obtained, to justify us in removing this number from our Col. 4. We thus arrive at a round 1200 years as the length of the interval between the Creation of Adam, and the birth of Noah's firstborn.

45. *The second division of the Samaritan* is composed, in the computation under consideration, of numbers which may be divided into four classes.

46. There is, *first* (Gen. vii. 6), the 100 years during which the Old World was doomed, and might therefore be considered to be as good as destroyed. The generation had come upon the scene, five-sixths of whose existence would be passed in the New World, and who were to be the progenitors of a new race of men. That this century has, in this instance, been in-

cluded in the 2nd division of the period appears from the fact that this arrangement produces cyclical periods in both divisions.

47. *Secondly*, we have the procreation-ages of the genealogy of Gen. 11. To the first six successors of Shem, the Samaritan has added, as compared with the Hebrew, a century each*: and to the 7th half a century; choosing, doubtless, to make the latter addition to this name (Nahor's) rather than to any other, because thereby the break in the progressive decrease, which would otherwise have occurred (130, 29, 70) would be prevented. Removing these 600 years and 50 years to the columns proper to them on our theory, the remainders amount to 220 years. But the Septuagint has another name, that of Cainan, in its genealogical series, with 130 years attached to it. Our space will not permit that we enter into the controversy on the question whether this reading is genuine or not. But we may briefly state, that there are the following reasons for the reception of the name. It is found in Ch. x, 24, of the LXX., as well as in this place, and in most LXX. copies of 1 Chron. i, 18, 24. St. Luke has sanctioned it (Ch. iii, 36). And it is necessary for this computation to complete the number of 10 names† which,

* Dr. Davidson (Cyclop. Bib. Lit. Art. Samaritan P.) says: "In the Antediluvian genealogies, none is represented by the Samaritan Pentateuch as having begotten his first son *after* he is 150 years old. On the contrary, in the post-diluvian genealogies, none is allowed to have begotten a son until after he is 50 years old. The changes made could not have been accidental. They are manifestly the effect of design." The last remark is true. But how this can be given by him as an example of "Corrections framed to remove what was offensive in sentiment, or whatever conveyed ideas improbable in the view of the correctors," we are at a loss to understand. Would it not appear equally improbable that a man should have a first-born son at 130 or 135? But the learned writer appears to have quite overlooked the instance of Noah. Assuredly no such limitations as those suggested in the above extract have had anything to do with the alterations.

† A singular difference of opinion has arisen on a question, which seems a very simple one, namely, whether if Cainan's name be inserted, Abram's will be the 9th or the 10th from Shem. Jackson has asserted, "that if we exclude Cainan, there are only 9 generations from the Flood to Abraham inclusive." On the other hand, Hales says, "Berossus is an authority for rejecting Cainan, who, if inserted, would place Abram in the 11th generation from Shem inclusive." Clinton, arbitrating between them, says, "There is no doubt Hales is in the right" Now we say, "There may be doubt." And it will arise out of the ambiguity of the word "generation," which may be taken to denote either the successions of names in a genealogical series, or the intervals of time between them. If it be taken in the former sense, Hales and Clinton will be right; for as there are reckoned 10 names or successions from Adam to Noah, both included, so also, without Cainan, there will be 10 names or generations from Shem to Abram, both included. In this sense Berossus, Josephus, and Philo must have used the word, when they state that Abram was "the 10th from Noah." But even in this sense, there is error in the mode of expression, since if Noah was the 10th from Adam, if Enoch was the 7th from Adam, if Moses (as Philo asserts) was "the 7th from Abraham," then Abram was the 11th from Noah,

there is sufficient evidence to show, it was intended that this second division, similarly with the first, should contain. Further, an omission of the name may be accounted for by reason of its having occurred in the first series, or by the identity of its number with that of the name following it; and these reasons would have even more force against the supposition of its being an interpolation. Other arguments might be added, but these are sufficient to satisfy us that it is a genuine reading. Indeed, we may add, that if it were an unsupported reading of one authority only, we should deem that sufficient on our theory. For, in the course of our investigation, we have seen reason to think that it has been a part of the system to insert in one authority a number which might or might not be made use of in the others, or in other computations, according as it would serve to produce cyclical periods. And the present we deem to be a notable instance of this, as will shortly appear. Adopting now this number, we obtain from the Genealogical series of Gen. xi., 320 years; —or, excluding Terah, (to whose age at procreation a peculiarity attaches, as we shall show in due course,)—just $2\frac{1}{2}$ centuries towards the basis of the computation, and 7 centuries for the periodic additions.

48. *Thirdly*, the time between the birth and the call of Abram, according to Gen. xii., 4, was 75 years = $\frac{3}{4}$ century. This number, added to the foregoing, makes 495 years, (or 5 years short of a half millennium) in the original of the reckoning.

49. *Fourthly*, we have two sets of intercalary numbers, which have been introduced, as we suspect, upon two different plans.

50. We shall first explain that which appears in our Table. There can be no doubt that a parallelism was meant to be drawn between Noah and Terah, whose names stand last on

and the 10th from Shem, even excluding Cainan. The intention was, however, there can be no doubt, to represent Abram as holding the same relative place in the post-diluvian genealogy as Noah held in the antediluvian, i.e., the 10th, —making 20 in the whole. If, again, the word “generation” be taken in the second signification, then, since Adam represents 0, 20 generations or intervals will be completed at the birth of Abram, only when the second Cainan is inserted; There being no generation prior to Adam’s name, 21 names are of course required to make 20 generations or successive periods.

We are inclined to suspect that the intention has been to make Abram’s name complete the score of generations in *both significations*, and that thus the doubtful portion of Cainan’s name may be accounted for. It has probably been inserted in the nature of an intercalation, to be used or omitted at pleasure. We may conjecture that Philo was acquainted with this double view, since he appears to have reckoned 20 names to Abram inclusive, and also 27 to Moses inclusive.

With regard to our assertion in the text, it is evident that Abram’s name could not properly be inserted in the series contained in our Table, until the attainment of his procreation-age; and hence that Cainan’s name is required to complete the second decad.

each list. They complete their respective decades. They may each be said to have exchanged the place of their earthly sojourning for that which would be to them a new world. Exactly $4\frac{1}{4}$ centuries, on one mode of computation (viz., to Terah from Noah's procreation $420 +$ interval between Haran and Abram's birth, $60 = 480 -$ Cainan's $30 = 450$), are made to have elapsed between the birth of their respective sons; and, according to the same, Terah begat his successor, "in the government" (to use Josephus' expression), in the very year ($290 + 60 = 350$) that Noah died; so that the last progenitor in the old world departed at the entrance of Abram, ("the called,") into a new land of promise. Moreover, Noah's antediluvian life was terminated, according to the Samaritan, when the old world had existed 1307 years; and Terah's life ended, according to the LXX. ($2 + 1100 + 205 = 1307$)—and perhaps according to the Samaritan also—in the 1307th year of the new world. Lastly, Noah and Terah had 3 sons each; and in each case "the successor in the government" is named first, and yet was in reality the youngest; the sons being mentioned in the inverse order of primogeniture, and "the youngest being preferred before the eldest" here, as in every case of note in the book of Genesis—to wit, in Seth's, Shem's, Abram's, Isaac's, Jacob's, and Joseph's.* As to Noah's, Gen. x., 2, 6, 21 (comp. ix., 24), proves that Japheth was the eldest, and Shem the youngest; and we are able to ascertain pretty accurately the interval between their births; thus, "Noah was 500 years old; and Noah begat Shem, Ham, and Japheth" (Gen. v., 32). They could not of course have been begotten in the same year; 2 full years at least, or more probably 3, must have elapsed between their births. Gen. vii., 6, tell us that "Noah was 600 years old when the flood was upon the earth;" and Gen. xi., 10, says that "Shem was 100 years old, and begat Arphaxad 2 years after the flood." Now the numbers of Josephus shew us that one construction put upon the two last texts was, that Noah was 600 years old at the *commencement* of the flood (consequently Noah's first-born 100), and Shem 100, 2 years *after its conclusion*, and that 1 year was to be reckoned for the flood, which Gen. vii. and viii. shew to have been its duration. For while the sums of the years included in the Hebrew and Samaritan genealogical tables amount to 290, or including Shem's 2 years, to 292, that of Josephus amounts to 298, and the odd 3 is marked out in a remarkable manner, as will be shewn presently. It may be added that the places in which these texts occur, the

* So also Solomon is reckoned the last of Bathsheba's children—I Chr. iii. 5.

one before the flood and the other after it, somewhat favour this construction. Adopting it, we learn that Noah's eldest son, Japheth, was 100 years of age when the flood began, and that Shem did not attain that age till 3 years later, viz., at the time that he begat Arphaxad; consequently he was 3 years younger than Japheth, and therefore this number must be inserted to allow for the difference in their ages; though from the distinction which appears to be drawn between the 1 year and the 2 years, they would seem to be more properly inserted under the heads of "Duration of the Deluge" and of "Shem," respectively, than in one sum under the name of "Shem," especially as the years properly appertaining to his name have already, under the guidance of the narrative, been divided.—As to the order of primogeniture of Terah's sons. The parallelism which has been shewn to exist between Noah and Terah might suffice to justify the assumption of the like in this particular also. But that Abram was Terah's youngest son we have unquestionable evidence in the circumstance of Abram's marrying his brother Haran's daughter. On this point, however, we will not dwell now, since we shall have hereafter a more fitting occasion to speak of it.—Now, to preserve the parallelism accurately we ought to insert an additional 3 years in this instance, even as in the former. But the period requires only 2 years to make it complete; and it is evident that not more than 2 might have elapsed; indeed, the manner in which the year of Deluge is marked off in the former instance, and also the 2 years pointed out, as it were, favours the admission of that number here:—there must have been a meaning in the distinction drawn, and it seems highly probable that it had a bearing on this intercalation. It should also be observed that the addition of 2 years to Terah's age converts the sacred number 70 into that for which it is repeatedly exchanged; as in the instances of Adonibezek's kings (Jud. i., 7, where the Hebrew has 70, but Josephus 72); of the LXX. translators, and of the Sanhedrim, who have been reckoned at both 70 and 72. We have thus obtained in the two small intercalary numbers, 3 and 2, the amount required to raise the period to 500 years, and that not in an arbitrary or forced manner, but under the guidance and with the sanction of the authorities. As this is the first occasion of the use of the intercalations of which we have before spoken, we think it right to call special attention to the present as an apt and striking example of the systematic manner in which they were introduced and provided for. Design is here too apparent to admit of the hypothesis of accidental coincidence.

51. Before we quit the consideration of this complementary 5, we must observe that although we have given the preference, in respect of insertion in our Table, to these $1 + 2 + 2$ years, because they seemed to have a more direct sanction from one of the authorities, there is yet another way of obtaining the required complement to which we should otherwise have given precedence, because it is not liable to some objections which may be made against the foregoing, and accords better with the Hebrew. We are of opinion, however, that both methods have been used in different computations; and we think that Josephus, at least in one of his computations, has preferred that which we have already pointed out, while the Hebrew system has been formed on that which we are about to lay before the reader.

52. The foregoing method is founded on the assumption that Noah completed his 600th year previous to the advent of the Deluge, and that a year is to be introduced for the time that the Deluge prevailed. It is evident that Josephus must have taken this view, but it is no less evident that the Hebrew did not, as we shall shew when we come to speak of the Deluge. And though some Chronologers allow a year for the Deluge subsequent to Noah's 600 years, this on their theory is clearly erroneous, for Noah, we are told, Gen. ix., 28, "lived *after* the Flood 350 years." If, then, he had lived 600 years *before* it, and consequently to these numbers 1 year must be added for the Flood, he would have lived in all 951 years, whereas we are expressly told (ix., 29) "All the days of Noah were 950 years." The fact is, that the end of the Deluge and of the antediluvian world, were exactly coincident with the completion of Noah's 600th year, according to the Hebrew; and hence its computation, which makes Shem to have been 100 years old 2 years after the Deluge, will allow only of the insertion of this 2 years. Consequently, when this view is followed, to make up the period we must insert 3 years instead of 2 for the interval between the birth of the eldest and youngest of Terah's 3 sons. And here it occurs that if this diluvian year be supposed to have been used only as a year of lunar intercalation, and consequently be struck out of the column of solar years, while 3 is substituted for 2 against Terah's name, we shall obtain a result which will accord best with all the statements and computations of the several authorities. The statements of the Hebrew will be satisfied in the solar, and that of Josephus in the lunar column; in the former we shall have the cyclical period completed, and in the latter we shall have the two intercalations of 3, which

both the apparent rule of intercalation and the maintenance of the parallelisms lead us to expect; while at the same time the resulting total numbers in all the recensions will accord equally well with the commutations of solar into lunar years.

53. To make this point more clear we will state it in a tabular form, for we wish to have it clearly understood, since we think that a comparison of the particulars with the totals of the years of Noah and Shem, will afford a strong proof of the principle of intercalating, and of the mode of indicating the intercalations.

54. Thus we are told (Gen. v., 32) that Noah, when he "begat Shem, Ham, and Japheth," was	500 yrs. old
That "Noah was 600 years old when the flood of waters was upon the earth" (Gen. vii. 6)	100 yrs.
That the Flood lasted (Gen. vii., 11, comp. with viii., 13, 14)	1 yr.
That "Noah lived <i>after</i> the Flood" (Gen. ix., 28)	350 yrs.
	951 yrs.
Yet we are told that "all the days of Noah were" (Gen. ix. 28)	950 yrs.

55. Again, with reference to Shem, it is said that he was born before the Flood (Supra)	100 yrs.
The Flood lasted 1 year, and Shem be- gat Arphaxad after the Flood, 2 yrs.	3 yrs.
"And Shem lived, after he begat Ar- phaxad" (Gen. xi., 10, 11)	500 yrs.
	603 yrs.
But, according to the Samaritan, Shem lived in all only	600 yrs.

56. Thus it appears that, accordingly as different statements are taken, different conclusions may be arrived at. This may most satisfactorily be accounted for on the theory of intercalations; these small quantities are, or are not, to

be introduced according to the requirements of the computations.

57. But we have yet another view to propound, to which subsequent consideration of the apparent variations in the use of the small intercalations in this Period, corroborated by many indications afterwards met with in the course of our inquiries, has led us. In the present instance, sometimes 1 year, sometimes 2 years, sometimes 3 years, and these doubled or raised even to 7 years, have, we think, been used to complete computations, in the cases both of Noah's and of Terah's sons. And, in the latter, the 60 years for the delay of Abram's birth, appear to have been used sometimes in conjunction with Terah's smaller intercalations, and sometimes to the exclusion of them. Hence we have been led to conjecture that a curious artifice has been used for the contraction or expansion of the quantity represented by Noah's and Terah's sons, and that the reason why the interval between the births of the eldest and youngest has not been definitely stated, is, that room may be left for the variation of the number. We suppose that the three sons represent, numerically, the period designated by us as "the prophetic half-week," on account of its remarkable occurrence in the 70 weeks of Daniel. Now this period appears in Josephus sometimes as 3 years, and sometimes as $3\frac{1}{2}$ years; and, in due course, we shall see reason to think that it has been varied on this method—viz. the term "year" has been rested in without regard to the number of days contained in it. Thus, it is "3 years" of 420 days, and "3 years" of 365 days to a day. And, by the same rule, any of the periods to which the term "year" was applied, might be understood; "3 years" might be 3 periods of 210 days (= 630 days), or 3 periods of 1460 days (= 4380 days). But there was also a year of 600 days. Therefore, in round numbers the 630 days may be called 1 year. Again, 4380 days are 20 years of 210 days + 60 days. Therefore the 3 years might be converted into 20 or 21 years. These are extreme cases which probably have not actually been introduced, because the years of 600 days and 1460 days, are distinguished from others by the designation of "*Great Years*." But they may serve to show how, by the artifice of applying the term "year" to different durations, the "half-week" period may have been expanded or contracted to suit the computations. Another artifice, too, appears to have been used by the Jewish chronographers, which alone would suffice to meet the present case—we mean, what we shall call, the exclusive and inclusive systems, that is, a fraction might be excluded or reckoned as

a unit at the choice of the computator. Thus 365 days + 1 day might be counted as 2 years, or 365 days + 364 days as 1 year only. And probably 1 day + 365 days + 1 day as 1, 2, or 3 years at pleasure. It may be observed that if the former artifice be assumed to have been adopted, the 10 years hereafter derived from Josephus may be dispensed with. But we deem it best not to build upon our hypothesis unnecessarily, and consequently shall keep it in reserve and have sparing recourse to it.

58. We have now obtained in this second division of the Samaritan 500 years for the original, with 700 years of centenary additions = 1200 years, and 50 years for lunar commutation. In the first division we had 1200 for the original, and 7 for the lunar commutations. These added together respectively give $1700 + 700 = 2400$ solar yrs., and $+ 57 = 2457$ lunar yrs. Now $2400 \times 311 = 304 \times 2456^*$ (or, if the 2457 be considered to be solar yrs. they are $= 364 \times 6\frac{3}{4}$). This, however, it will be observed, is not the commutation of our Table. In it we have exhibited, as far as practicable, a uniformity of commutation, founded in each instance on the solar year of 364 days, and the lunar of 354. The solar of 365 and the lunar of 355 would give nearly the same results, but we have thought it more probable that the year of 52 weeks would be used than that of 52 + 1 day, and the perfect lunar year (of $29\frac{1}{2} \times 12$, i.e. of 29 and 30 days alternately) rather than that of $29\frac{1}{2} \times 12 + 1$, which, possibly, may not have been made use of at all. Moreover, the year of 364 days suits other computations in this period, which that of 365 would not. Now, the numbers of the Samaritan which we have hitherto obtained want 10 years of the sum required on this scale; for $2,400 \times 364 = 2,467$. To supply this deficit we have had recourse to a variation in Josephus, which seems to point out the required number in a singular manner; and respecting which variation, as it has been strangely misunderstood by chronologists, we shall here say a few words. Instead of the two years of the Hebrew, Josephus states that Shem had Arphaxad "12 years after the Deluge." Jackson and Clinton straightway suspect an error in Josephus' text; though it is not easy to see how an accidental corruption could have happened by the introduction of *kai déka* after *dívō*. Hales, as it suits his view, is in favour of the reading—but he, in his turn, imputes other corruptions. Thus, he thinks Josephus wrote 129 and not 120 against Nahor; and "most ingeniously supplied a deficiency of 60 years in Terah's generation, by adding 50 years to

* N.B.—As a general rule, fractions are omitted in the equations.

Nahor's generation (the correct length being 79) and 10 years more to the first interval." These are instances of the reckless way in which errors and corruptions have been assumed. There is not one. Josephus is perfectly consistent with his plan, and in accordance with the Hebrew. He does not supply any such deficiency, nor have the insertions he makes any such object in view. The sum of the numbers against the names in question in the Hebrew is 292, and Josephus expressly states that they amount to the same. The actual sum of his numbers (minus the centenary additions) is indeed found to be 293, but the difference is easily accounted for—in the one he reckons the year of Deluge, in the other he does not; and though he subtracts 9 years from Nahor's number, he includes it with the intercalary 3 in Shem's, thus making 12. Now here arises a question to our purpose. Can it be supposed that he made this remove without an object? It is surely impossible to think so. What, then, could that object be but to point out a number or numbers necessary to the completeness of some computation or other? We have seen that Josephus himself gives both 2 years and 3 years from the Deluge to Arphaxad's birth. Accordingly, then, as the one or the other is deducted from the 12, a complementary 10 or 9 will remain. Either will serve to complete our period,—if the latter, and 3 years be allowed in both cases, for the intervals between the births of Noah's and Terah's sons, we shall have 2467,—if the former 2468 against $2467\frac{1}{3}$. We have another argument, and we think a very conclusive one, to prove that Josephus made use of such an intercalary number, variable between 8 and 10 according to convenience. He almost invariably computes the length of time that elapsed between the Deluge and the Call at 428 or 430 years. But in one passage (*Antiq. VIII., iii., 1*), as we find by subtraction (1440 — 1020 = 420), he reckoned it at 420 years. Hence it is evident that he made a difference of 8 or 10 years on different computations.

THE ORIGINAL TABLE.

59. Now that we have shown how a Table, which, for convenience's sake, we have termed the Original, may be obtained from the Samaritan recension, it will be a fitting opportunity to offer one or two remarks in reference to it.

60. It will appear that the same series of numbers may be obtained by a similar process from every one of the recensions. Conversely, then, it is obvious that a period thus formed in solar years, has formed the basis of all the computations which are found to be developed from it and reduced on a lunar scale.

61. While, as we have shewn, the Samaritan numbers are reducible into two large centennial periods, no conversion of any Cycle into lunar years can be found until we arrive at the call of Abram:—or, at least, at his birth, which comes to the same thing in respect of the inference we are about to draw. Hence we infer that each of the intervals between the Creation of Adam and the procreation and the migration of Abram has been regarded as a grand Cycle, and that, consequently, the Original Series ought to be regarded as representing one indivisible period. It is true we have made breaks and divisions in it, but this has been done solely for the convenience of calculation, and to present more clearly to the eye the places in which the divisions have been made diversely in different recensions.

62. It may be that provision has been made for the reduction into lunar years of this Original period. For by the addition to it of the intercalary quantities $7 + 50, + 1$ on the view indicated above, and by excluding the 10 years inserted from Josephus, (which certainly has not been made use of in all computations,) we may obtain a sum of 1758. And we find that $1700 \times 360 = 348 \times 1758$. This commutation is rendered more probable by the circumstance that it is on a scale which will be found to have been adopted in the Hebrew from the Creation to the destruction by Titus.

63. Before we close the discussion of this period in the Samaritan, it will be proper to notice the only various reading,—namely, that which occurs against the name of Jared.

64. This reading may not be of equal authority with the received text, but it obtains great weight from the circumstance that a similar various reading in the LXX adds 100 in that version likewise. For ourselves, we deem it proved to be an original reading (equally with that in the received text) by the fact that it gives out a convertible period. If we add this century to the completed solar and lunar periods, and subtract the 10 years inserted on Josephus's authority, from the lunar period, we obtain 2,500 solar years and 2,557 lunar years. Now $2,500 \times 364 = 356 \times 2,556$, which is within a unit of the number. If further we subtract the year of the Deluge, (which we have shewn reason to think was treated as an optional quantity,) we have 2556, which comes nearer to the commutation sum, and is identical in its intercalary number with that which we shall find in the Hebrew and in Josephus. We shall then have in this computation a solar total = 500×5 or 5 half millennia, and a lunar = $(500 \times 5) + (7 \times 8)$.

65. It has already been mentioned that the birth of Abram has been made the terminus of a period which has its starting point in the Creation of Adam. We proceed to prove this.

The extant Samaritan text gives—from the Creation to the Deluge . . .	1307 years.
The numbers of Col. 4 in our Table and of Josephus—from the Deluge to Terah inclusive (excluding Cainan) . . .	293 , ,
	1600
The centenary numbers (see do.) do.	600
From Creation to birth of Abram	2200

Thus we obtain 2,200 solar years, which will be converted into 2,250 lunar years by the addition of Nahor's complimentary 50. Now $2,200 \times 364 = 356 \times 2,250$. It will be observed that this reduction is made on the same scale as the last. The two thus mutually confirm each other.

66. It must also be observed that the odd 7, which in the former calculation was removed in order to serve as an intercalary number, is in this allowed to remain and form part of the Original. Far from being an objection, this may afford a confirmation of our view. For it serves to account for the peculiarity observable in that number, considered as an intercalary figure. All other numbers used in this Table for intercalation are obtained from the differences found to exist between the different recensions, but such is not the case with this one:—we had to infer its separation to this use from other considerations. Now this circumstance, standing alone, might well give rise to *doubt* whether it might not have been so. But when it is seen that the figure was required to serve a two-fold purpose in different calculations, and thus stood in a kind of intermediate position, the doubt will probably give place to the conviction that our hypothesis is well founded.

DELAY OF ABRAM'S BIRTH.

67. We have now to notice a remarkable feature, which indeed is not peculiar to the Samaritan, but is found in all the authorities.

68. They all agree in placing the birth of Abram in the 70th year of Terah. And there can be no mistake in this, not

only on account of their unanimous consent, but also because the birth of Abram is declared by Josephus (Ant. I. vi. 5) to have happened, and is fixed by all the (reduced) numbers in the 292nd or 293rd year from the Deluge ; and moreover, because his call is placed in the 145th year of Terah. There can then scarcely be stronger evidence for any fact than there is for this.

69. And yet, on the other hand, there is as conclusive evidence from the narrative that the birth of Abram ought to be placed 60 years later. This has been long ago shewn by Vossius, Brinch, Usher, and others ; and it appears thus : Terah lived to be 205 years old (Gen. xi. 32, Ant. I. vi. 5) ; Abram, after Terah's death, migrated from Haran to Canaan, being then 75 years of age (Gen. xii. 4, Acts vii. 4, Ant. I. xii. 1) ; consequently he was 75 when Terah was 205 : or Terah was 130 when Abram was born. And this proof is corroborated by the relative ages of Abram and Sarah. He was only 10 years older than his wife (Gen. xvii. 17, Ant. I. xii. 2), but she was the daughter of his brother Haran (Gen. xi. 21)—Sarah and Iscah being the same name (Ant. I. vi. 5) —and therefore Abram must have been much younger than Haran. This double line of proof is irrefragible. If indeed, it might be impeached in any, it would be in the case of this Samaritan version, which gives 145 years as Terah's age at death. But the argument from the relative ages still remains, as well as the proof which will arise from the result to be presently deduced. It is particularly to be observed, as a strong confirmation of the argument above, that while Josephus, in Antiq. I. vi. and vii., makes the interval between the Deluge and the Call to have been 368 and 1,068 years, he invariably, in the course of his history, reckons it at 428 (= 368 + 60) and 1128 (= 1068 + 60) years.

70. But now comes the question, how is this glaring discrepancy to be removed, and a reconciliation effected ? To the chronologists on the ordinary system there has been but one way apparent—itself the fruitful source of errors—namely, the imputation of errors. Accordingly, some suppose errors on one side, and some on the other, and with equal reason and justice,—that is, with none at all. Each side is too strongly fortified, and the number and magnitude of the errors that would be required is far too great to allow of the introduction of this hypothesis with the least appearance of probability. If, indeed, it were admitted under such circumstances, it would introduce a principle which would exclude the possibility of a contradiction, and would make it allowable,

in order to remove any difficulty or inconsistency, to suppose any amount of imaginable errors at pleasure. But this is going too far, and it would not even answer the purpose, if it were legitimate. For the advocates of one view would be as much entitled to make use of it as those of the other, and hence it would serve only to widen and multiply the discrepancy, and the knowledge of the truth would be as remote and as much a matter of chance and guess as at first. In short, let men make what conjectures they may, they are but conjectures; and it remains, and ever will remain on the ordinary view of the Chronology, an undeniable fact, that there is, if the truth be candidly acknowledged, a palpable and insoluble contradiction in the text.

71. But there is no difficulty on our view. We are able to account fully and satisfactorily for the variations in the statements. This is nothing else than one of the methods adopted for introducing divers computations and completing periods by providing intercalations. It is similar in principle to those which we have noticed in the case of the three sons attributed to Shem and Terah, the only difference being that here a larger intercalation is provided for. And we shall have occasion hereafter to point out other similar methods. The principle appears to have been this—to make one series of numbers produce one period, while another series or the statements of the history shall imply another.

72. The use of the present variation will more fully appear in subsequent stages. At present we may point out the following.

73. We have deduced above (¶ 65) a period of 1600 solar years to the birth of Abram. Add to these this 60 + an intercalary 3 + intercalation from Josephus 10, and we have 1673 lunar years.

$$\text{And } 1600 \times 364 = 348 \times 1673.$$

74. Again, to the 2200 solar years obtained above (¶ 65), add this 60 + Nahor's intercalary 50—Shem's 2, and we obtain 2308 lunar years.

$$\text{And } 2200 \times 365 = 348 \times 2307.$$

75. Once more, if there be added to the period ending at the Deluge	1307 years.
For the period from the Deluge to Terah's son's birth (including Cainan — Josephus' 10)	1033
For the intercalation to Abram's birth .	60

2400

A round number = 4 Great Years = another Samaritan computation to the birth of Abram.

And $2200 \times 360 = 330 \times 2400$ exactly.

76. Let us now try how this intercalary 60 will suit the entire period to the call of Abram.

Our table shews a sum total of 2467 lunar years.

Add 60—10 (from Josephus) + 2	52
(double intercalation to Shem) = +	<hr/>
	2519

And $2400 \times 365\frac{1}{4} = 348 \times 2519$ nearly.

THE HEBREW.

77. The *Hebrew* recension will next engage our attention.

It will be seen that this has made 3 centenary additions to the Samaritan of Gen. v. It has also added* 56 years (apportioned 27 to Methuselah and 29 to Lamech) to the series which we have ascertained to have been the original of Gen. v. Its version of Gen xi. presents the lowest series of numbers; and having neither a single periodic nor intercalary addition, it furnishes us with the original, and is identical with it. When the transpositions, in conformity with our principle, have been made in the series of Chap. v., and the same additions to Chap. xi. as were shewn to be required in the case of the Samaritan (with the exception of the supplemental 10 years which has not entered into this computation), we obtain this result:—

	Years.	Years.
Sum of the original .	1700	Completed Solar Period 2000
Centenary additions .	300	Intercalary additions . 56
Completed Solar Period 2000		Completed Lunar Pe- riod, or years of the extant text . . . 2056

Now $2000 \times 364 = 354 \times 2056$.

78. The recension before us appears to have divided the original of this period at the same epoch as the Samaritan, viz. at the birth of Noah's sons; for at that date it gives out two remarkable round numbers, 1500 = a millennium and a half, and 500 = half a millennium. On the scheme under consideration (for there is another), it agrees with the Samaritan in regarding the interval between the Creation and the Call as one indivisible period in respect of lunar commutation.

* In connection with this number, the old tradition which assigned to Adam 33 sons and 23 daughters (= 56) has a striking significance.

79. But the Hebrew has also evidently made another division of the original of this Period, viz., at the Deluge; for at that date likewise we obtain two round numbers, the first of which = the second multiplied into the number of its centuries, i.e. 1600 (or a millennium + "a Great Year") = 400 (one-third part of two Great Years) \times 4. On this division we find commutations into lunar years. For $1600 \times 360 = 348 \times 1656$, and 1656 is the duration of the Period between Adam and the Deluge, according to the extant text and the vulgar Chronology. Again, $400 \times 365 = 356 \times 410$. And the last-named sum (i.e. the lunar years) may be made up by the addition of the 10 years derivable from Josephus. Nevertheless, though this may have been one commutation made, we apprehend it is not *the* commutation connected with the one last obtained; because it is not on a scale uniform with it; and we are able to produce computations on this scale from the Creation to the Exode, and from the first to the second destruction of Jerusalem. To admit of the application of this scale we ought to have a total (in the text of this division) of 414, as lunar years. If then, in addition to the 10 years indicated by Josephus, we suppose an intercalation of 2 additional lunar years each allowed, in this instance, in the cases of Shem and Terah, we obtain a total of 414. These additions would make an interval of 4 years in each case between the births of Shem's and Terah's eldest and youngest sons, which, supposing the interval to be estimated conjecturally (as it must be on the historical view), would not be improbable; or (on the other theory), taking into account the necessarily-arbitrary method, and various demands of the intercalation system, such a liberty would be quite allowable. But if we intercalate only one year each against Shem's and Terah's names,—which may appear more suitable as allowing a year for each of the sons,—we have a total from this recension of 412 lunar years. And this will approach near enough for our purpose, especially in reference to the whole of the period before us, which on this reckoning will amount to 2068. For $400 \times 364 = 348 \times 413$ and $2000 \times 364 = 348 \times 2068$.

80. Similarly with the Samaritan, the Hebrew recension will present to us another period (extending from the Creation to the birth of Abram) if, following the precedent of the Samaritan, we suppose the final figure and intercalary quantity 6 to have been used for solar as well as for lunar years. The period we allude to may be conveniently exhibited by the following Table :

	Solar yrs.	Lunar yrs.
Our Table, on the above hypothesis, would shew, from Adam to the Call of Abram	2006	2056
From which deduct, allowing 2 years instead of 3 for the interval between Japheth's and Shem's births, difference	106	106
Cainan's years	30	
Birth to Call of Abram	75	
Years from the Creation to the birth of Abram	1900	1950

$$\text{And } 1900 \times 364 = 354 \frac{1}{3} \times 1950.$$

81. Or we may preserve the uniformity of the scales by an addition to the lunar years of 2 each to Shem's and Terah's numbers, in the way we have seen reason in the preceding calculation to introduce them. For $1950 + 4 = 1954$.

$$\text{And } 1900 \times 364 = 354 \times 1954.$$

82. Again, if we add the extra 10 years obtained from Josephus, we get another commutation. Thus $1950 + 10 = 1960$.

$$\text{And } 1900 \times 365 = 354 \times 1960.$$

83. But what is still more worthy of note is that the Hebrew, like the Samaritan, appears to have used the doubtful 7 attached to Methuselah's in both capacities, that is, to denote original solar as well as intercalary lunar years. For if we regard it in the former light, we may then also obtain a commuted period.

	Solar yrs.	Lunar yrs.
On this view, we shall have, from Adam to the Call	2007	2056
Deducting, in diminution of the in- tercalation assigned to Shem and the Deluge	107	107
Cainan	30	
Birth to Call of Abram	75	
Years from the Creation to the birth of Abram	1900	1949

$$1900 \times 364 = 354 \frac{1}{3} \times 1949, \text{ or } 1900 \times 365 = 356 \times 1949.$$

We apprehend that the double results we have now obtained in 3 instances will leave no room to doubt of the correctness of our opinion that these intercalary numbers have been used in a two-fold capacity.

84. We must now try how far the 60, added (as an intercalation) by the delay of the birth of Abram, can be made available in this recension.

Taking the second division of the period by itself, we have from the Hebrew text exclusively:—

From the Deluge to Terah's procreation	293	yrs.
Thence to Abram's birth	60	"
Thence to the Call	75	"
	<u>428</u>	"

'And $400 \times 360 = 336 \times 428$.

THE SEPTUAGINT.

85. *The Septuagint* stands next for consideration. It differs from the preceding recensions in having made a much larger amount of centenary additions to the original in both its divisions; viz., 9 centuries to the first, and 8 to the second. It may, in consequence, very naturally be expected to differ from them materially in its commutations. And such we have found to be the case, for it has proved impossible to commute more than its first division, on the same scale as we have found available in all the divisions of the foregoing recensions, or to reduce both divisions (at least on the received text) as one entire period. It is therefore necessary to treat the divisions separately, and we proceed to speak of the first.

86. It will be seen that the first division, in this instance, comprehends the period between the Creation and the Deluge. The sum of the numbers of the text, excluding the centenary additions in both cases, is greater by 6 than that of the Hebrew, and this difference is found to lie in the names which furnish the intercalary additions—a clear indication that it did not arise accidentally. Moreover, it is not divided equally or unequally between the two numbers, but allotted wholly to the last, so that the complementary 7 of double meaning is not concealed, but the intercalary number attached to Methuselah's name remains the same as in the Hebrew. We think we see here design, and a confirmation of our theory, with respect to the meaning of the variations between the recensions in general, and of the 7 in particular. The centenary additions in this division (=900) added to the original

(= 1300), give us 2200 as the number of solar years, and the intercalary complement (= 62) being added, gives 2262 for the lunar years or sum of the textual numbers.

$$\text{Now } 2200 \times 364 = 354 \times 2262.$$

87. It may here be observed, that, if from this 2262 there be subtracted 600, the centenary difference between the LXX. and the Hebrew, and if also the various reading (167) against Methuselah be substituted for that in the text, the length of this division will be altered to 1642. And this sum is, in round numbers, $1\frac{1}{2}$ Sothic Cycle. For $365 \times 4\frac{1}{2} = 1642\frac{1}{2}$.

88. Turning to the second division of the LXX., we find 8 centennial additions (= 800 years), and the 50 years as in the Samaritan,—which, it will be observed, has been obtained in the same manner as the centenary additions, namely, by compensative alteration of the remainder of life. We have also inserted the 10 years derived from Josephus, though this number appears to have been used in some of the computations of this recension and not in others. The result is that the original $400 + 800 = 1200$ solar years + 60 = 1260 lunar years.

$$\text{And } 1200 \times 365\frac{1}{4} = 348 \times 1260.$$

This computation of 1260 years appears to be conclusively confirmed by the circumstance that it is a clearly established Jewish Cycle, and further by the fact that it is the exact treble of a Josephean statement (Ant. VIII. iii. 1) which makes the duration 420 years. We may take occasion here to notice, by the way, that Mahaleel died, according to the Hebrew and Samaritan, A.M. 1290—a period connected, like the above 1260, with the prophetic “half-week” numbers, and = 430×3 .

89. Again, if we suppose that the intercalary 2's were omitted in one computation, we shall have 1256 years.

$$\text{And } 1200 \times 364 = 348 \times 1256.$$

This last commutation has an air of probability thrown upon it by the circumstance that the complementary 56 is that which is used in the first division of the Hebrew, and is of frequent occurrence; but more especially because we shall find hereafter (as we expect) that a complementary intercalation of 112, obtained by omitting Josephus's 10, has been used for this whole period, either in connection with an original 3200 (= 1600×2), or more probably in alliance with another (parallel but not co-terminous) computation.

90. Turning now to the entire Period, we shall find that it is possible to obtain various commutations; but none upon the same scale as we have found applicable to all the pre-

ceding divisions, nor any (on the whole) so satisfactorily made out as most of the former. The whole Period has 3400 solar years, and 3522 lunar years. We cannot find that these numbers are commutable upon any scale, and we are inclined to think that the latter has been framed with reference to a commutation to which we have just alluded. But if we suppose, either that the 3 small intercalary numbers have been omitted (as they certainly are on some views), or that these have been doubled, and the 10 years omitted, in the calculation which had respect to the whole period, we obtain 3517 lunar years.

$$\text{And } 3400 \times 360 = 348 \times 3517.$$

91. Again, if we substitute the various (167) for the received reading (187) against Methuselah's name, the total of lunar years will be reduced to 3502.

$$\text{And } 3400 \times 365 = 354\frac{1}{4} \times 3502\frac{1}{4}.$$

92. If we further reduce the total by subtracting 5 in either of the methods suggested above, there will remain 3497.

$$\text{And } 3400 \times 364 = 354 \times 3497.$$

This commutation has the recommendation of being upon the same scale that we have made use of in all the divisions except the second of this period.

93. Adverting to the various readings in respect of centenary additions, we shall first introduce those in excess of the received readings. These are two—one against the 6th name in the 1st series, and the other against the 10th name in the 2nd series. The two being added to the text, give 3600 solar years and 3722—or, omitting Josephus' 10, 3712 lunar years.

$$\text{Now, } 3600 \times 365 = 354\frac{1}{4} \times 3712.$$

94. Again, there is one various reading against the 9th name in the 2nd series, which will diminish the sums total to 3300, and 3422 or 3412. The nearest commutation we can obtain to this is

$$3300 \times 360 = 348 \times 3413\frac{1}{4}.$$

Consequently, to meet it, we must assume a duplication of one of the intercalary 2's. And, with the aid of the same addition, we can find a reduction of the number above on the same scale as this; viz

$$3600 \times 360 = 348 \times 3724.$$

95. The intercalation of 60 between the birth of Terah's sons (which was demonstrated under the Samaritan) must now be introduced. Added to the LXX. duration of the 2nd division (1260), minus the intercalary 5, as in former instances, it will give 1317 lunar years.

$$\text{And } 1200 \times 360 = 328 \times 1317.$$

96. One of the durations of this period is 3497 years.
Adding 60 = 3557.

$$\text{And } 3400 \times 364 = 348 \times 3557.$$

97. Another variation gives 3722. This + 60 — an intercalary 3 = 3779.

$$\text{And } 3600 \times 365\frac{1}{4} = 348 \times 3779.$$

98. One reason for the various reading of 2242 in the LXX. may be discovered by comparing it with the Hebrew. $2242 - 1656 = 586$ y. = 2×293 , the Josephean duration of the period between the Flood and the birth of Abram.

99. Again, 2262, 1656 = 606, a periodic number. According to the readings adopted, various periodic totals may be obtained from the LXX. $2242 + 2 + 10 + 1040$ (omitting Cainan) + 2 = 3296y. from Adam to the birth of Terah's eldest son = 2×1648 y. (Hales's computation of the interval from the Exode to the Vulgar Era). $2242 + 2 + 10 + 1170 = 3424$ (= 428×8). $2242 + 1170 + 60 = 3472$ y. to the birth of Abram (= 8×434 , the prophetic 6½-week period of Daniel. From Creation to Deluge (adopting 2 V. R.) 2342y. From Deluge to Call 3 + 1100 + 70 + 60 + 75 1308. Creation to Call 3650 (= 365×10).

100. The difference shewn on comparison of the LXX. and Hebrew chronologies to the call of Abram is a Sothiac Cycle. The sum of years according to the former, as given in our Table, is 3522. Dropping the small intercalations, $1 + 2 + 2 = 5$, this will become 3517. The sum according to the Hebrew is 2056. $3517 - 2056 = 1461$ y. The same result may also be obtained thus: $2242 + 1170 + 75 = 3487$. $1656 + 293 + 2 + 75 = 2026$. $3487 - 2026 = 1461$.

JOSEPHUS.

101. In *Josephus*, the various readings and diverse statements* are so numerous that it were vain to hope to make out all his computations. The multiplicity and apparently systematic character of them entirely forbid the supposition that they have all arisen from corruption, though possibly some may. Hence (and on other grounds), we have been led to suspect that this writer's plan was to embody in his history all the calculations of his Hebrew† predecessors, and perhaps others besides. And we expect to be able to find a place and a use for most of his numbers in one place or other of our review.

* See Ant. I. iii. 3 4, vi. 5, VIII. iii. 1, X. viii. 5, Title to Bk. 1. and V. R.
† He does not appear to have included the Samaritan computation.

102. Of the first division of the Period under consideration, there may be made out, from divers statements in the Antiquities, no less than 8 different sums total, (without going into those which might be obtained by different combinations of the readings in the Table, which were an endless task); viz., 1556, 1656, 1662, 2156, 2256, 2556, 2636, 2656. Of these, the three first are evidently connected with the Hebrew, the two next with the LXX., and the three last, though based upon the Hebrew and LXX., yet so much exceed them that we may infer that they are related to some other computations. The first and fourth numbers are evidently the Hebrew and LXX. reckonings (or, more accurately, Josephus's 2nd and 5th numbers) deprived of a century each, doubtless by various readings; yet we suspect (judging from the way in which they have been obtained), not without an object in view. The second is the Hebrew sum-total, and as it has been fully considered under that recension, there is no occasion to say more about it here. The third and fifth are worthy of notice, as including and excluding inversely the six which the LXX. adds (besides the centuries) to the Hebrew reckoning. It may hence be suspected that Josephus had some other computations than we have hitherto made out; and it is worthy of note in this connection that 1662 is the date of Noah's birth, according to the LXX. Respecting the 6th and 8th numbers, we shall be able to give a satisfactory account hereafter, when the proper occasion arrives. The difference between the 7th and 8th may be assigned to the variations in Methuselah's number; and we shall not doubt that it serves a purpose, whether or not we may be able to discover it. We do not think it advisable to dwell on this period in the case of Josephus, partly because we have already obtained the more important results from the other authorities;—partly because he alone does not furnish us with sufficient data, while the many variations make the investigation very complicated and uncertain; partly, too, because we shall have more suitable occasions hereafter for bringing in what remains. We may, however, observe that the various readings in our Table do not account, on either side, for the wide differences observable in the above 8 numbers. If we take all the lowest, they will not give a smaller total than 1781. If we take all the highest, they amount only to 2356.

103. Josephus' second division, including the interval between the Deluge and the Call, presents as many variations as the first. The sum total of his procreation-ages to the birth of Abram is 993; or, denuded of 7 centenary additions,

293; yet (in the same passage, Antiq. I. vi. 5) he states that Abram was born in the 292nd year after the Deluge. He agrees with the other authorities in making the Call and Migration of Abram to have taken place in his 75th year; but he, like the others, indicates (as we have shewn in ¶ 69) a retardation of the time of his birth by 60 years. Consequently, these numbers give for the length of this period:—75 (+ 293 =) 368; (+ 993 =) 1068; and 75 + 60 = 135, —135 (+ 293 =) 428; (+ 903 =) 1128; or one less in each number. From another statement (Ant. VIII. iii., 1) we find that he also reckoned this division at 420 years, being an excess of 52 or 53 years over the shortest of the above computations. Josephus does not mention Cainan; but if, on the authority of the LXX., we were to introduce his name in the long series, we should have in addition 1198 and 1258 years, as lengths of this period. We shall see independent reason hereafter to conclude that an addition of 2 has been made to each of the above numbers, raising them to decenary periods. This will furnish confirmatory evidence for the introduction of an intercalary 2 for Terah's sons, and in support of what we have said respecting the use or omission of such intercalations as convenience might dictate. It is evident that the first and third of the above numbers are those of the Hebrew, and the two last those used in the LXX. The second and fourth have also occurred under a various reading of the LXX. The fifth is alone peculiar to Josephus; but it differs by 8 or 10 only from the third. We need not therefore dwell more upon this division separately.

104. We shall only give further a few examples of commutations obtainable when the two divisions of Josephus are diversely combined into one period.

$$\begin{aligned}
 1656 + 367 &= 2023 \text{ And } 2000 \times 360 = 356 \times 2023 \\
 1656 + 1130 &= 2786 \quad " \quad 2700 \times 365\frac{1}{4} = 354 \times 2786 \\
 1656 + 1260 &= 2916 \quad " \quad 2900 \times 356 = 354 \times 2916 \\
 1656 + 1260 &= 2816 \quad " \quad 2800 \times 356 = 354 \times 2816 \\
 1662 + 367 &= 2029 \quad " \quad 2000 \times 360 = 355 \times 2029 \\
 2156 + 1130 &= 3286 \quad " \quad 3200 \times 36\frac{1}{4} = 356 \times 3286 \\
 2156 + 1260 &= 3416 \quad " \quad 3400 \times 356 = 354\frac{1}{4} \times 3416 \\
 2256 + 420 &= 2676 \quad " \quad 2600 \times 365 = 354\frac{3}{4} \times 2676 \\
 2256 + 1130 &= 3386 \quad " \quad 3300 \times 365\frac{1}{4} = 356 \times 3386 \\
 2256 + 1260 &= 3516 \quad " \quad 3500 \times 355 = 354\frac{1}{3} \times 3516 \\
 2556 + 420 &= 2976 \quad " \quad 2900 \times 312 = 304 \times 2976 \\
 2556 + 1260 &= 3816 \quad " \quad 3800 \times 356 = 354\frac{1}{4} \times 3816 \\
 2656 + 420 &= 3076 \quad " \quad 3000 \times 364 = 355 \times 3076 \\
 2656 + 1260 &= 3916 \quad " \quad 3900 \times 356 = 354\frac{1}{3} \times 3916
 \end{aligned}$$

SUMMARY OF MYSTICAL PERIODS.

105. *Basis and Formation* of the original Table.—We will now recapitulate the *chief results* and *mystical indications* observable in this period. (1). It was a tradition universally received, that Abram had just a score of ancestors, divided into two decades—one before the flood, and the other after it. This is evident from Josephus, who makes a point of shewing in one place (I. iii. 2) that Noah was the tenth from Adam, and in another (I. vi. 5) that Abram was the tenth from Noah; and again, (vii. 2) he asserts that Berosus is alluding to Abram when he says, “In the tenth generation after the Flood there was among the Chaldaeans a man righteous and great, and skilful in astronomical science.” (2). On this basis a Table of mystical chronology was constructed, and divided into three branches or systems. (3). By discarding all the numbers which are not common to the three recensions (with the exception of the second Cainan's, which appears to be intercalary, and as such to be received or excluded, as may suit each computation in particular) we obtain what seems to have been *the original Table*.

106. (4). There is much in this *original Table* which be-speaks an unhistorical character, and indicates that it is the product of arbitrary assumptions and adjustments. It sets out with assuming an even score of generations previous to Abram. Next it makes an arbitrary division into two decades, adjusting the ages so that the first ten generations shall amount exactly to 1200 years, and the second ten (with the addition of the period to the call of Abram) to 500 years. And we might suppose that the duration of the second decad was determined by the length of the tenth generation in the first; for it is found to correspond. We may also note that a period of a century is assigned to Noah and Shem as common to both previous to the Deluge, antecedent to which Noah is said, to have lived exactly the same number of years (500) as Shem lived subsequent to it. So that Shem's post-diluvian age is also a measure of the second decad. In all these particulars our original Table has the sanction of the Hebrew text. In comparing the numbers of the two decades, we find that those of the first two and the last in the first decad, and the first and the two last in the second, greatly exceed all the others; while the remaining numbers of the first average just double those of the second. There is ground for supposing that even this original Table had an astronomical basis; for the sum of its years (1700) considered as Julian

years, is equal within a fraction to 1750 lunar years, and the additional 50 may be latent in the various readings against Nahor's name—the Hebrew having 29, while the Samaritan and the LXX. have 79—(5). The original Table has evidently treated the series to the call of Abram as one period. This is inferred from the number of years in the period amounting exactly to an even number of centuries—from its having been followed in this view by the other tables, and from its apparent adjustment with reference to an astronomical conversion.—(6). While in the original Table the whole series has been treated as one period, it has been so framed as to be divisible into two even centenary periods, at the epoch of the denunciation of the flood. So that the first period may be regarded as that of the old world, and the second as that of the new. And the reason for the division being made at this epoch, and for the duration assigned to each period may, with an appearance of probability, be found in astronomical bearings. “The Egyptians supposed 1200 years to be the interval that elapsed between two grand conjunctions of the planets in opposite points of the Zodiac, on which* alternate cycles of catastrophe by fire and water were thought to recur.”† In the old Chronicle written by Syncellus, intermediate between the period of 33,000 years ($=330 \times 100$) assigned to the sun, and the 2000 years of proper history‡, 1200 years are assigned to the reigns of gods and demigods; Vulcan being the first, and Typhon, the destroyer of Osiris and symbol of the Deluge, the last of the divinities. In consistency (so far) with the Egyptian theory, the compiler of the Jewish scheme makes the termination of the 1200-year period quadrate with the time of the denunciation of the Deluge, though the actual supervention of the Cataclysm did not happen till a century later. (7.) It has been observed that there are several indications that this century of suspense was regarded as a period intermediate between the old and new worlds, and which might be included in either, or from

* Ant. I, ii. 3. “Adam had a *vehement desire* for children, he being 230 years old, after which time he lived other 700 years and then died.” “Seth's posterity were the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order. And, that their inventions might not be lost before they were sufficiently known, upon *Adam's prediction* that the *world was to be destroyed at one time by the force of fire, and at another time by the violence and quantity of water*, they made two pillars, the one of brick the other of stone, and inscribed on them their discoveries. . . . Now this remains in the land of Siriad to this day.”

† Christian Observer, Sept., 1848, p. 610.

‡ It is worthy of notice here, that 1200 years is the difference between 25 times the true period in which the year of 365 days has its beginning in all the

the beginning or end of which periods might be computed. It is a confirmation of this that at both points of division numbers of a mystical character are found in the Original. Thus 1200 is 2 "Great Years," or 40×30 ; — 500 is 10 Pentecostal or intercalated-Jubilee Periods, or $70 \times 7 + 10$; — 1300* is $(70 \times 10) + (60 \times 10)$; — 400 is 40×10 or 50×8 , and the total 1700 is a millennium + 70×10 . (8). With regard to the 500-year duration of the second period, the materials derived from Jewish tradition may have been made to assume the form of exactly 5 centuries, with the view to make the period tally with the third part of the Egyptian Cycle, called by Mr. Poole the Rok-h Cycle. 1500 years have been shown† to form a critical number—a period of duplication in the Egyptian Chronographies. (9). It may also be noted that 490 perfect lunar years are equal, within a small fraction, to 500 imperfect lunar years. (10). The original Table is also subdivided thus. From the Creation to Noah's birth, 700 years; thence to the Flood, 500 years; thence to the Call, 500 years; or a millennium from Noah's birth to the Call. (11). Various other mystical subdivisions have been mentioned, or are shewn in our Table, and therefore need not be repeated here.

107. (1). The first division of *the Samaritan*, having no periodic additions, is identical in respect of its solar years with that of the original; i.e. it makes out two "Great Years" to the birth of the first Patriarch of the Post-diluvian world. (2). In the second division it inserts a "Great Year" of periodic additions. (3). This, with a century derived from the LXX. (making $700 = 70 \times 10$) raises its 2nd division to equality with the first. And thus, from the Creation to the Call is made to be 4 "Great Years." (4). Or the divisions may be viewed in this way:—To Noah, 700 years; + to Noah's sons, 500; + to Abram's Call, 500; + P. additions, 700. (5). In this 2nd division a millennium intervenes between the births of Shem's and Nahor's sons.

108. (1). In *the Hebrew*, by the addition of half a "Great

seasons successively, and recommences the same process ($25 \times 1508 = 37,700$), and 25 Sothic Cycles ($1460 \times 25 = 36,500$). Also we may take occasion here to observe that the difference between 37,700 and $(1461 \times 25 =) 36,525$, viz, 1175, may be found in the LXX. interval between the Deluge and the birth of Abram $3 + 1170 + 2 = 1175$.

* It is singular that Chev. Bunsen places the accession of Menes, about 1300 years before the Hebrew date of the Deluge, and 400 before that of the LXX. His date is b. c. 3643. Now $3643 = 11 \times 313$. Does not this look as if he had built on an artificial foundation? Josephus makes 1300 years from Menes to Solomon (Ant. VIII., vi., 2), and 1300 thence to the plundering of David's sepulchre by John Hyrcanus, in the reign of Antoninus Pius (VII. xv. 3).

† Christian Observer, 1848, p. 611. 627.

"Year" or 5 asha-periods to the solar years of the first series, the following variations are brought about:—(2). If we take the birth of Noah's sons as the point of division, the preceding time is a millennium and a half, the subsequent is half a millennium, and the whole $2000 = 40 \times 50$. The first is 3 times, the last 4 times the length of the duration in "the original" between Shem's birth and the Call. (3). If the Deluge be selected, the time preceding it is a millennium + a Great Year; and the time following one-fourth of that preceding, or one-third of the fatal 1200-year period. (4). Turning to the lunar column, we observe that the time from the Creation to the birth of Noah, excluding the intercalations, is a millennium, thus coinciding with the period in the 2nd division of the Samaritan, which has been just noticed. (5). This period in the Hebrew has exactly one-fourth the number of years which are given to it in the Samaritan. (6). But, excluding Cainan, it has 220 years, which to the birth of Abram (in Terah's 70th year) becomes 290; and to the Call 365 years.

109. (1). The periodic additions in *the LXX.* of Gen. v. amount to a "Great Year" and a half. Those in Gen. xi. to 800y.* ($= 40 \times 20$.) Both together = a millennium + 70×10 . Thus the first series is made to exceed the second by a millennium. (2). Also the periodic additions in both being = the sum of the original series, the sum of the solar years of the whole Period in the *LXX.* is exactly double that of those in the original. (3). And the first *LXX.* series exceeds the second by a millennium. (4). Again, the first is double the duration between the births of Cainan and Terah, as shewn in the second. (5). The second contains 2 "Great Years," and is consequently = to each division of the Samaritan. (6). The lunar years of this division amount to the famous 1260 period; and other "half-week" numbers are elsewhere shewn to be derivable from this Table—as 1290, 1330 ($= 1270 + 60$), &c. (7). The sum-total of lunar years will hereafter be seen to coincide with 2 or 3 remarkable periods.

110. The periodic additions proper to *Josephus* make 900 and 700 = 1600 years, or the same amount as that of the solar years in the Hebrew; so that the sum of the solar years in his first series is double that of his second. In other respects his numbers agree with those either of the *LXX.* or the Hebrew, and consequently need no further notice, except that we may call special attention to the fact, that one reading of his larger numbers for the period from the Crea-

* Various Readings would increase this to 900, or diminish it to 700 years.

tion to the Call makes them amount to a multiple of his duration from the call to the Exode. For $2156 + 1 + 993 + 75 = 3225 (= 430 \times 7\frac{1}{2})$; or, better still, of his duration from the Descent to the Exode, 215 years (Ant. II., xv., 2.) For $3225 = 215 \times 15$.

BIRTH COINCIDENCES.

111. Among the *dates of the births* of the Patriarchs, the following coincidences deserve notice:—According to the Samaritan and Hebrew, Seth was born 130 years after the Creation; that is, a Septuagintal, plus a Sexagintal Period,—the two periods of most frequent occurrence. This number occurs as the age of procreation no less than 5 times out of 20 in the Table. In the Samaritan and Hebrew, Mahalaleel's birth is placed in A.M. 395,—i.e., the same length of time from the Creation as the Kings of Judah are said to have reigned. From the birth of Cainan to the birth of Mahalaleel were 160y. ($= 40 \times 4$.) Between the births of Mahalaleel and Jared, according to the Samaritan and Hebrew, intervened 135 years ($= 27 \times 5$),—a notable period, as will appear. Between the births of Jared and Methuselah (Heb.) were 292 years, = time of Division b. In the same recensions Jared's birth is placed A.M. 460 = 1000 Sacerdotal Cycles after the Creation. Between the births of Enoch the 7th, and Noah the 10th, from Adam elapsed 240 solar years = 40×6 or 60×4 = the duration of the kingdom of Israel. Between the births of Arphaxad and his son were 135 years. Eber was born when Noah had attained 666 years = the number of the beast. Reu was born when Noah was 730 ($= 1460 + 2$). Nahor A.M. 2100. Terah when Shem was 320 ($= 40 \times 8$) and Arphaxad 220 (11×20). Haran when Nahor was 99 ($11 \times 3 \times 3$) Arphaxad 290, Shem 390. Noah was 850, Shem 250, at Abram's birth. The first 4 generations of the Hebrew (or original) of Gen. xi. = the last 3 = the Hebrew of Nahor alone with the centenary addition or that of Josephus with the transferred 9 years. Noah was born on the Samaritan reckoning, A.M. 707; according to one reading of Josephus 1062 A.M. The latter places his birth the same number of years after the Creation that the Call was after the Deluge, according to Hales; and again, that the destruction of the first Temple was after the Exode, according to Josephus, (Ant. X. 8. 5). Note that $1062 = 3 \times 354$,—the Jewish lunar year. 250y. or 5 pentecostal Periods are shewn in our Table as the Original and Hebrew durations of the intervals between the births of Cainan and Terah; 1000y. as the Samaritan;

1100y. the LXX. From Arphaxad's procreation-age to the birth of Abram, or rather of Haran.—1st, if *Cainan be included*. Original and Hebrew 320 (= 40 × 8). Samaritan 1070. LXX. 1070 or 1170 or 1270, according to the readings adopted. 1070 = $428 \times 2\frac{1}{3}$. 1070 plus the intercalations (5) = 1075 = 215×5 ; — 1170 + an intercalary 2, i.e., the 2 years between the Deluge and Arphaxad's birth = 1172 = 4×293 , one Josephean duration of this division. 2ndly, if *Cainan be left out*, there will be, that is, from the birth of Selah to the birth of Haran, according to the original and Hebrew 290 years, according to the Samaritan 940 (= 470 × 2); according to the LXX., 940, 1040 = 40×26) or 1140y., and to the birth of Abram 350, 1000, 1100, and 1200.

112. The birth of Lamech (the last but one of the first decad), it has been observed, holds a middle place in the Samaritan recension, between the Creation and the destruction of the old world,—653 + 1 + 653 = 1307.—This bisection of our Division *a* would lead us to expect a similar one in Division *b*, and the statement attached to Peleg's name ("in his days the earth was divided"), as well as the circumstance that Peleg holds the middle place between Shem and Abram (5 + 1 + 5) or if Cainan be omitted, between the first and last names of our series (4 + 1 + 4) would seem to point out his time as that in which it must be looked for. Now, if we take the LXX. computation, we find that from the birth of Arphaxad to the birth of Peleg, were 529 years; — $529 \times 2 = 1058$.—This does not shew a bisection of any period; but the last number wants 112 of being equal a LXX. interval between the births of Arphaxad and Haran; and we mention it as seeming to afford some confirmation of the intercalations 62 + 50 = 112. Let us now try the death of Peleg. $529 + 3 \frac{9}{10} = 868$ (= 434×2) as its date from Arphaxad's birth. (And let it be observed that as the same number of procreation years stands against the names of Cainan and of Peleg, and the same numbers of years of life against Peleg and Reu, if Cainan's name be omitted, the same amount will be given to the death of Reu). Now let us trace downwards to see if any event quadrates with the double of this number. Our Table gives from Arphaxad's birth to the Call (1100 + 70 + 2 + 75 =) 1247 years. Intercalate Abram's 60 years, and add 430 years to the Exode, and the amount will be 1437 years, which only requires that the above intercalary 2 be reduced to 1, and it becomes = 868×2 . Or, suppose this intercalation omitted, and the 1 year reckoned to stand for the interval

between the Flood and Arphaxad's birth (making with the year of Deluge the 2 years of the text) then it may be said that the LXX. placed the death of Peleg equi-distant from the Flood and the Exode. And note that $1736 = 4 \times 434$, the 62 sevens of Daniel. Again, the LXX. duration from Adam to the Deluge is 2262, the Deluge 1, thence either to the birth or to the procreation-age of Peleg, according as Cainan is excluded or included, $659 = 2922 = 2$ Sothic Cycles = the whole period contained in the Samaritan = the half of the period from Adam to Titus, as will be shewn. Thus either *the birth* or the procreation-age of him in whose days the earth (= in this connection, the age or dispensation,) was divided, may be taken as the point of bisection of the whole Chronology.—And yet again, according to the Hebrew it may be reckoned that Peleg was born when Noah was 700 years old. According to the Samaritan, excluding the 7, Noah was born A. M. 700. Connect with these the old tradition that the world was to last 7,000 years,* and does it not appear as though these were tenths of its duration? Once more, take again the LXX. to the Deluge, 2262 years, plus the Samaritan (or LXX. excluding Cainan), to the births of S. 135 + E. 130 + P. 134 + to death of P. 339 = 3000 years from the Creation to the death of Peleg = half another traditional duration of the destined existence of the World. On this view there was an accurate division of the earth's existence in the days of Peleg. Truly, Peleg was a man not of one division only, but of many!

MISCELLANEOUS PERIODS FROM COMBINATIONS OF THE RECENSIOINS.

113. (1.) From the Creation to the Deluge (¶ 25. Sam.) = . 1307 yrs.
 (2.) " Deluge to birth of Abram (¶ 25. Heb.) 1 + 2 +
 $220 + 70 + 2 + 60 = . 355$ (lunar-yr. cycle).

Creation to birth of Abram 1662

(1.) From Creation to Deluge	. 1307
(2.) " Deluge to birth of Abram	
$220 + 70 + 60$	. 350

,, Creation to birth of Abram	1657
-------------------------------	------

* "Consider what that signifies; 'He (God) finished his work in 6 days.' The meaning of it is this: that in 6,000 years the Lord will bring all things to an end. For with Him one day is a thousand years, as himself testifieth, saying, 'Behold this day shall be as a thousand years.' Therefore, in 6 days,

Thus it appears that, according as the smaller intercalations are or are not included, a combination of the Samaritan of the 1st division with the Hebrew of the 2nd would make the duration from the Creation to the birth of Abram = either the LXX. duration from the Creation to the beginning of the year of Deluge, or the Hebrew from the Creation to the end of the year of Deluge.

114. From the Creation to the Deluge, according to the LXX.

(Various Reading) were . . .	2242 yrs.
Less the year of Deluge . . .	1
" Arphaxad to Serug inclusive,	} 1042
according to Josephus 1041	}

Difference . . .	1200
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Thus, the difference of time between these antediluvian and post-diluvian periods = the LXX. post-diluvian period, terminating at the Call of Abram, deprived of the intercalations; = another (1070 + 130) ending at Abram's birth; = also the 2 Samaritan divisions.

115. From Creation to Deluge, according to

Brinch's computation of Josephus . . .	2153 yrs.
Less from Deluge to birth of Nahor	
(Josephus) 12 + 1041 = . . .	1053

Difference . . .	1100
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116. Coincidences found on comparison of

Samaritan with LXX

Periods. Intera.	Periods. Intera.
Adam to Deluge "1307 = b1900 + 7	Adam to Deluge 2262 = "2200 + 62
Deluge to Call 1160 = "1100 + 60	Various Read-
	ing Jared 100 = 100
	Deluge to Call
2467 = "2400 + 67	2 + 1100 +
	70 + 60 +
	75 = "1307 = b1900 +
	3669 = "3600 + 69

that is, in 6,000 years, shall all things be accomplished." (Ep. of Barnabas, c. xiii., v. 4, 5.) That this tradition was very general in the first ages of Christianity, see Cotelier. Annot. in loc. Edit. Oxon, page 90. Psalm lxxxix., 4. It would seem to be meant that at the end of 6,000 years, the second coming of Christ to reign on earth 1,000 years would take place.

The coincidences are indicated by the letters prefixed to the numbers on either side.

117. The following parallelism between the Samaritan and the LXX. is especially worthy of notice, not only on account of the particular coincidences, but also for the way in which the termination of this period in reference to the total ages is marked out, and the bisection of it at the Deluge is shewn to have been effected. According to the Samaritan, the birth of the progenitors of a new world took place 1207 years after the Creation of the first, which was destroyed after it had existed* 1307 years. According to this computation of the LXX., (viz.: 2 + 1100 + 70 + 60 + 75) the death of Terah, the last of the 20 Patriarchs, and the Call of Abram to enter upon (to him) a new world, with the promise of a numerous seed, took place 1307 years after the destruction of the first and the commencement of the second and existing one. But if we take the reading which assigns 75 instead of 175 years as Nahor's age at the birth of his son, (and this reading is preferred by Stackhouse and others), then at 1207 years from the Deluge happened the death of the last Patriarch of the second division, and the announcement of a new state of things to the "Father of the Faithful," when he was called to migrate into a new scene, there to receive "the Promise" and to become the progenitor of a seed like the stars of heaven or the sand on the sea-shore for multitude;—then also, at 1307 years from the Deluge occurred the death of this Patriarch, an event which was made the terminus of the Cycle formed by the Total Ages, as his Call was of one series of Chronological computations. This twofold parallelism in reference to the deaths of Terah and Abram tends to confirm the view before put forth of the double computation, one extending to the birth, the other to the Call of Abram: and from the relation now shewn to exist between the Samaritan and the LXX. a strong argument might be drawn in proof of the unity of origin of the recensions, and of the fact that they present to us only different forms of the same system—variations which have been introduced for the purpose of multiplying curious combinations and cycles, and especially with a view to that grand cycle, which we shall presently point out.

* In this same year, according to the Samaritan, the lives of Jared, Methuselah, and Lamech were cut short.

118. *The Hebrew compared with Josephus.*

Period. Inter.	Period. Inter.
From Crea- tion to end of Deluge } 1657 $1657 \times 2 = 3200 + 114$	Creation to De- luge (V.R.)... } 2246 D. to C. (12 + 911 + 145) ... } 1068 $3314 = 3200 + 114$

that is; the length of time from the Creation to the Call, according to Josephus, was double the time from the Creation to the end of the Deluge, according to the Hebrew.

MORE COMPLETE VIEW OF THE CONSTRUCTION OF THE PERIODS.

118.^a While preparing this Essay for the press we have obtained a clearer insight into the formation of these periods, and this seems to be the most suitable place to insert a more complete view.

118.^b Our theory that the shortest versions of the periods, to wit, the Samaritan of the first Division and the Hebrew of the second, ought to be taken as the basis of the computations is fully borne out. But we can now further resolve these into their most simple elements.—We begin with the latter, which consists of 290, 292, or 293 years. This number is doubtless derived from the Sothiac Cycle ($1460 \div 5 = 292$), and it is compounded of $240 + 50$, 52, or 53. 50 is the Pentecostal Period. 52 the number of 7's in the 364-d. year. 53 is $\frac{1}{4}$ of 217, and $\frac{1}{2}$ of 424; and all 3 enter as units into periods. $240 = 40 \times 6$ or 60×4 , and it is a period in the first Division of the Samaritan, when this is denuded of the intercalary 7; for this Division is parted into $460 + 240 (= 700) + 600$. The 240 contains as its last item 53. Consequently it may be regarded as divided into* $187 + 53$.—We take next the Samaritan of the first Division. This contains 1307 years.—Now we may notice by the way that $1307 - 293 = 1014$, $+ 2 = 507$. Thus giving out an odd 7, as though it were (what we have assumed it to be) an intercalary quantity.—But this is not the point we have in view at present to shew. What we would now call the reader's attention to is the division which we have shewn to be made in the Samaritan at Lamech's birth into 654 and 653 years. The 67 years of Methuselah form the last item of the 654 years, and the unit figure in the 67, being intercalary, may

* Hence we may learn that Methuselah's 187 years is compounded of $62 + 65 + 60$.

probably be divided into 6 + 1. So that we may reckon the division to have been made thus $653 + 1 + 653$. It is obvious that this number 653 is compounded of a Great Year + the 53. In the last division it is Lamech's 53 + Noah's 600 years. Now, from the Samaritan half-duration 653 take the Hebrew duration 293, and the remainder is 360, = the old Egyptian year period, = 6 times the ante-procreation years, or half the years of life of Lamech's father,* the former of which is 1-10th the antediluvian life of Lamech's son. Hence it would seem that we may take the procreation-years of Methuselah and Lamech, (the two names, be it remembered, which furnish the intercalations) as the prime elements of these computations. They are $\dagger 67 + 53 = 120$ (= 2 Asha periods = the time of suspense, Ant I. iii. 2); or, without the intercalary figure, ^b60 + 53. From these we proceed to try how many of the chronological periods can be formed.—(1). $60 \times 4 = 240$, + 53 = 293, the Hebrew 2nd division.—(2). $60 \times 6 = 360$. $360 + 293 = 653$. $653 + 1 + 653$ or $(360 \times 2) + (293 \times 2) + 1 = 1307$,—the Samaritan 1st division.—(3). Also 1307 = the LXX. 2nd division, when reckoned thus: $2 + 1100 + 70 + 60 + 75 = 1307$.—(4). The 3 first of these, representing the years from the Deluge to the 70th of Terah, = 1172 (= 293 × 4).—(5). $1307 + 293$ or $(360 \times 2) + (293 \times 3) + 1 = 1600$ years, the unintercalated years of the first division of the Hebrew.—(6). 1172×2 or $293 \times 8 = 2344$, which is the amount of the first division of the LXX, when the two various readings are introduced.—(7). Or again $1656, + (293 \times 2) = 720 + 1 + 56 (= 777$, Lamech's age in the Hebrew) $\pm (293 \times 5) = 2242$, the LXX. of the same with one Various Reading.—(8). Again, $293 \times 9 = 2637$, which is a Josephean duration of the same (¶ 102), plus the year of Deluge.—(9). $293 \times 3 = 879$. Now the sum of the numbers proper to the Samaritan 2nd Division is 870. The addition (as 9) of the number intercalated from Josephus (and it has been shewn to be variable from 8 to 10) will make up the deficiency. But it must be observed that if 2 years be allowed as the interval between the Deluge and Arphaxad's birth, the excess will be only 7 years, and from the circumstance that the same excess is found on comparison of the total (as will presently be seen), we are led to suppose that the intercalary 7 of the first Division has in some way been doubled—probably by extension of

* Methuselah's age in the Samaritan is 720. Observe $720 - 293 = 427$, or $-292 = 428$, or $-290 = 430$.

\dagger Note, the sum of the figures found in these numbers = ^a three 7's and ^b two 7's.

the two half-week periods. However 290×3 gives exactly the number 870.—We will next take the sums total of the 3 recensions.—(10). $293 \times 7 = 2051$. This is only 5 short of our sum of the Hebrew, which would be reduced to equality by the omission of the small intercalations.—(11). $293 \times 4 = 2344$. The sum total of the numbers proper to the Samaritan is 2467, and—Cainan's 130, = 2387. Here appears the necessity for the addition of 7, to which we have just alluded. That the numbers have to serve more than one cyclical purpose may well be taken to account for the want of exact agreement. (12). $293 \times 12 = 3516$. Our sum of the LXX. is 3522, from which the small intercalations being deducted, there will remain 3517. Or the omission instead of the extra 6 in the first Division, in conformity with the Josephean reading, would reduce our sum to the very number 3516—(13). $293 \times 13 = 3809$. The following numbers from Josephus amount to within 5 of this number,— $2556 + 12 + 1041 + 70 + 135 = 3814$.—We have now shewn how *every Division* and *every Period* in all the recensions may have been formed from the 2 factors 60 and 53, and chiefly by multiplication of the shortest Division, i.e., the second Hebrew. It will not be proper to add more in this place than that the numbers 290, 292, and 293 will be found to have been used extensively in the computations. We may however give one example, because it is doubly connected with the Period now under consideration. $1656 + 2344 (= 293 \times 8) = 4000$,—a number which will hereafter be seen to stand in a twofold relation to this Period.

[2].—POST-PROCREATION YEARS—DIVISION No. 2, IN TABLE No. 1.

119. In proceeding now to scrutinize the numbers of the years which the first 20 Patriarchs are said to have lived after the procreation of their sons, we shall first direct attention to the character of those numbers.

120. The many round numbers should be noticed:—There are 800 (twice), or 700, 600, 500, 300, 200, 100, 840 or 740, 830 or 730, 450, 430, 270.—And more especially those of a periodic character, to wit, Seth 707. (Note that Noah was born, according to the Samaritan, A.M. 707. So that the son of the first progenitor of the human species lived the same number of years after the birth of his son, as the second progenitor was born after the first was created). — 840 = 420×2 . — 740 (= 370×2). — 730 (= $365 = 2$). — 800 (= 40×20). — 200 (= 40×5). — 300 (= 60×5). — 330

(= 30×11). — 430. — 303. — 135. — 207 (= $1656 \div 8$). — 107 (= $428 \div 4$). All the numbers in the first division, except two, are divisible by 5. The first of the two exceptions is divisible by 7, the second has apparently been regulated to suit the year of the Deluge. It will be remembered that Shem's 500 years after the Deluge, is the counterpart (with an intervening century common to both) of Noah's 500 previous to it. In the first division, the sum-total of the Samaritan is 6880 (= 40×172), that of the LXX., if the various readings against Nos. 2 and 8 be adopted, will become 6440 (= 40×161) being 440 (= 40×11) less than the Samaritan. The latter, as it stands, is 600 years (a Great Year) less than the Hebrew. In the 2nd division, if to the sum of Nos. 1 to 10 in the Samaritan be added the difference found in the various reading against No. 2, it will become just 800 years (= 40×20) less than that of the LXX. If the various reading of 300 against the same No. in the LXX.—and this reading is, of at least equal authority with that we have followed—if this be introduced, the sum of the LXX. will be reduced to exact equality with that of the Hebrew; a coincidence the more remarkable, because the former includes the 830 years of Cainan, which the latter does not. In the LXX. 3 numbers in succession are the same; 2 of them would amount to the periodic 660; the 3rd added to the number that follows would make 600.

121. The character of the numbers above cited greatly increases the unhistorical appearance of these genealogical Tables. But it is only when the sums of the 3 recensions are combined together, that the true structure and meaning of the whole is developed. When the peculiar formation and artificial collocation of the chronological ages was made evident, it became more apparent than before that some mystical meaning must lie hid under the almost millennial ages ascribed to the early Patriarchs. For it was obvious that the variations in the procreation years did not at all involve the ascription of such longæval lives. And hence, in proportion as there appeared reason to think that these were not really historical, it was rendered likely that they were assigned on some plan, and with reference to some end. To attribute them to random ascription in the face of such plain marks of contrivance and design running through the whole, were preposterous; and the more so, because the fact of the variations made by the different recensions in the procreation-years being compensated out of the remainders of life, shewed a

In our Table the sum of the ante-procreation ages in the Samaritan is	2467
Ditto, in the Hebrew	2056
Add Nahor's	50
Ditto, in the LXX. . . .	3522
	<hr/>
	8095
The year of Deluge in each recension may, with equal probability, be supposed to be included in the 2 years to Arphaxad's birth. On this ground there may be deducted	3 } 23
The intercalations from Josephus in the Samaritan and LXX. should also be subtracted	20
Then the ante-procreation ages will amount to	8072
The post-procreation ages of the 3 recensions are 8813, 9725, 9155 =	27693
Add, to equalize Cainan's, in the Samaritan 330, in the Hebrew 430 = : . . .	760
The post-procreation ages amount to	<hr/> 28453

The years of the first 21 Patriarchs, before and after procreation, amount to 36525

It may be further observed that if the 50 years of Nahor, and the 23 years, were omitted altogether from the foregoing computation, and the reading of 109 instead of 107 against Reu's name adopted, the other side of the Cycle ($1460 \times 25 = 36500$) would be the result.

127. Before leaving this part of the subject under consideration, it may be allowed to mention briefly some chance coincidences met with in the course of investigating it. In the first instance the years assigned to Noah after the Flood (350) had alone been introduced, thus omitting his 100 years between the birth of his sons and the flood. By another oversight Terah's post-procreation years had been reckoned the same in the other two recensions as in the Samaritan. The consequence was that the sum-total obtained for the 20 names was 26973. Now this number was observed to want only an addition of 27 (which is the intercalation attached to Methuselah's name, both in the Hebrew and LXX.) to make

* It may be observed that this number shews the ante-procreation years to be exactly 600 years less than the post-procreation in the Hebrew

For the centenary additions in the LXX., (introducing a Various Reading,) = 1800 years. Those already in the Hebrew = 300. The difference (to be added) is 1500.

124. It is, however, possible to arrive at the same result in a different way. Let the small intercalations of 1 year for the Deluge and 2 years for Terah, in each of the recensions (= 9), and Cainan's 30 years in the Hebrew, be allowed to remain. Then $7631 + 39 = 7670$. And $9131 - 7670 = 1461$ years. Taking the centenary additions in the LXX., as they stand in our table (= 1700), and deducting those in the Hebrew (= 300) there remains 1400. Add to this in the Hebrew Nahor's 50 years, and Josephus' 10, and the amount is 1460 years. The Sothiac Cycle may perhaps account for the deficient year.

125. We think we are now justified in making this statement. The ante-procreation ages, plus the post-procreation ages of the first 20 Patriarchs, amount to the years in a Cycle of Sothis \times a Cycle of Apis, the former being 27394, and the latter 9131, = 36525 years. The hypothetical addition of 1500 years will be hereafter supported by a similar example more capable of proof than the present one. The want, in the present instance, of other proof than such as arises from the coincidence in the result will not appear to afford much occasion for cavil, if it be considered that the want of positive proof does not imply disproof, especially when, as in the case before us, there is no reason to suppose that we have been furnished with the full scheme, and when also it is not easy to conceive how, in such documents as we possess the insertion of such a supplemental quantity could be otherwise indicated. It could not be added to the ante-procreation years, because this would have destroyed the chronological scheme. It could not be added to the post-procreation, because these (as we shall shew) were destined to serve an ulterior purpose.

126. We have then to observe further that these hypothetical additions will not be necessary, if we include Abram in the computation, and adopt the principle that all the recensions should be made uniform by the insertion of Nahor's 50 years in the Hebrew, and of those of Cainan equally in the Samaritan and Hebrew as in the LXX. There will then be 21 names giving 20 chronological intervals between the procreation-ages; and the computation will be made thus:—

can in fact only be regarded as intercalations. These items, $30 + 50 + 6 + 6 = 92$. From which is to be deducted 3 years for a variation against Arphaxad. We have inserted 300 years as his remainder of life, following Stackhouse. But both Bunsen and our edition of the Samaritan have 303 years, and it seems not improbable that it may be a typical error in Stackhouse, since it would require 303 to make the total which he gives, and the surrounding numbers are such as might easily give rise to such a misprint. It may be, however, that this number has been taken from the LXX., which presents in this instance no less than 4 variations. And in both possibly the difference of 3 years may have had some connexion with the year which the Deluge lasted, plus the 2 years which intervened between it and the birth of Arphaxad. But, be this as it may, the reading of 303 years does certainly appear, so far as we are able to ascertain, to have a preponderance of evidence in its favour. And, on the whole, if a choice must be made between the sums of the ante and post-procreation ages, and the Total Ages, it must be conceded that that of the latter is entitled to the preference. Let us then proceed to inquire what can be made of this, and whether its deficiency in reference to the compound Cycle can be accounted for.

129. The sum is, as we have just shown, 36436. But if the reading given by Bunsen and some others, whose judgment is of the greatest weight, be preferred, viz., of 913 instead of 912 as Seth's age in each recension, this sum would be increased to 36439. From the coincidence about to be noticed, we are inclined to suppose that both are original readings, and not undesigned variations.

$$36500 - 36436 = 64. \quad 36500 - 36439 = 61.$$

Now observe that *these two differences exactly agree with the amounts of the intercalations shewn in our Table, when the latter are added transversely.*

	Samaritan.	Hebrew.	LXX.
Methuselah . . .	7	27	$27 = 61$
Lamech . . .	0	29	$35 = 64$
—	—	—	
7	36	62	

Can these double coincidences have arisen accidentally? Is it not much more probable that the numbers have been so arranged and divided as that, when placed in certain positions, they would give out chronological commutations on one side, while the factors used to effect this, when viewed in another

way, would indicate the additions necessary to produce another grand chronological result? The amount required to raise the Total ages to 25 Sothiac Cycles could not be added to those ages without destroying other combinations, which will be presently noticed. In particular, it could not be added to the names to which the intercalations have been assigned, because in that case those Patriarchs' lives would have been made to extend beyond the Flood. The difficulty therefore appears to have been met by so arranging the intercalations as that, when one or other of the various readings was introduced, each series of intercalations being added together in the same manner as the total ages are added, would express the number required to complete the Grand Period. The 25 years may be obtained in the way indicated above from the 2nd Division. We take it to be a strong confirmation of our view and of the periodic unity of the two Divisions, that the amount required to complete 36500 years should be thus pointed out in our first, and the addition to make 36525 in our second Division. Let it be specially observed and borne in mind that these two numbers $64 + 25 = 89$, which is $\frac{1}{4}$ of the 356 Period.

130. The issue of our present inquiry will be seen to be of the utmost importance, when it is considered that a conclusive proof is here afforded of the *essential unity*, as well as of the *identity of origin* of the 3 recensions, and that the strongest confirmation is given of the theory of intercalations. We have hitherto treated the 3 recensions as though they proceeded from one source, and were but parts of one computation. The present result will, we think, be held to justify us in having taken this view.

SOTHIAC AND OTHER COINCIDENCES FROM THE TOTAL AGES.

131. If we take the sums-total of the years of the 21 Patriarchs as given in the 3 recensions, we may note the following coincidences. That of the *Samaritan* is 11598; or, reckoning the various reading, 11599. Now the sum of the 3 totals is 36436, which is 89 less than 36525. And $1461 \times 8 = 11688$, which is 89 more than 11599. So that the *Samaritan* total is less than 8 Sothiac Cycles by the same number of years that the sum of the 3 totals is less than 25 Sothiac Cycles; and that number exactly contains the two intercalary quantities, 27 and 62. It might hence have been expected beforehand that the indication of the mode of supplying the deficiency would have been found either in the

Samaritan alone, or in the other two exclusively. Whether the $27 + 35 = 62$ in the first division of the LXX. and the 27 in the Hebrew have had any connection with the deficiency it is impossible to say.

132. Again, the sum belonging to the 21 names in the Hebrew is 12206. If it might be assumed that either of the variations of 30 years, which stand in the LXX. against La-mech and Arphaxad, is genuine, and might be introduced into the Hebrew, its sum-total would be reduced to 12176. Now, this number is within 1 of being equal to 1-3rd of 25 Sothiac Cycles; for $36525 \div 3 = 12175$. And this 1 would be balanced against the Samaritan, if in it the Various Reading were not adopted. For

$$\begin{array}{r} 1461 \times 8 = 11688 \\ \text{Sum of the Samar. } 11598. \end{array} \quad \begin{array}{r} 36,525 \div 3 = 12175. \\ \text{Reduced sum of the Heb. } 12176. \end{array}$$

$$\underline{+90} \quad \dots \quad \dots \quad \dots \quad \dots \quad -1 = +89.$$

133. In the LXX. the sum of the years of the 21 Patriarchs is 12632. From this deduct Cainan's 460, and the remainder will be 12172, which is within 3 of 1-3rd of 12175. This difference would be supplied by the addition of the aggregate of the Various Readings against Seth's name.

The sum of the years of life of 21 Patriarchs, according to the LXX., is	... ... ... ... ...	12632
According to the Hebrew	... ...	12206
$1461 \times 17 = 24,837.$	... ... ... (Difference 1) 	<u>24838</u>

The difference of 1 is the excess in the Hebrew, just noticed.

134. Further, it seems worthy of notice that the sum of the *numerical values* of the Greek names of the 21 Patriarchs is 11193, which is 982 less than 1-3rd of 36525. And this difference is equal to twice the age (460) of that Patriarch (Cainan) who is found only in the Greek, plus the sum of the Greek intercalations in the first Division. Also it would be made up within 1 by the insertion of the numerical values of the names of two of the first women who are mentioned, ζωη (Eve) and Ναομη (Naamah). It is singular that a difference of 1 should exist in this even as in the former case.

135. Stackhouse gives the following explanation of the vast duration assigned to the antediluvian period by Manetho:—

“The substance of Manetho's account is this:—That there were in Egypt thirty Dynasties of Gods, consisting of 113 generations, and which took up the space of 36505 years;

that, when this period was out, then there reigned eight Demi-Gods in the space of 217 years; that, after them succeeded a race of Heroes, to the number of 15, and their reigns took up 443 years; that all this was before the flood, and then began the reign of their Kings, the first of whom was Manes." "To explain what is meant by this prodigious number of years, we must observe" that "the first and most ancient Gods of the Egyptians and of all other nations (after they had departed from the worship of the true God) were the Luminaries of Heaven; and 'tis very probable that, what they took to be the period of time in which any of these Deities finished their course, *that they might call the time of his reign.* Thus a perfect and complete revolution of any star which they worshipped was the reign of that star, and as a period of 36525 years is what they call an entire Mundane revolution, *i.e.* when the several heavenly bodies come round to the same point from which all their courses began; so is it very remarkable that they made the sum total of the reigns of all their several Gods to amount to the self-same space of time. This I take to be a true state of the Egyptian dynasties."—(Stack. Hist. Bible, folio, p. 100.)

136. Not to interrupt the connection, we shall reserve what we have to say in reference to the dynasties of Manetho, and the true explanation to be given of them, for the Appendix. We have quoted this passage here only for the purpose of showing what has been suggested as the origin of the introduction of the compound Cycle which we have discovered in these total ages, and to note that the same Great Cycle which is *patent* in the Egyptian traditions in one form, is *latent* in the Hebrew in another.

137. We turn now to notice a view differing from ours, which is thus stated in the "Vindication of Protestant Principles":—"it may help to show how complex is the character of these computations, and how many cyclical purposes they have been made to serve. "As there is a marked difference between the sums of years connected with the names of Hanôk (365) and Lâmek (777) and those assigned to the other patriarchs, we will in the first instance omit them, and take the sums of years attributed to the other seven antediluvian patriarchs. We shall, of course, follow the Hebrew text, which gives" for the seven "6484. Now we cannot conceive the original relation between the numbers assigned to Lâmek and Hanôk otherwise than as a ratio of 2 : 1. If, then, the number originally assigned to Lâmek was 730, we have the number 47 to be added to the

above general amount, and this gives us $6484 + 47 = 6531$. Consequently, if the numbers assigned to the seven patriarchs were originally equal, the amount belonging to each was $6531 \div 7 = 933 = 3 \times 311$. Supposing, then, that the original unit of time was a lunar year of 11 months of 4 weeks each, or of 44 weeks—and the combination itself, so common among the Hebrews, would seem to imply this,—the sums of the numbers before us involve two systems of intercalation. For the seven patriarchs above mentioned give us $3 \times 7 \times 311$, and the other two (Lâmek and Hanôk) gives 3×365 . Now 7 years of 311 days, or 6 years of 44 weeks + 1 year of 47 weeks, are equal, within one week, to 6 years of 364 days, or of 52 weeks, for $6 \times 44 + 47 = 311$ and $6 \times 52 = 312$. Consequently the first part of our calculation gives us three of these cycles thus differing from one another by 1 week; and the second part gives us three periods of 365 days, or three complete Egyptian years, differing from the longer year of weeks by 1 day. And there is a symmetrical gradation in this which cannot be accidental; especially as the number of years deducted from Lâmek's age is precisely the number of weeks in the supplementary year of the septennial cycle."

"A similar explanation is applicable to the numbers attached to the names of the post diluvian patriarchs. The Hebrew text gives," for the nine from Shem to Terah, 2996. And attached to Noah, who forms the connecting link between his nine ancestors and his nine descendants, we have the number 950. Now we should expect to find, in this second group of numbers, some indications of a further cultivation of time-reckoning; and we are not disappointed. For, while the former combination gave us only the year of days (365) in its relation to the year of weeks (364), and this last in its relation to the septennial cycle of the lesser years of 44 weeks + 3 days, the second set of numbers furnishes us with a sum which includes all the then known calculations of yearly periods. For the year of 52 weeks + 1 day = 365 days; the year of 52 weeks = 364 days; the year of 47 weeks + 1 day = 330 days; the perfect lunar year = $29\frac{1}{4} \times 12 = 354$ days; the imperfect lunar year = $29 \times 12 = 348$ days (Müller, Orchomenos, p. 222); and these are the only annual periods of any real consequence in ancient chronology. Now the sum of the years assigned to Noah and his descendants is $950 + 2996 = 330 + 348 + 354 + 6 \times 364 + 2 \times 365$. And this is an obvious supplement to the former calculation, which is partly included in it."—(Vindication of Protestant Principles, pp. 144, 145.)

PERIODIC COMBINATIONS OF THE TOTAL AGES. (GEN. V.)

138. Some other *periodic combinations* from the total ages shall now be adduced. First, of those in Gen. v. All these ages agree, with the exception of the two instances in which intercalations occur (Methuselah and Lamech), and of Jared in the Samaritan, whose years were necessarily cut short in that recension to suit its earlier date of the deluge. With respect to these, if we compare the Hebrew and LXX. ages, with the Samaritan, we find that the sum of the years of the first two patriarchs in each of the former exceeds that in the latter by a 364 cycle. The difference between the Hebrew and Samaritan recensions, with regard to Lamech's age is 124 years or double the LXX. intercalation in the first division. That between the LXX. and the Samaritan is 100 years. Three times the difference between the Hebrew and the Samaritan = the difference between the LXX. and the Samaritan, plus a millennium; —8575—8087 = 488. $488 \times 3 = 1464 = 8551 - 8087$ (464) + 1000.

PERIODIC COMBINATIONS OF THE TOTAL AGES. (GEN. XI.)

139. The following are the differences and combinations in the total ages given in Gen. xi., which seem worthy of notice. In no instance does the Samaritan exceed either of the other recensions. The Hebrew exceeds the LXX. in one instance, and the Samaritan in two. In each case the excess is 60 yrs. The LXX. exceeds both the Hebrew and Samaritan by the following numbers:—27, 460, 27, 100, 100, 100, 156. From these, if Cainan's 460 and the centuries (as centenary additions) be set aside, there will remain only such numbers as are found in our first division in the column of intercalations. The LXX. further exceeds the Samaritan by 60 yrs. Altogether, the sum total of the Hebrew is greater by 120 yrs. than that of the Samaritan, the LXX. than the Samaritan by 1030, and the LXX. than the Hebrew by 910 yrs.; or, putting Cainan's years out of the question, the LXX. will exceed the Samaritan by 570, and the Hebrew by 450 yrs.

DIFFERENCES BETWEEN TOTALS OF GEN. V. AND XI.

140. The total excess in both divisions of the LXX. over the Samaritan is 1494. If the excess in the first division of the Hebrew over the LXX. were found in the Samaritan, the former would be reduced to 1460, = a Sothiac Cycle. That a computation of the kind has been made, may be suspected

from the existence of the two variations (30—6), which suggest and render it possible. The sum of all the differences in excess is 3096, which is just 100 more than the sum of the 2nd division of the Hebrew, 220 more than that of the Samaritan, and 810 less than that of the LXX.

PERIODIC TOTAL AGES.

141. The following years of life have a periodic appearance:—Adam 930 ($= 465 \times 2$). Seth 912 ($= 600 + 312 = 304 \times 3 = 456 \times 2$). Jared 962 ($= 481 \times 2$). Enoch 365. It is particularly noticed that he was “the 7th from Adam.” Can there have been any connection between his place and his years of life, which $= 7 \times 52 + 1$. Methuselah 720 ($= 360 \times 2$). Lamech 777. Shem 600. Arphaxad 465 (LXX). Cainan and Selah 460 (LXX). Heber 464 ($= 232 \times 2$) Heb. Serug 230 (Sam. and Heb.) 330 (LXX).

PERIODS FROM THE DELUGE.

142. In addition to the periods arising out of the Total ages which have already been adverted to, the following round or periodic numbers may be noticed:—* Noah died $3\frac{1}{2}$ centuries after the Deluge; Shem half a millennium; Reu a millennium (LXX); 770 years (Sam.), 370 years (Heb.); Arphaxad 440 (Sam. and Heb.); Selah 560 (Sam.), 470 (Heb.); Heber 671 (Sam.), 531 (Heb.), 801 (LXX), compared with Nahor 941 (Sam.), 341 (Heb.), gives differences 270 and 190 y.—Peleg 640 (Sam.), 340 (Heb.), 870 (LXX), Serug 395 (Heb.), Terah 427 (Heb.), 1307 (LXX), = Samaritan antediluvian Period. According to the Heb., from the birth of Arphaxad to the Call were 365 years, of which the life of Enoch was a measure.

COINCIDENCES CONNECTED WITH DEATHS.

143. Seth was 800 years ($= 40 \times 20$) when his father Adam died, (Heb.). At the same time Mahalaleel was 535 years ($= 107 \times 5$), Jared 470 years, and Lamech 56 years. The last number taken in connexion with the Hebrew intercalations, and with the traditional number of Adam’s children,

* See respecting Noah’s age, the reasons for the longevity, and the Great Year—Ant. I., iii. 9.

is specially worthy of notice. Enoch the 7th, was the second to depart this life, his grandfather Mahalaleel being 592. Seth died ($136 + 912 =$) 1042 A.M., ($\frac{1}{2}$ of 4168 years, one computation of the time from Adam to the second destr.). The call of Abram according to the Hebrew took place ($1656 + 1 + 292 + 60 + 75 =$) 2084 (= 1042×2). Hence the whole duration was bisected at the call. A LXX. reading gives for the period to the Deluge 2242 years, which would make 1200 years, or 2 Great Years between Seth's death and the Deluge. Mahalaleel's death (Heb.) 1290 A.M. Peleg and his son died at 239. We are mistaken if this is not a cyclical number on the same principle as the "40 save one." Eber, the 5th, was 460 years old, when Abram the 10th or 11th died.

(3.) THE DESCENDANTS OF CAIN AND SETH.

144. Josephus relates that God "made Cain accursed, and threatened his posterity in the 7th generation." "The posterity of Seth" he says, "continued to esteem God as the Lord of the universe, and to have an entire regard to virtue for 7 generations; but in process of time they were perverted and forsook the practices of their forefathers." (Ant. I. ii. 2 iii. 1.) It may admit of doubt whether the former statement has or has not arisen from the following passage in the Hebrew, (Gen. iv. 15); "whosoever slayeth Cain, vengeance shall be taken on him *sevenfold*." But it can scarcely be that, by Cain's "posterity in the 7th generation" is meant "the 7th *after* Cain," since only 6 are spoken of. The most probable interpretation is that the 7th generation from Adam is meant: and this is confirmed by the parallelism which is drawn between Lamech,—the 7th from Adam and Cain, (Gen. iv. 23, 24). Now it is remarkable that if we reckon the "7 generations of the posterity of Seth who had regard to virtue," the name which comes next after the 7, and which would be that of the first of those who "forsook the practices of their forefathers," is Lamech. Or perhaps the difference in the mode of expression may justify us in making this series as well as the other to terminate with the name of Lamech. At any rate, we find these two genealogies of 7 each bringing us to a Lamech ("the destroyer," distinguished by the same characteristic of such pre-eminent wickedness as entailed signal punishment. Of the one of these we are told that he had "77 children by his two wives, Silla and Ada," (Ant. I. ii. 2): and it is recorded of him that he said unto his wives; "I

Cain shall be avenged 7-fold, truly Lamech 77-fold." Of the other "all the days" of his life are said to have been 777 years.—Here is an extraordinary accumulation of 7's.—What means it? Or what connexion has it with Lamech in particular?—We can see no generic compatibility between the *years* of the one Lamech, and the *wives and children* of the other that could justify their having been joined together; but nevertheless it appears to be a significant coincidence that if the numbers of all these are added together their sum is identical with a period of remarkable and repeated occurrence in the chronological computations.— $777 + 2 + 77 = 856$. From the Creation to the Deluge 1656 years = 800 + 856. Deluge to Exode 856 years &c., &c. Some mystical connexion and signification when united is doubtless latent.

NAMES OF SETH'S AND CAIN'S DESCENDANTS.

145. Scarcely less remarkable is the correspondence between the *names* of the descendants of Cain and Seth. In fact all the names of the former, with only slight variations or corruptions, are found among the latter, though not in the same order. This will best appear from the following lists, in which the names of Cain's posterity are transposed, though the order of succession is indicated by the numbers. The names, as given by Josephus (Whiston's translation), are inserted in parentheses.

1. Adam.	
2. Seth	2. Cain (Cain)
3. Enos	5. Mehujael (Malaliel) (Maleleel LXX)
4. Cainan	4. Irad (Jared)
5. Mahalaleel (Maleleel LXX)	3. Enoch (Enoch)
6. Jared	8. Methuselah (Mathousala LXX)
7. Enoch	6. Methusael (Methusela) (Mathousala LXX)
8. Methuselah (Mathousala LXX)	7. Lamech (Lamech)
9. Lamech	
10. Noah	

Note, that the 3 sons of Lamech would make up a decad of names in the line of Cain. But is there a symbolical connection between the numbers 10 and 7 of the two series? Or is any mystery contained in the diverse collocation of the names? In any other place it might be suspected that the one series is a mutilated and disarranged version of the other; but this is evidently not the case here.

(4.) IMPORT OF THE NAMES.

146. It is well known that the Hebrew names have a meaning, and a mystical significance. Ewald has investigated and expounded these with the critical acumen, that might be expected from him. It would occupy more space than we can afford to a matter only indirectly bearing on our subject to notice all of them, but two or three of the principal may be briefly adverted to.

147. *Lamech* means “*the destroyer*.” The connexion of this name with the introduction of wickedness, and the super-induction of the condemnation of the world has been shown. *Noah* means “*he who gave new birth to the world*.” *Methuselah* (according to the margin of our Bibles) denotes “*at his death the sending forth of waters*,” and two of the recensions agree in placing his death in the year of the Flood, the LXX. only falling 6 years short of it in consequence of the addition of 6 years, which it makes to the intercalations of the Hebrew, and which has the effect of throwing the Deluge so much later. *Terah* signifies “*wandering*” in allusion to the migration from Ur to Haran.

148. Now, we ask, in what way can such significant names as these be accounted for on the view of those who suppose these personifications to have been persons who lived, begat children, and died at such vast ages? Surely in that case they must have borne their names from childhood. If so, as these names would then involve predictions, they must have been given them by special inspiration or revelation. Will this be maintained?

(5.) THE TIME OF LIMITATION OF MAN'S DAYS.

149. In Gen. vi. 3, is recorded a declaration that man's days shall henceforth be only “120 years.” It does not appear how the fulfilment of this declaration can be made out on either of the interpretations given to it. If the threat be supposed to refer to the whole race of men then in existence, and to the cutting short of their lives by the Flood, the time would not agree, since the prediction was uttered only 100 years before the Flood. If, again, it be referred to the natural duration of man's life, it was not fulfilled; since human life was not thenceforth reduced to 120 years. Nevertheless,

Josephus takes it in this sense, saying: "God, cutting short the lives of the whole race of mankind, and making their years not so many as they formerly lived, but 120 only, turned the dry land into sea." Yet almost immediately afterwards he states that that it was not till the time of Moses that human life was reduced to 120 years: "God determining it to the length that Moses happened to live." On neither interpretation will the history verify the denunciation. And the only way in which it can be made to do so is this—to adopt a commutation of years. For instance, $100 \times 365 = 304 \times 120$. By this means consistency may be produced, and the apparent discrepancy may be accounted for by the supposition that the additional 20 years has been introduced to serve some purpose or purposes of the computations. Thus it may have been inserted to enlarge the Samaritan Antediluvian period to 1320 years $= 660 \times 2 = \text{LXX. post-diluvian computation to the Call.}$

(6.) THE YEAR OF DELUGE.

160. As the statements respecting the particulars of the year of Deluge are so ambiguous as to allow of different views being taken of them, and as these will furnish examples (being probably the original types) of many periods, it will be advisable in the first instance to furnish the reader with a synoptical view of the passages relating to it.

151. I.—*Period of preparation.*—"Yet 7 days and I (God) will cause it to rain upon the earth 40 days and 40 nights" (Gen. vii., 4). "Noah was 600 years old when the flood was upon the earth; and he and his sons, &c., went into the ark" (v. 6, 7). II.—*Year of Deluge.*—1. Period of rise of waters—40 days. "And after 7 days the waters were upon the earth. In the 600th year of Noah's life, in the 2nd month, on the 17th day of the month, the same day were all the fountains of the deep broken up," &c. (v. 10, 11.) "And the rain was upon the earth 40 days and 40 nights" (v. 12). "The flood was 40 days upon the earth" (v. 17). "And the waters prevailed upon the earth 150 days" (v. 24).—2. Period of subsidence, 240 days.—1st stage, to top of Ararat. "And after the end of the 150 days the waters were abated. And the ark rested in the 7th month, on the 17th day of the month, upon the mountains of Ararat" (viii., 4).—2nd stage, to tops of mountains. "And the waters decreased continually until the 10th month: in the 10th month, on the 1st day of the month, were the tops of the mountains seen."—3rd stage, to

tops of hills. And "at the end of 40 days," Noah "sent forth a raven, which went forth to and fro until the waters were dried up from off the earth" (v. 6, 7).—4th stage, to higher grounds. "Also he sent forth a dove;" but "she returned unto him, for the waters were on the face of the whole earth" (v. 9).—5th stage, to level of olive. "And he stayed yet other 7 days, and again he sent forth the dove;" and the dove came in to him in the evening; and lo, in her mouth was an olive leaf pluckt off. So Noah knew that the waters were abated from off the earth" (v. 10, 11).—6th stage, to ordinary level. "And he stayed yet other 7 days; and again he sent forth the dove, which returned not again unto him any more" (v. 12).—3. Period of return to perfect dryness. "AND IT CAME TO PASS, in the 601st year, in the 1st month, the 1st day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and behold the face of the ground was dry" (v. 13). "And in the 2nd month, on the 27th day of the month, was the earth dried. And God said unto Noah, "Go forth." And Noah went forth" (v. 14, 15, 18).

YEAR OF DELUGE—AMBIGUITIES.

152. We proceed to comment upon these statements with the view to point out the *ambiguities* to which we have alluded—ambiguities, we apprehend, not undesigned, but purposely introduced, to admit of the exhibition of the greater amount of periodic numbers.

153. The first for consideration will relate to *the precise age of Noah*. The 7th v. of the 7th chap. would at first sight convey the impression that Noah had fully attained 600 years at the time that the Flood came and he entered the Ark. But a comparison of statements which follow will show that a different construction must be put upon this verse. If Noah had completed 600 years, and if the months are months of his years, then the next statement should be "in the 601st year, in the 2nd month." But whereas we read "in the 600th," it is evident that Noah had not fully attained 600 years. This argument, however, depends on what months are intended, whether months in the year of Noah's life, or in the Jewish year. The latter might or might not coincide with the former. Now there is a presumption in favour of the first (*i. e.* the year of Noah's life), from the circumstance of its being the only epoch mentioned. But the *usus loquendi* is decidedly in favour of the last. And this, coupled with

Josephus takes it in this sense, saying : "the lives of the whole race of mankind were not so many as they formerly turned the dry land into sea." Yet afterwards he states that that it was not that human life was reduced to less than the length that Moses gives, but that his interpretation will the highest. And the only way in which it can be adopted is to adopt a commutation of 304 years for 120. By this supposition the apparent duration of the deluge, and the apparent date of its commencement, will be 1320 years old at the end of the year 1057. So that it may have been inserted to serve some purpose in his 600th year. Its words are accurately vian period to 1320 when it "was upon the earth."

MINATION OF THE FLOOD.

160. As the 13th verse of the 8th chap. it appears that year of Noah's birth terminated with Noah's 600th year, and with the views by the Hebrew Comp.) year of the world. For on the anniversary of his birthday, the first day of a new year, and of his arrival upon another century of existence, the waters being raised up, he removed the covering of the ark, and first looked upon a new world. It has elsewhere (¶ 79) been shown that these 1656 years are lunar, and equivalent to 1600 solar days (a coincidence, by the way, favourable to the hypothesis that the months have been reckoned at 30 days each). Hence it may be said that Noah was born at the precise moment when the world had existed a millennium, and that, when to this a "Great Year" had been added, at the very instant that a new year and era began, he first beheld the new Earth, in which he was to spend yet five times 70 years !! It must not, however, be inferred, because the narrative says only that "he looked," that it is meant to restrict his act to looking. More probable is it that he would be conceived of as taking actual possession by setting foot on the new-born

* It may hence similarly be inferred that it is intended to represent all the first 20 Patriarchs as having been born on "New Year's Day." It may indeed be alleged that the numbers are given as round numbers, accurate on the whole, but not necessarily so in reference to each individual. The character, however, of these computations, and the exactitude proved in the case of Noah, is opposed to this view.

ough, as the world, though brought to a condition ed of habitation on the dry land, was not yet state of perfect dryness which would admit of use or cultivation, he did not cease to make

There is nothing inconsistent with this which he received not till 56 days (or 2 years) towards to "go forth;" since that evi- al quitting of the Ark and disembarka- just have been quite unnecessary to close prisoners during these two were unreasonable to interpret the manner.—Josephus represents it thus:

small piece of land about the Ark, continued received some cheerful *hopes of deliverance."

not necessarily imply that he never went out of the

So that, on the whole, it is allowable to regard Noah

having entered upon corporal possession of the New World on the first day of its restored existence; although the "new creation," (as all the living creatures which went forth from the Ark may be called in reference to the new earth), took possession only after such a further time had elapsed as was necessary to restore it to a condition fit for their habitation. Such a condition was attained only on the 27th day of the 2nd month, when a solar year had elapsed from the moment of the opening of the flood-gates of heaven.

155. Our arrangement above of the particulars has been made on the principle of regarding the several periods as consecutive. Hence we date the 150 days from the end of the 40, understanding the latter to measure the time of "*increase*" (v. 17), and the former the time of "*prevalence*" (v. 24), or scarcely perceptible subsidence, (viz., 15 cubits). This is not the ordinary construction; for that supposes the 40 days to be included in the 150. And it must be acknowledged that this interpretation receives strong confirmation from the coincidence of the day on which the Ark rested with that on which the flood began. The interval between these two days reckoning 30 days to a month, would be 150. And hence it has been deemed an incontrovertible fact that the year in use at the time of the Deluge consisted of 360 days,—a most illogical inference on two accounts. First, if the months did consist of 30 days each, it would not follow that the year contained only 360 days; because the 5 epa-

* Josephus must have had a different idea of Noah's faith, to that which St. Paul had (Heb. xi. 7)

epagomoneæ may have been intercalated; and as they were so in Egypt, there is a strong presumption that they would be likewise among the Hebrews. Secondly, the argument runs in a vicious circle. The coincidence is based on the assumption that there were 30 days to a month; and then on the ground of the coincidence, it is argued that there were 30 days. But, on the contrary, it might with more apparent reason be contended from this passage that the Hebrew year at this time could not have consisted of 360 days. It will be seen by the Table below, that the Diluvian year exceeded the Hebrew year by 10 days. Hence it may reasonably be inferred that the former represented a solar year, and that the latter was a lunar. And consequently the Hebrew year could not have consisted of 360 days. Moreover, since the Diluvian months were lunar months (and to this fact we have also the testimony of Josephus, Ant. I. iii. 3), from the 17th of the 2nd month to the 17th of the 7th would be only 147 days. So that the assumed coincidence does not really exist. This would be conclusive against those who have entertained no thought that more than one kind of year could have been in use at one time. But as we are of opinion that at the time these numbers were inserted a variety of years were used, and that it was the amusement of computators to exercise their ingenuity in balancing them one against another by means of intercalations, and in forming such combinations of them as, when different years were taken, should throw the principal events into a variety of cyclical or mystical numbers, we doubt not that the 360-day year, as well as others, have been had in view, and that the 150 days is a portion of it. The question that may be raised with regard to these, we take to be an instance of the ambiguity of which we have spoken, and which has been designed to intimate, as we suppose, that both views may be taken in turn. Accordingly, we shall exhibit both in the Tabular views about to be presented, from the cyclical results given by which an opinion may be formed whether the conjecture is well founded, or which construction appears thence to be entitled to a preference.

156. It may be added, in support of what has been alleged above, that the LXX. and Josephus, by dating the beginning of the Flood from the 27th, instead of the 17th of the 2nd month, wholly destroy the coincidence between the 150 days and the 5 months.

157. It is proper, however, to state that the first-named construction has the support of Josephus, incompatible as it

appears. For he says : " When the rain ceased, the water did but just begin to abate after 150 days (that is, on the 17th day of the 7th month), it then ceasing to subside for a little while," (Ant. I., iii, 5). However, the only way in which 150 days can, with his figures, be made to terminate on the 17th of 7th month, is by supposing him to have reckoned at the rate of 365 days to a year, and also to have included the previous 7 days of preparation. But the first supposition would be inconsistent with his express mention of lunar months, and the second would not be reckoning from the beginning of the Flood or of the rain, nor from his assigned date—the 27th—but from 7 or 10 days previous. So far, therefore, as we can see, it seems unavoidable, in this instance, to suppose a corruption, either by the change of 17 into 27, or by the interpolation of the part put in parentheses in the above quotation; unless we are willing to regard this as an instance (of which there are very many similar ones) of a palpable disregard to the most glaring inconsistencies.

365 AND 355 OR 364 AND 354 DAY YEARS.

158. From the circumstance of the year of Deluge exceeding the Jewish lunar year by 10 days (vii. 11, with viii. 14), it has been inferred that a solar as well as a lunar year was in use at the time of the Deluge, and that the lengths of the solar and lunar years were respectively 365 and 355 days. The first is a valid inference, but not the second, *necessarily*. The latter *may* have been the case, but it may also have been the fact that those years consisted of 364 and 354 days; and perhaps the following reasons may lead the reader to think that more may be advanced in favour of the latter than of the former hypothesis. 364 days would make an exact number of weeks, viz. 52, and, from the strong predilection of the Jews for periods of sevens, this is a weighty argument in favour of a solar year of 364 days. If, then, this have a preference over a 365-day year, it would necessarily follow that the lunar year had 354 days. Again, the common Jewish lunar year contained 354 days. Hence it may be concluded that this was the lunar year in use when these computations were made, and hence similarly may a 364-day year be inferred.

EQUALISATION OF YEARS BY INTERCALATION.

159. No objection can arise on the ground of the equation of the different years. For this may most probably have been

effected in reference to all every 4 years—that is, by the Sothic and Julian, in the manner shown in the following Table:—

	Sothic Cycle of 4 Julian years.
The Julian year of 364 days. 364 + 364 = 364 — 30) = 1461 days	$= 1461$.
= 1461 — 364 = 130)	
— 365 days. 365 — 365 = 365 + 30) = 1461 .	
= 1461 — 365 = 100 — 1)	
Old Egyptian yr. of 365 days. 365 — 365 = 365 = 1460) = 1461 .	
— 365 = 21)	
Year of 52 weeks or 364 days. 364 + 364 = 1462) = 1461 .	
— 364 = 5)	
Vague Egyptian yr. of 365 days. 365 — 365 = 365) = 1461 .	
+ 365 = 1 .	

It hence appears that the addition of 3 extra months of 30 days to the years of 364 days would in the course of 2 Sothic Cycles, equalise the days in those years with the days in the Cycles. This would be a more ready mode of equalisation than the year of 365 days presents. Also, if 5 epagomenae were added to the year of 360 days to raise it to 365, 5 days might similarly have been added at the end of 4 years of 364 days, to complete the Sothic Cycle; and this being 1-6th of a month, seems a more convenient method than the addition of 1 day in 4 vague years. The addition of 3 weeks, to raise 4 old Egyptian years to a Sothic Cycle, would also be an obvious and ready mode. This may suffice to shew how, on the supposition that divers years were made use of, equation between them might, at stated intervals, have been effected.

PERIODS OF THIRTY DAYS TO A MONTH.

160. We now proceed to shew what results will be given on different hypotheses as to the length of the year of Deluge.

161. First, on the supposition that the months contained 30 days each. The 7 days previous to the advent of the rain do not, of course, belong to the year of Deluge. The computation therefore begins with the 17th day of the 2nd month in Noah's 600th year—that is, as the rain began on the 17th, that day must be included in the year; so, at least, one would think, but the fact that a 7 days is named before, intending to leave (as it can scarcely be doubted 40 days previously from the beginning of the year, this fact would make it appear that the 17th was not included. Whichever view be taken, it is immaterial to this computation.

A.M. 1656	Statements of the text.	Hebrew and Samaritan. If 40 days included in the 150.	LXX. and Josephus. If 40 days, &c.
	"40 days" from 17th of 2nd to 26th of 3rd	= 40	27th of 2nd to 7th of 4th } 40 40
	"150 days" from 26th of 3rd to 26th of 8th, incl. from 26th of 3rd to "17th of 7th," when "ark rested" from "17th of 7th" to 26th of 8th, end of "150 days"	150 { 110	7th of 4th to 17th of 7th } 100 110
	From "26th of 8th" to "1st of 10th," when "mountains appeared"	40 { 34	17th of 7th to 7th of 9th } 50 40 1st of 10th { 74 1st of 10th } 24 24
		224	214 214
	"40 days" from "1st of 10th" to 10th of 11th inclusive	40	— 40
	"7 days" from 10th of 11th to 17th, raven to 1st dove	7	7
	"7 days" from 17th of 11th to 24th, 1st to 2nd dove	7	7
	"7 days" from 24th of 11th to 1st of 12th, 2nd to 3rd dove	7	7
	From 1st to 30th of 12th, when "the ground was dry"	29	29
1657	"1st of 1st" to "27th of 2nd," when Noah left the ark	56	56
		370	360

162. Directing our attention, first, to the scheme which supposes the 150 days to follow the 40, it is observable that two intersecting periods of 150 are formed under it; viz., from the beginning of the Deluge to the resting of the Ark, and from the cessation of the rain to the end of the first stage of retrogression of the waters. This coincidence may be esteemed a confirmation of this view. Also, from the opening of the windows of heaven to the appearance of the mountains, —the second stage of abatement, is 224 days, or four times 56, or 7×32 . Another period of 56 days occurs at the end, being the time between the appearance of the restored world, and its recovery of a habitable condition. This, on one view, might be regarded as the 7th, as it is the last stage of progress. There are also shown 4 *quadragintal periods*. And it may be added that another is marked out at the beginning of the year. Since there are 47 days to the 17th of 2nd month, from which 7 days are separated as a time of preparation or suspense. Lastly there are *three* 7's of days, in each of which apparently a much more rapid retrogression of the waters

took place than in the whole 150 days. It may be asked in reference to these, Why was first a raven, and then a dove thrice sent forth? and why the raven at "the end of 40 days," when their termination alone would seem to have been a sufficient epoch to reckon from? We can only conjecture that this arrangement may have been intended to denote that these small periods, though complete in themselves, are to be regarded as forming one period. The raven continued "going and returning until the waters were dried up from off the earth." And the time to which this applies is a *Pentecostal* period. It does indeed seem strange that the time assigned to the raven's first emission should be the "end of the 40 days," and it may be doubted whether we should understand it to be meant that it was after 7 days from this 40. In the mention of the dove which followed next, no time is given, and it is only from the word "other" in the following statement, that we learn the time. This word may have been meant to reach back to the raven's mission likewise. And for this construction we seem to have Josephus' authority, who says: "*A few days afterward* Noah sent out a raven." If this interpretation be the true one, there will be 4 periods of 7 = 28 days, and 7 stages in the 2nd division. The sum total is 370, which is alone sufficient to refute the theory of those who, knowing no such year as one of 370 days, nevertheless argue that the Diluvian months contained 30 days. But to us, who have met with such examples of this number as have led us to conclude that the Jews had such a Cycle, it presents not this difficulty. On the contrary, the coincidences mutually confirm each other. And the chief result given out by this view, would be that the year of Deluge was an old Egyptian year, plus an intercalation of 10 days, making a 370-day Cycle. The origin of this Cycle might be found, if it were allowable to suppose that at some time or other the epagomenæ were placed in alternate years at the beginning and the end of the year, thus: $360 + 5 + 5$ ($= 370$) $+ 360$.

163. The only effect of the view which regards the first 40 days as included in the 150 is, that while it makes the latter terminate at the resting of the Ark, it eliminates two or three periodic numbers. On the whole the result is not in favour of it.

164. The changes made by the different reading of the LXX. and Josephus are too plainly shown to need recapitulation. But special attention may be directed to the circumstance that on this view between the commencement of the

Deluge and the reappearance of the mountains is 214 days = $428 \div 2$. The sum-total affords the clearest proof that he 360-day year *was* used, though it must not thence be inferred that it was *exclusively* used.

JEWISH LUNAR YEAR.

165. Secondly, we may adopt the supposition that the lunar year of the Jews is that alluded to in the account of the Deluge. That this is the case both the natural construction of the terms and the testimony of Josephus combine to shew. The following table will shew the results of this hypothesis on the different constructions.

A.M.	Statements of the Text. From 1st of 1st, 40 Time of preparation, 7	If the 40 days are in- cluded in the 150.	LXX. and Josephus.	If 40 days, &c.
1656.	"40 days"—17th of Marhesvan to 28th Caaleu =	17th of Marhn. to 28th C. 40	27th M. to 8th of T. 40	
	"150 days"—28th C. to 1st of Sivan, including From 28th C. to "17th Ni- san," when "ark rested" =	107 150	28th C. to 17th N. when ark rested 107	117
	From 17th N. to 1st Sivan, end of "150 days" =	43	17th to 20th N., end of 150 days 3	154
	From 1st of S. to "1st of Tham- muz," when mountains ap- peared =	30	17th N. to 11th of S. 63	
	"40 days"—"1st of T." to 12th of Ab. =	220	20th N. to 1st Thammuz..... 70	210
	"7 days"—12th of Ab. to 19th —Raven to 1st Dove.... =	40	11th of S. to 1st of T. 20	60
	"7 days"—19th to 26th Ab.— 1st to 2nd Dove =	220	210	210
	"7 days"—26th Ab. to 3rd Elul—2nd to 3rd Dove... =	7		
	From 3rd Elul to "1st Tisri," when "the ground was dry"=	7		
1657.	From "1st T." to "27th of Marhesvan," when Noah left the ark..... =	27		
		56	56	
		364	354	

166. It affords a presumption in favour of the first construction that it makes the 150 days terminate with the 8th month Jyar, thereby leaving an exact month for the 2nd stage of subsidence; and thus *every successive division and subdivision* of the year on this scheme is some periodic number or other, which is not the case with the first construction of

the former scheme. We shall point out here only such periodic combinations as may not occur to the reader on inspection of the Table. The first stage in the retrogression of the waters is $107 = 428 \div 4$, or half a period of the former scheme. If the alteration noticed above in reference to the raven and the doves were introduced here, there would be four 7's ($= 28$) and $20 = 48$. The *Septuagintal* and *Sexagintal* periods should not be overlooked. 53 is also a periodic number. (See List). It is singular that the variation in the LXX. should produce in this instance a portion of a period ($210 = 420 \div 2$) closely connected with that given out by the same variation in the former scheme. The LXX. makes a duration after the first of Thammuz of 144 days ($= 12 \times 12$). The sums total in conjunction with the periodic character of all the items, afford the strongest corroboration of the opinion expressed that the years of 364 and 354 days rather than those of 365 and 355 were used. It should also be noticed that if the 7 days of preparation be added to the 364, the intercalated period, 371 ($= 7 \times 53$) answering to the 370 of the former scheme, will be obtained. In particular, we would direct attention to the following remarkable coincidence. On the 17th Nisan the Ark rested. On this day, therefore, the antediluvian few were restored to the dry land again; and hence, from this day their deliverance may be dated. Now, on this very day the Israelites were miraculously delivered by passing through the Red Sea! and the time that elapsed between the two deliverances was a multiple of the periodic number 430, as will be shown hereafter! Moreover, 40 years later a third miraculous transportation through or by means of water occurred, when the Israelites crossed the Jordan dry-shod, only this was 3 days before instead of 3 days after the Passover!

WHY CIVIL YEAR ADOPTED.

167. It will be observed that in the foregoing Table the Jewish Civil year has been introduced, and not the Sacred, as in almost every other instance. This has been done on the authority of Josephus, who gives the following account of the matter. (We quote, as usual, from Whiston's Translation.) "This calamity happened in the six-hundredth year of Noah's government (age), in the second month, called by the Macedonians "Dius," but by the Hebrews "Marhesvan;" for so did they order their year in Egypt. But Moses appointed

that Nisan, which is the same with Xanthicus, should be the first for their festivals ; because he brought them out of Egypt in that month, so that month began the year, as to all the solemnities they observed to the honour of God—although he preserved the original order of the months as to selling and buying, and other ordinary affairs." Now, he says that this flood began on 27th (27th) day of the forementioned month; and this was 2656 (1556) years from Adam, the first man ; and the time is written down in our sacred books, *those who then lived having noted down, with great accuracy, both the births and deaths of ILLUSTRIOUS MEN.*" (Ant. bk. I., c. iii, § 3.)

TWO 150-DAY PERIODS.

168. Yet another construction may be put upon the Mosaic narration. It will be observed that "150 days" are twice mentioned (vii. 24 and viii. 3). Now these two allusions are commonly regarded as referring to one and the same period, subdivided into two smaller. But may it not be the case that each refers to a separate, though equal period, which may or may not contain within itself smaller periods. This view will not indeed accord well with the Pentateuch narrative ; but it suits that of Josephus better than those hitherto discussed. The following Table will exhibit all his statements in consistency with this hypothesis.

"From the 27th of Marhesvan, the water poured down	40 days."	(Period of rain.)
"When the rain ceased, the water did but just begin to abate after	150 days."	(Period of prevalence).
"Time of abatement after the 1st 150, supposing two 150's to be intended in Genesis. Josephus does not indicate the time further than by saying, "It ceased to subside for a little while," and, "after this the ark rested."	150 days.	(Period of slow subsidence.)
"A few days" after the ark rested, he sent out a raven, "which finding all the land still overflowed, returned to Noah again," say	6 days.	(Period of rapid subsidence.)

2. Let me add with the view to
a discussion in Congress as soon
as possible. It will be seen that it divides
itself into a method in it, viz., into
the two parts.

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... and to strike the conscient reader as
... day of the 17th Nisan Mariesvan should
... the commencement of the Deluge. The
... have led to the expectation that either the
... or else some notable or "fixed day" in
... would have been selected. Whereas it
... the 17th Mariesvan is in any way dis-
... so we find that any coincidence, with the
... of the 17th Nisan, has been produced subse-
... year of Deluge by the selection made. Hence
... led to look beyond this particular year for a
... isn't seemed probable that the day might have
... with a view to combinations that would be formed
... of the year of Deluge with the ecclesiastical
... hypothesis was tested; and the subjoined Table
... the reader to judge how far it may be deemed
... The opportunity is taken to exhibit the
... various made in the Jewish year by the dispo-
... principal Festivals, as well as those resulting
... mutations of these with the Diluvian crises. The
... considerably lengthened by the necessity of distin-
... the intervals between the several Festivals, because the
... be sometimes included, and sometimes excluded.

170. "THE NATURAL," "VILL," AND "LIVIAN VILLAIN."

卷之三

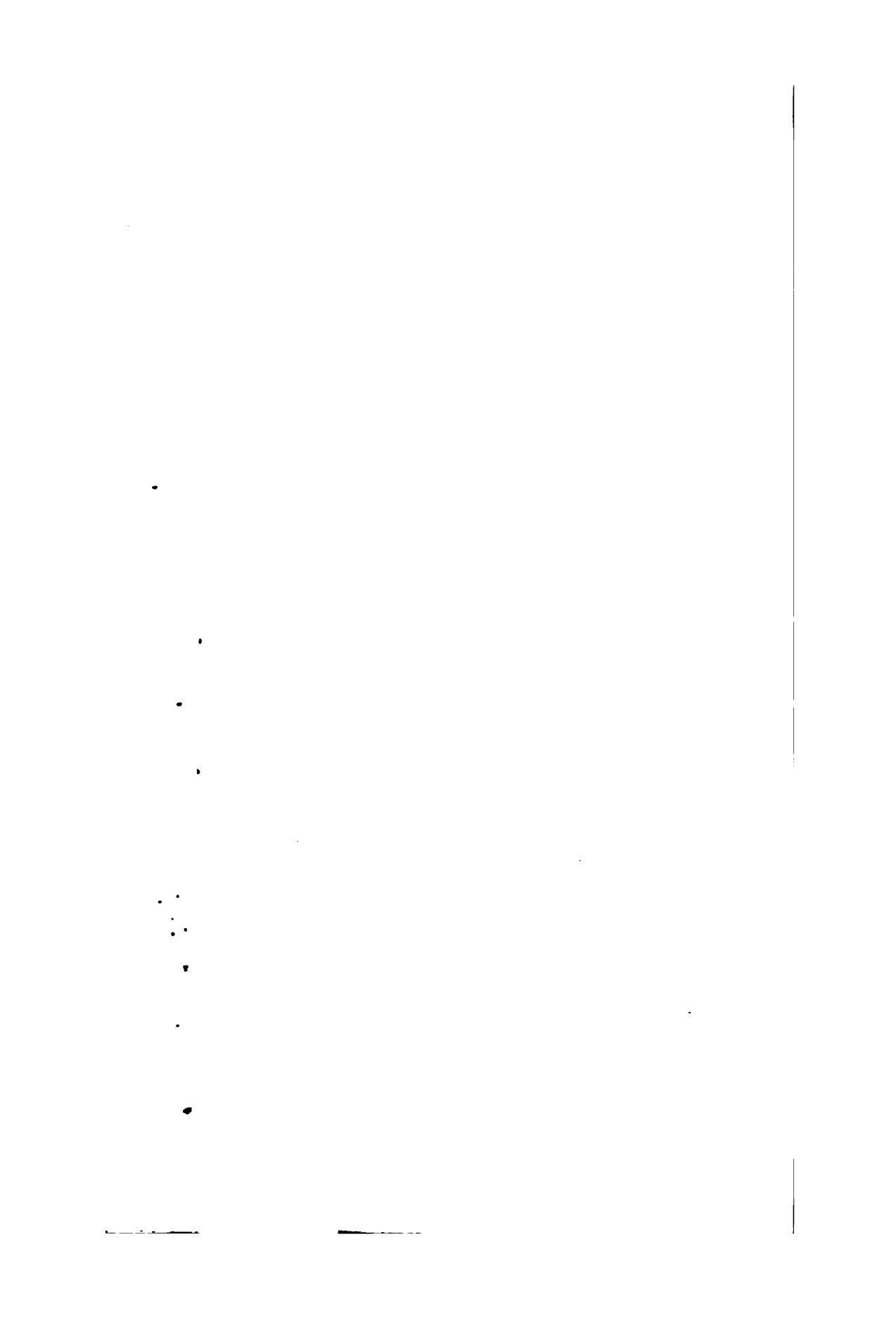
**A N
Immu**
Lat. **Nimis** in both classical family
both in Latin N. **Superstitio**,
Superstition,
the last Latin **Superstition** in Nostruidah
which is found in third month!

卷之三

With the usual acknowledgment for
the use of his collection by Dr.
John C. H. Stoddard, of Boston,
Mass., and the author's thanks
to him for his kind permission
to use it.

卷之三

The figure consists of a series of horizontal black lines of varying lengths and positions. The lines are distributed across the frame, with some being relatively short and others extending almost to the edges. There is no discernible pattern or meaning to their arrangement.



YEAR OF DELUGE AND SACRED AND CIVIL YEARS.

171. An examination of the foregoing Table will, it is presumed, incline the reader to think that the disposition of the Jewish Festivals, and of the events of the Deluge, has been governed by the adaptation of their places to throw them into the greatest variety of mystical numbers, and to produce the largest amount of periodic combinations. In particular, the year of Deluge seems to have been disposed, in reference to the Civil and Sacred years, with a view to this end. In relation to the former, Col. 10 shews that there was an interval of $(40 + 7) \times 47$ days between the beginnings of the Civil and Diluvian years. An interval of 10 days is then marked out. Thence to the end of the first 6 months of the Civil year, or the end of the first Sacred year, is 120 days ($= 40 \times 3$). Then, after another 10 days, comes a second 120, making from the beginning of the Deluge to the end of Noah's second 40 days (when he sent forth his first winged messenger) 260 days, and leaving another 47 ($7 + 40$) to the end of the first Civil year. A third 10 + a third 47 bring us down to the end of the year of Deluge, whence a third 120 completes the 2nd Civil year. We suspect there is some mystery connected with these numbers which we are not able to penetrate; but it is evident enough that contrivance runs through the whole, and that the year of Deluge has been portioned out with a reference to the remainders of the two Civil years into which it enters. The threefold repetition and orderly arrangement of the same 3 numbers shews that the three parts are connected together, and it seems to be a confirmation of this that the sum total $531 = 3 \times 3 \times 59$. Again, if to the number of days the Deluge lasted (364) be added the days in the Sacred year which preceded the Deluge (224) their sum will be 588, which is $= 14 \times 42$ or $7 \times 7 \times 12$. This indicates a connexion between the Diluvian and Sacred years. The number of days in the Sacred year preceding the Advent of the Deluge is 224 ($= 56 \times 4$). The number subsequent to the 2nd 40 days, i.e., to the sending forth of the Raven, is also 224 ($120 + 104 = 13 \times 8$). And there are 260 years ($= 13 \times 20$) between the two 224's. Consequently, the mean and either of the extremes $= 484$ ($= 11^2 \times 2^2$ or 22×22), and from the beginning of the Deluge to the end of the 2nd Sacred year into which it enters were 484 days.

172. Attention may be specially directed to a few of the

other results. Although it has been the practice of the Jews in later times to effect the equation of the lunar with the solar years, by the intercalation of an additional month once in 3, or sometimes in 2 years, it may be conjectured from the instance of the Diluvian year, that an annual equalization with the year of 52 weeks, if not with that of 365 days, at least temporarily, or for the purpose of computations, was not unknown in earlier times. From the divisions at the beginning of the Sacred year, it would also seem that it has been portioned out with a reference to years of different lengths. At the commencement 10 days are separated. Consequently, from the beginning of one Sacred year to the selection of the Paschal Lamb in the following would be 364 days, or a period corresponding to the Diluvian year ; or, if an extra day was added to one of the months, the lunar year being made to contain 355 days, this interval would correspond to the vague Egyptian year of 365 days. The place in which the single "day of Pentecost" stands, indicates provision for this two-fold adaptation. If the lunar year be supposed to have consisted of 354 days, then there would be a solar year between the 1st Nisan of one year and the 10th of the next, divided at the beginning of the day of Pentecost into periods of 64 and 300 days. If, again, it consisted of 355 days, the Solar year would be divided at the close of this Festival into 65 and 300 days.* The years of 354 and 364 days are also divided at the Passover into 14 and 340 ($= 17 \times 20$) and 14 and 350 ($= 50 \times 7$ or 70×6) days respectively. And the year of 364 days might be reduced to the year of 354 days by exclusion of the 10 at either of its extremities. Also the 2 sacred years are divided thus ; $340 + 14 + 14 + 340$.

173. The interval between the Feast of Pentecost and that for the dedication by Nehemiah, is 89 days, which number corresponds with that of the years so singularly intercalated into the Total Ages (¶ 129). From 1st Nisan to 1st Tisri inclusive are 178 days $= 89 \times 2$, and being the total amount of the intercalations in the ages, as will appear hereafter.

174. The interval between the LXX. commencement of the Deluge and the end of the 150 days is half an old Egyptian year, and is subdivided into $30 + 90 + 60$ days. The grand total, $708 = 12 \times 59$.

[4.] GENERAL REMARKS.

175. One or two general remarks may here be offered.

* Enoch at procreation was 65, lived after 300 = 365.

176. On the supposition of the strictly historical reality of the narrative and numbers, according to the vulgar interpretation, the operations allotted to the several periods would accord as ill as could well be contrived with the time allowed them. It may not be far from the truth to say that, according to the best opinion we can form, the work that has the shortest time allowed to it would require the longest, and vice versa. (The detention of all the living creatures in the Ark for 83 days, or more than 2-7ths of the whole time, after "the face of the ground was dry" is very remarkable.) To plead miracle is out of the question as to this point. The numbers as they *now* stand make the narrative represent the progress of *retrogression at least* to proceed according to ordinary laws.

177. The results given by the several Tables in respect of periodic combinations, &c., lead to the opinion that no one year exclusively has been used, but that the object has been so to arrange the distribution of the events as that they might form the greatest possible amount of periodic numbers, when computed in months of different durations. The two modes adopted of indicating the time, sometimes by stating the length of an interval, and sometimes by naming the day of the month, appear to be a provision for the attainment of this end.

THE YEAR OF DELUGE AND SHEM'S INTERCALATION OF 2 YEARS.

178. With regard to the year inserted in our Table for the Deluge, it may be argued that, since the Flood terminated with the year 1656 A.M., and since Arphaxad is said to have been born "2 years after the Flood" = 1658, no space is given for this year. But the expression "after the Flood" may intend "after the year of the Flood," or even after the 2nd Civil year into which the year of Flood entered. And, if so, as there would be in that case more than 2 years, the time might be called, either inclusively 3 years, or exclusively 2 years. Perhaps, to allow of the choice of either mode of reckoning was one reason of the selection of the peculiar epoch of the commencement of the Deluge.

when the latter are to be reduced to the former by estimate, they will admit, by means of the latitude which general statements give, of such a difference as may produce adaptation to different calculations. This is the case here, it being necessary that the 3 years shculd be capable of enlargement to 5. We have already intimated how we think this expansion was effected, and as we proceed we shall find confirmations of the hypothesis. At present we must be content to take the matter upon trust, and view the dates given above in this way :

	Years.	Years
From the Call to Hagar's Conception	10	Call to Ishmael's birth 11
From Call to Melchiz, say 14—add difference	4	Call to Melchiz, say 15 —add 4
	<hr/>	<hr/>
	14	15

Thus, as 2 durations may be made out of the time from the Call to Melchizedec, the one of which is the half of the time from the Call to the expulsion of "the bondswoman and her son," so (to keep up the parallelism) we may suppose that the other duration was likewise the half of one computation of the same period; the 3 years or "half-week" of nursing being expanded to 5. And then we shall have two durations of this period,—28 years and 30 years. In this way may have been made or marked out the complements to the 400 solar years requisite to raise them to 428 or 430 years as might be required. That they do bear this complemental character will be seen in the sequel.

184. We shall take occasion here, by the way, to direct attention to the following coincidences with sacred numbers, which occur at this part of the narrative :

From Hagar's conception to her son's circumcision
were 14 years.
From the birth of Ishmael to the birth of Isaac . 14 , ,

185. We shall now consider Abram's interview with Melchizedec to be rightly placed at 15 years from the Call—10 years will then remain to the birth of Isaac. Isaac is said to have married when he was *two score* years old, but not to have had his children (Esau and Jacob) until *another score* of years had passed (Gen., xxv. 20, 26). But here there is a discrepancy between Genesis and Josephus, for the latter (Ant. I., xviii. 1) makes the twins not to have been born until after

the death of Abraham, which would bring their birth to, at least, the 75th year of Isaac. If Josephus meant this date, it would be a remarkable coincidence with Abram's age at his Call, and that he did so, see *infra*, p. 226. When we look at this 60 years in connection with the 400 which has evidently formed the original of this period, and call to mind the 400 which was found to be the Original of the last Division of the first Period, together with its complementary 60 years, we are led to ask ourselves—Can any parallelism have been made between the two, or are the coincidences fortuitous? We are unable to solve the question.

186. For the long space of 130 years of Jacob's life we are left without any relative dates; not that there were no events to give occasion for them. On the contrary, they were unprecedentedly numerous. In particular, we should have expected to find Jacob's age at his flight to Haran stated; or at the end of the 7, 14, or 20 years' servitude, or at the birth of some one of his many children, or at his meeting with Esau, or his residence at Shalem, or at the death of Rachel or of Isaac, or at the sale of Joseph, or when the famine came upon them. But it is only at the time when he was presented to Pharaoh that we are told his age. And only by comparing it with Joseph's age 9 years previously are we enabled to trace back the time, and thus assign dates to some of the previous events. Now, why was this? Why were not the dates marked out in order as in most other places? We doubt not that they were left out designedly, and for the same reason as we have just assigned in another instance. And we feel confident that we shall be able to shew in due course that the object was to leave more scope for the introduction of an intercalation which was required for the purposes of the computations.

187. In the way intimated above, the age of Jacob at his flight may be ascertained. He was 130 when he stood before Pharaoh (Gen. xlvi. 9). Joseph was "30 years old when he stood before Pharaoh" (Gen. xli. 46) 9 or 10 years previously. We say "9 or 10 years;" for 7 years of plenty had passed (Gen. xli. 53.), and 2 years of famine (Gen. xlvi. 6), and a year it would seem must be allowed for Joseph's arrangements previous to the years of plenty (Gen. xli. 46). Consequently Jacob was 90 or 91 years older than Joseph. Now it would appear from Gen. xxx. 25, that Joseph was born at the end of the 14 years of Jacob's servitude, though Josephus places it at the end of the 20 years (Ant. I. xix. 7, 9). *Fol-*

when the other are to be reduced to the former by estimate, but we cannot be certain of the latitude which general statement of ours is such a difference as may produce adaptation to different circumstances. This is the case here, it being evident that the 14 years should be capable of enlargement to 15. We have already indicated how we think this expansion of time will be, as we proceed we shall find confirmation of the correctness. At present we must be content to take the shorter time first and view the dates given above in this way:

Term	Years
Time of Cal's birth	Cal to Ishmael's birth 11
14 years	Cal to Melchiz, say 15
Time of Isaac's birth	—
14 years	—
	14
	15

Thus, if estimates may be made out of the time from the birth of Isaac to the time of which is the half of the time from the birth of Ishmael to the assumption of "the tentswoman and her son" into the presence of the Deity. Then we may suppose that the 14 years were between the half of the expectation of the birth which was 8 years or "half-week" of nursing plus 10 years. And then we shall have two durations of 14 years and 15 years. In this way may have been taken account of the correspondence to the 400 solar years which is equal to twice these in 400 or 450 years as might be required. But this is near the supplemental character of the statement.

Now we come again here, by the way, to direct attention to the fact that these numbers were sacred numbers, and that is the reason of the importance:

"...and Abraham circumcised his son's circumcision."

"...and he was circumcised at the age of 14 years."

"...and he was circumcised at the age of Isaac . 14 "

Now we recall how Abraham's interview with Melchizdech is in the 14th year of 15 years from the Cal—10 years from the birth of the birth of Isaac. Isaac is said to have been born when he was 10 years old, but not to have been born when he was 11 years old. And another score of years had to be added to the 10 and 11 years, and another score of years had to be added to the 10 and 11 years, but here there is a discrepancy between the Ant. and the Hebrew and the Talmudic, for the latter (Ant. 14 years) says that Isaac was born in the 14th year, but the Hebrew and the Talmudic say that he was born in the 15th year.

the death of Abraham, which would make it at least, the 75th year of Isaac. It is remarkable that this would be a remarkable coincidence with the Call, and that he did so, see Gen. 12:10. After this 60 years in connection with the 40 days he formed the original of this very long period, which was found to be the 1000 years of the first Period, together with his 70 years he led to ask ourselves—Can we find any connection between the two, or are the numbers entirely erratic? We are unable to solve the question.

186. For the long while it is evident that we are left without any reliable information concerning any events to give certainty of date. But they were unprecedentedly numerous. We should have expected a long time before Abraham to Haran started; we do not know whether it was servitude, or as the name of the place suggests, or at his meeting with Lot, or when he reached the desert of Kedron, or when he reached the Jordan, or when he was present at the birth of Isaac, or when he was present at the birth of Jacob. And only by comparing all these events are we enabled to get any approximate date. As some of the events of the life of Abraham were not the dates can be given with any exactness. We do not know the date of his birth, nor the date of his return from Egypt, nor the date of his marriage. And we have no exact knowledge of the date of his death, nor that the upper world was destroyed by fire, or of an intermediate time when the upper world was in the compensation.

187. In the very interesting case of the flight into Egypt, we find that the date of the birth of Pharaoh (Gen. 12:10) is given as 1000 years before Abraham. We say 1000 or 10 years. Gen. 12:10, an 1000 years before Abraham's birth.



owing the former, Jacob was (say) 76 at his flight ; for $76 + 14 = 90$ at Joseph's birth. Or perhaps he might be reckoned 75; for as the 15th year must have been current before he could have contemplated leaving Laban, it might (after the Jewish manner) have been reckoned in. And this is confirmed by the circumstance, that if Josephus' statement of the delay of Joseph's birth to the end of the 6 years be adopted, the difference of 5 (left when 15 is taken from 20) will suit an important intercalation (to be noticed hereafter) which the 6 will not. But, *following the latter* (Josephus), he was 70; for $70 + 20 = 90$. We have, then, $25 + 60 + 90 + 40 = 215$.

188. From the 90 years thus obtained, as belonging to Jacob in this Genealogical Chronology, we find, according to Genesis, 15 years portioned off, as it were, at each end by notable events. At 15 years from the beginning is placed the death of Abraham, or his "entering into his rest" in the heavenly Canaan—15 years before the end of it, the departure of Jacob from the promised land for a strange country. We have here indeed a remarkable apportionment of this period, which we may carry still further, both backwards and forwards, and represent thus :—

	Years.	Years.
From the birth to the call of Abraham	75	75
From the call to the birth of Ishmael	10	}
From Ishmael's birth to Isaac's birth, 14 years— or on the Jewish inclusive mode of reckoning	15	100
From Isaac's birth to Jacob's birth.....	60	(= 15 × 4)
From Jacob's birth to Abraham's death.....	15	}
From Abraham's death to Jacob's flight	60	(= 15 × 4)
From Jacob's flight to Joseph's birth.....	*15	}
From Joseph's birth to his promotion... 30		
From his promotion to the end of years of famine	*15	75
From the end of famine to death of Jacob 12 years—and thence to Joseph's re- turn from Canaan and promise of pro- tection to his brethren, probably 3 years 15		60 (= 15 × 4)
Leaving to the death of Joseph	50	

189. In the latter part of this period we find other correspondencies upon a different scale.

* It should be observed that the two 15's marked * are not obtained from numbers actually in the text; but from two 14's, and from other statements, marking a lapse of time, which indirectly shew that another year should be added to each. We doubt not that these differences of notation have reference to the variations in the period (428 and 430) and half-periods (214 and 215); and we consider that they furnish another instance confirmatory of our theory of the system of intercalating. Yet it must be observed that the way in which 2 years (of famine) in the middle of the period are separated by the descent from the latter half, looks very much as though these were marked off to indicate the reduction from 430 to 428.

Thus, Joseph when he was sold to the merchants was 17 years old (Gen. xxxvii. v. 2).

Thence to the death of Isaac (according to Josephus), 17 years (Ant. I. xxii.).

From Jacob's descent to his death, 17 years (Gen. xlvi. v. 28).

190. The foregoing are made more remarkable still when we add to them the following upon yet another scale.

From the birth to the call of Abram was	75 yrs.	=	25×3	100
Thence to the birth of Isaac	25			
Thence to the death of Abram	75	=	25×3	100
Thence to Joseph's birth	75	=	25×5	
Thence to Jacob's descent, or the end of the half- period	40			150
Thence to Joseph's death	70			
				215
				360

This last event happened, after the death of Isaac, 75 years (according to Ant. I. xxii.), and 360 years (an Egyptian Cycle) after the birth of Abram. Has the last coincidence had anything to do with the fixing of Joseph's age at the somewhat unusual number of 110 years? Or has the determination of it been governed by the division it would point out in the second half-period? It should be observed that the length of Isaac's life was (according to Genesis) exactly the half of the above Cycle, and Jacob's age at Joseph's birth a quarter of the same; while Isaac's age at Jacob's birth was 1-6th, and Jacob's at Isaac's death 1-3rd of it. Note also the proportions observed in the division of Abram's life 75 (3-7ths) + 25 (1-7th) + 75 (3-7ths).

191. Further to illustrate the character in respect of round numbers and coincidences which the figures of this period exhibit, we subjoin a tabular statement of parallel dates of the chief events from the birth of Abram to the death of Moses, according to the chronology of Clinton, with the exception of one or two corrections.

The following coincidences seem significant. At any rate, they are curious if fortuitous. When Isaac spoke as above, he had just attained the age at which his brother, Ishmael, died. Now, to the ages of the two brothers add the time which elapsed between the flight of Jacob from his brother, Esau, and his meeting with him again on his return, and the sum will be that number on which almost all the divisions of the first Table are based; for $137 + 136 + 20 = 293$. Again, the years of life of Ishmael, Isaac, and Jacob amount to 464 ($= 2^4 \times 3^3$). And the years of Joseph being added to these give a number on the septenary scale. $574 = 7 \times 2 \times 41$. Let it be noticed further, that Jacob's son Levi died at 137 (Ex. vi., 16). Consequently, the ages of Ishmael, Isaac, Jacob, and Levi, amount (within 1 year) to a Great Year, according to the Hebrew, but according to Josephus' age of Isaac, to 606 years.

191**. We know not whether *any one* competent to form an opinion will be found, after candid consideration of the numbers we have hitherto exhibited in this period, to maintain that they do really represent the actual dates at which the several events happened, and can be thought consistent with the natural and fortuitous course of things; but we venture to think that few will deny that they have a meaning, and have not been set down at random, or without the guidance of a system.

192. When we come to dissect *the second half* of this period, we find that a great chasm has been left in the middle of it. The only events having dates attached to them, which appear to be of any consequence in this connexion, are the death of Joseph 70 years after the descent (as shewn in the foregoing Table), and the birth of Moses 80 years before the Exodus. The 65 years which must have intervened between these two events afford us no note of time. It is true that the death of Levi is conjecturally placed about 20 years after that of Joseph; and the birth of Miriam 10 years, and the death of Kohath 3 years, before the birth of Moses—the last of the two events being supposed to have happened in the same year as the birth of Aaron, Kohath's grandson. But these are not derived from direct statements or fixed with accuracy, nor does it seem likely from the way in which they are obtained, that they have any bearing on the point before us. It seems proper, however, to take notice that the death of Levi and the birth of Miriam (taken as above) mark off 90 years each at the beginning and end of this period. Now it may well excite surprise that we should find no fixed date in the intermediate 65 years, especially as the rise of a new

dynasty in Egypt hostile to the Hebrews, and more particularly the commencement of the cruel bondage, foretold by Jehovah to endure for a specified time, would seem to have called for it. There is, therefore, an *a priori* presumption that the omission of all chronometrical divisions under such circumstances was not accidental or without a reason. That reason we shall be able to shew in the proper place was the same that operated to produce a similar phenomenon in previous instances,—namely, the wish to avoid tying up the time by such stringent statements as would preclude the introduction of additional years indicated by other passages, and necessary to the formation of other calculations.

193. Having now sufficiently for our present purpose laid before the reader the particulars of what we may call *the primary computation* of this Period, we proceed to shew how far it accords with our theory of commutations of years.

(2.) COMMUTATIONS.

194. We begin with the first half = 215 years. Regarding it by itself, we have found the following commutations:

$$200 \times 355 = 330 \times 215 \text{ and } 200 \times 360 = 336 \times 215.$$

But the principal commutation, it will appear, has been made in reference to the Period as a whole.

195. Next we proceed to try the effect of adding in succession to this half-period the several durations of the previous Period as given in the 3 recensions of Genesis and in Josephus, premising that we shall give only a selection of examples.

196. And, first, we take the *Samaritan*.

197. Our Table, No. 1, after deducting Josephus's 10 years and Terah's 2, shews

From Adam to the Call 2455 lunar years.

The present Division from the Call to
the Descent 215

From Adam to Descent 2670 or 2672

including Terah's intercalation.

2×1335 (the period of Daniel xii. 12)
 $= 2670$, and $2600 \times 364 = 354 \frac{1}{2} \times$
 2670 .

Adding the intercalation appertaining to
Abram's birth 60

From Adam to the Descent 2730 ($= 30 \times 91$)

And $2700 \times 364 = 360 \times 2730$. Also $2700 \times 360 = 356$
 $\times 2730$ and $364 \times 7\frac{1}{2} = 2730$.

198. We have heretofore noticed the neglect to determine any of the dates of the events during the first 130 years of Jacob's life, which is particularly remarkable in reference to the births of his sons. The present appears to be the proper occasion for assigning the reason for the omission. In the table annexed (which was drawn out without any reference to our present theory, having indeed been made for another purpose years before that theory was thought of), it is shewn that, on the lowest and most moderate calculation, the *statements* of the history require at least 29 years more for the birth of Jacob's children and great-grandchildren than the *numbers* allow, and that the former make Jacob to have been 38 or 40 years older at his death than the figures affirm. Now our former estimate (as shewn in this Table), and our present theory, *both made without the slightest reference to each other*, prove to be in perfect harmony. The former has supplied that which the latter requires. They therefore afford the most satisfactory testimony to one another, as well as to our view of the system of intercalating and of the method adopted to indicate where an intercalation must be introduced, and what is its amount. We have now occasion to adduce an instance (and it is not the only one), in which a recension has completed one of its periods by the introduction of the very number of years which we had long before reckoned that the narrative implied in apparent contradiction to the figures.

199. The 29 years which we estimated ought to be added to the interval between the flight and the descent of Jacob, it is obvious from the manner in which it was obtained cannot be considered accurate to a year. The true number might be 28, or it might be 30, or more. But immediately that we had observed how often 28 and 30 occurred, interchangeably as a complimentary or intercalary quantity, it struck us as singular that we should previously have fixed upon a number intermediate between the two as necessary to be introduced at this epoch, and it naturally occurred that it might be introducible in a similar capacity. On making the trial in the several recensions our expectations were fully verified, as will appear in the sequel. At present, we have only to exemplify it in the case of the one now under consideration. We have obtained above—

From Adam to the Descent . .	2670	and 2730
Adding—for this intercalation . .	30	30

$$2700 = 30 \times 30 \times 3, = 3^3 \times 100. \quad \begin{array}{r} 2700 \\ \hline 2760 \end{array}$$

And $2760 = 360 \times 7\frac{1}{3} = 60 \times 46$ (100 Sacerdotal Cycles).

200. TABLE No. 2.

Particulars.	References.	Estimated No. of Years required.	Remarks.
1. Jacob went to "Charran," ("Padan Aram"), when "Isaac was old and his eyes were dim."	Gen. 27, 1	est.(a)77	(a) According to Clinton's calculation.
2. After being there 1 month (Gen. c.29, v. 14,) he served for Rachel, but had Leah.	" 28, 5		
3. He served again for Rachel(b)	" 29, 20	7	
4. Time required for Leah's children during her first fruitfulness.	" 30		(b) 7 years, during which some of his children were born.
5. Reuben...	" " 32	say 1	
6. Simeon...	" " 33	say(d) 1½	
7. (c) Levi ...	" " 34	say 1½	
8. Judah ...	" " 35	say 1½	
9. For Bilnah's children.			
10. Dan	" 30, 6	say 1	
11. Naphtali..	" " 8	say 1½	
12. For Zilpah's children.			= 29 years.
13. Gad	" " 11	say 1½	
14. Asher ..	" " 12	say 1½	
15. For Leah's children during her second period of fruitfulness			(d) We have allowed 1½ year for nursing and pregnancy. But if Horne be correct in saying that it was the practice of Matrons in those times not to wean their children under 3 years, then 3 or 4 years would probably be nearer the average which Statistical returns would give.
16. Issachar...	" " 18	say 1	
17. Zebulon. .	" " 20	say 1½	
18. Dinah ...	" " 21	say 1½	
19. For Rachel's child.			
20. Joseph ...	" " 24	say 1	(e) Nos. to 21 incl. = 29 years, but according to ch. 31, v. 41, = 20 years.
*21. Jacob's 3rd servitude for the cattle.....	" 31-41	6	
22. His residence at Succoth, and at Shalem, and Bethel, and Ephrath, and Edar...	c. 33, v. 17-18	say 10	(f) Dinah was violated at Shalem. Consequently 15 years must be reckoned between her birth and the departure from Shalem. This would leave only 6 years, for the residences at the other places, which is not enough.—It would make Benjamin about 15 years younger than Joseph; and therefore 24 or 25 at the Descent, which is not consistent with his being called "a lad," "a child," and "the little one." More time therefore is wanted between their births.
22. And at Hebron, where he remained till Isaac's death, (aged 180 years) when he would be 120	c. 35, v. 6, 16, 21, 27. ch. 35, v. 29 ch. 25, v. 26	4	
23. Joseph (being 17) ^g was with his brethren at Hebron...	c. 37, v. 2	120	
24. He is sent from Hebron to his brethren at Shechem and Dothan, and there sold by them to Ishmaelites ...	" 14-17 " 28		(g) But Nos. 21, 22, and 23, make Joseph to have been 20 at the least. Note the statement "the son of his old age,"

TABLE No. 2—Continued.

Particulars.	References.	Estimated No. of Years required.	Remarks.
25. "At that time," Judah has 3 children by the daughter of Shuah	Gen. 38, 1-5	4	
26. He takes Tamar as a wife to his son Er	" 7	14	
27. "In process of time" Judah's wife dies, and he lies with Tamar, being deceived by her, because "Shelah being grown she was not given to him to wife"	" 12		= 26 years.
28. Tamar bears Pharez and Zarah to Judah	" 14	7	
29. Potiphar's wife tempts Joseph, who is cast into prison	" 27-30	1	
30. "After these things" Pharaoh's butler and baker are in ward "for a season"	c. 39, "	11	
31. "At the end of 2 full years" Pharaoh dreams	c. 40, "		
32. 7 years of plenty and 7 of famine predicted.....	c. 41, 1	2	
33. Joseph is made Governor and married to Asenath, being "30 years old"	" 29-30		
34. The years of plenty, (Mannasseh and Ephraim are born, "before the 7 years of famine")	" 44-46		
35. Joseph's 10 brethren go down to Egypt to buy corn	" 50	7	
36. Joseph's brethren go down the second time, at the end of 2nd year of famine	c. 42, 3	2	
37. Jacob goes down to Egypt, tells Pharaoh he is "130 years" old	c. 43,45, 6-11		
38. Jacob "lived 17 years in Egypt, and died—aged 147 years"	c. 47, 9	17	(i) Nos. 1 to 37 would make Jacob to have been at this time 168 years of age.
39. Joseph dies, being 110 years old	" 28	17	(j) Nos. 1 to 38 give for Jacob's age 183 years.
	c. 50, 22.26	54	(k) Nos. 21 to 39 would make Joseph's age 139 years.

We are not unacquainted with the methods which have been proposed for effecting a reconciliation between the numbers and the narrative. They consist in assuming that the births of Jacob's children by the different mothers were synchronous, and that some of the events were not related in the order of time. We can only say that if one party is at liberty to tamper with the natural interpretation in one way, another may do the same in a different way. The position we take is this. We say;—On the one hand, the numbers predicate that such a space of time elapsed, say x years;—on the other, the statements of the narrative, when interpreted in a natural sense and unforced construction, and in consistency with a reasonable probability, imply another and a different space of time, say $x + y$ years.—And $x + y$, be it observed, must be taken to stand for a number exceeding very greatly the years shewn in the above estimate, if certain other statements be taken into the account; as, for instance, those which assert that grandchildren of Judah, Asher, and *Benjamin* went down into Egypt. (1 Chr. vii. 6, 12, 30; viii. 1-6; Num. xxvi. 38, 40, 44.)—Discrepancies not fairly reconcilable do exist; and if we can do no more, we can offer a way of accounting for their existence, which removes at least the imputation of *error* through ignorance or inadvertence.

201. We turn now to *the Hebrew*; which gives:—

From the Creation to the Call, exclusive of the year of Deluge and Cainan's interpo- lated years	2025
The first division of Period B	215
<hr/>	
	2240

which, be it observed, is just 430 years less than the Samaritan; and if 2 be added by doubling Terah's intercalation, it will be the same number, as one reading of the LXX. makes the sum of the years from Adam to the Deluge = $1656 + (2 \times 293)$.

$$\text{And } 2200 \times 354\frac{1}{2} = 348 \times 2240.$$

If to this be added the intercalation from Josephus (10), we obtain 2250 years.

$$\text{And } 360 \times 6\frac{1}{4} = 2250.$$

If, again, the intercalation at Abram's birth (60) be added, we have 2300 (= 5000 Sacerdotal Cycles).

And $2200 \times 364 = 348 \times 2301$ (Insert year of Deluge 1). [See also 2300.]

Again, adding the intercalary 30 derived from the births of Jacob's children, = 2270.

$$\text{And } 2200 \times 365\frac{1}{4} = 354 \times 2270.$$

And adding all 3 intercalations (= 100), we get 2340 years.

$$\text{And } 360 \times 6\frac{1}{2} = 2340.$$

Or, adding to 2240 Abram's and Jacob's intercalations (90), = 2320

$$\text{And } 364 \times 6\frac{3}{4} = 2320\frac{1}{2} \text{ (See 232).}$$

If, next, we take the sum of years from Adam

to the Call, as shown by our Table = 2056

And add 214 + 60 + 30 = 304

2360

We find $2200 \times 354 = 330 \times 2360$ exactly.

Or, adding the numbers separately,

$$2056 + 215 = 2271 \text{ lunar years}$$

Add, doubling the intercalations 5

2276

$$\text{And } 2200 \times 360 = 348 \times 2276$$

$$2056 + 215 + 60 = 2331$$

$$\text{And } 2200 \times 356 = 336 \times 2331.$$

202. *The Septuagint* gives the following results:

Its total (from the Creation to the Call) in

our Table is 3522 lunar years.

Adding our present half-period 215

From Adam to the Descent 3737

The LXX. has from the Creation to Terah's 70th year ($2262 + 1172 =$) 3434, which leaves a difference of 303 (See Parallel Series) from Terah's 70th to the Descent.

We found it necessary before, in the reduction of the first of the above items, to throw out the intercalations against Shem's and Terah's names. In like manner, deducting now 13, there will remain 3724.

And $3600 \times 360 = 348 \times 3724$ —a commutation on the same scale as was found applicable before to the first period of this recension.

It was observed above that a Various Reading reduces the first item by 20. This (with the addition of an intercalary 3) being subtracted, leaves 3714.

And $3600 \times 365\frac{1}{4} = 354 \times 3714$.

If to the 3737 above we add Abram's intercalary 60, we have 3797.

And $3600 \times 354\frac{1}{4} = 336 \times 3797$.

Another Various Reading of 100 in the first item being added, will increase the above to 3837, from which deducting the intercalations against Shem and Terah (5) there remains 3832.

And $365 \times 10\frac{1}{4} = 3832\frac{1}{4}$.

Or, taking the same without deduction, we may set against it $3800 \times 311 = 308 \times 3837$.

To 3837, add Abram's 60 = 3897

And $3800 \times 365 = 356 \times 3897$.

A second Various Reading of 100 in addition to the 3737, makes 3937

And $3800 \times 348 = 336 \times 3936$.

Add Abram's 60 = 3997 (+ 3 = 4000)

And $3800 \times 384 = 365 \times 3997$

Add Jacob's 30 = 4027

And $4000 \times 356 = 336 \times 4027$,

203. With regard to *Josephus*, we must decline to undertake the laborious task of investigating the many combinations which may be formed out of his numbers, and shall only observe, at present, in reference to his computations, that the first Book of the Antiquities contains, as the Title informs us, "the interval of 3833 years, from the Creation to the death of Isaac," and that this number may have been the result of a commutation, or pre-arranged calculation.

For $365 \times 10\frac{1}{4} = 3832\frac{1}{4}$

Also $360 \times 10\frac{1}{3} = 3840$ (384×10 , See 384, = $40 \times 12 \times 8$)
And this number would be made by the addition of the 7 years of plenty, on the view taken by Genesis, which places Isaac's death in the year preceding the plenty.

204. The second half of this Period, comprehending the interval between the Descent and the Exode, must next be added.

Lunar Years.
The amount of the <i>Samaritan</i> computation previous to it, is, if Cainan's 130 years be included 2670
Add this second half period 215
From Adam to the Exode 2885

Again, adding the intercalae
of Jacob's children, = 2270.

And 2200×3

And adding all 3 intercalations

And 360

Or, adding to 2240 Abram
= 2320

And $364 \times 6\frac{3}{4}$

If, next, we take the sum of
the numbers from the Call, as shown
And add 214 + 60 + 30

We find $2200 \times 354 = 3$
Or, adding the numbers
 $2056 + 215$
Add, doubling the intercalae

And $2200 \times 360 = 348$
 $2056 + 215$
And $2200 \times 356 = 336 \times$
202. *The Septuagint* gives
Its total (from the Creation)
our Table is
Adding our present half-

From Adam to the Descent

The LXX. has from the
($2262 + 1172 =$) 3434,
Parallel Series) from the

We found it necessary
of the above items, to
Shem's and Terah's names
13, there will remain 37.

And $3600 \times 360 =$
same scale as was found
of this recension.

It was observed above
first item by 20. This
being subtracted, leaves

$$\text{thus Terah's intercalation (2)} = 4050 \\ 360 \times 11\frac{1}{2} = 4050.$$

g Abram's 60, we get 4112, which is the imputation of the entire Period, from the second destruction.

$$\begin{aligned} &\text{adding Joseph's intercalary 30.} \\ &\text{Shem's 3} = 4139 \\ &\text{And } 3900 \times 330 = 311 \times 4139. \\ &\text{Joseph's 30} = 4142 \\ &\text{And } 4000 \times 348 = 336 \times 4142. \\ &\text{. . adding two various readings of} \\ &\text{each} = 4152 \\ &\text{.} \text{g Josephus's intercalation (10)} = 4142 \end{aligned}$$

ount as was just obtained in another way, and a
(the entire Period.)

$$318 = 336 \times 4142 \text{ and } 360 \text{ by } 11\frac{1}{2} = 4140.$$

$$\begin{aligned} &\text{. . adding Abram's 60 and subtracting} \\ &\text{. . Shem's and Terah's intercalation (= 4) .} 4208 \\ &\text{. . subtracting Josephus's and Terah's inter-} \\ &\text{. . calation (12) (= } 420 \times 10) 4200 \end{aligned}$$

$$\text{And } 4000 \times 384 = 365 \times 4208.$$

(2.) EXAMINATION OF TEXTS.

thereto we have considered the present Period according to the duration assigned to it by the common Chronology; but the addition only of such short periods as we have implied in statements of the narrative, but which, directly asserted, we have assumed to be of an indefinite character. But the place has now come wherein it will be proper to introduce certain statements, in which the duration of the Period appears to be considerably expanded, by implication, but by the direct and definite assertion of which is the authority for the duration we have assigned.

Gen. xv. 13, 14, 16.—“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall afflict them; and they shall afflict them 400 years, (and they were enslaved, and afflicted, and humbled, 400 years,—

And $2800 \times 365 = 354\frac{1}{3} \times 2885$.

To the above, add Abram's intercalation	60
	<hr/>
Rejecting Shem's	2945
	<hr/>
2800 × 328 = 312 × 2943.	2
Again, adding Jacob's intercalation, say	28
	<hr/>
	2971
	<hr/>

And $2800 \times 348 = 328 \times 2971$.

From 2885 take Cainan's 130 years + 1 + Josephus's 10 (= 141) leaves 2744 and $7^4 + 7^3 = 2744$.

205. The sum of years obtained from the Hebrew hitherto is	2271
Adding this second division	215
	<hr/>
Creation to Exode	2486
	<hr/>

$2400 \times 348 = 336 \times 2486$ or $2400 \times 360 = 348 \times 2483$, requiring a reduction of a "half-week" intercalation.

Again, adding Abram's intercalation	60 = 2546
2400 × 348 = 328 × 2546.	

Adding Joseph's intercalation 30 (minus Shem's and Terah's 4)	= 26 = 2572
2400 × 360 = 336 × 2572.	

206. Again, we have had from the LXX. to the Descent into Egypt	3737
Add sum of second half of Period B	215
	<hr/>
	3952

Adding to this 3952 Abram's intercalary 60, —Shem's intercalation of 3	= 4009
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And $3800 \times 384 = 364 \times 4009$.

Adding the various reading 100 = 4052, and subtracting Josephus's and Shem's intercalations (= 12)	= 4040
And $3800 \times 348 = 336 \times 4040$.	

$$\text{Or } 4052, \text{ minus Terah's intercalation } (2) = 4050 \\ 360 \times 11\frac{1}{2} = 4050.$$

To 4052, adding Abram's 60, we get 4112, which is the amount of a computation of the entire Period, from the Creation to the second destruction.

$$\begin{aligned} \text{To } 4112, \text{ adding Joseph's intercalary } 30 &= 4142 \\ \text{minus Shem's } 3 &= 4139 \\ \text{And } 3900 \times 330 = 311 \times 4139. & \\ 4112 + \text{Joseph's } 30 &= 4142 \\ \text{And } 4000 \times 348 = 336 \times 4142. & \\ \text{To } 3952, \text{ adding two various readings of } & \\ 100 \text{ each } &= 4152 \\ \text{Deducting Josephus's intercalation } (10) &= 4142 \end{aligned}$$

(The same amount as was just obtained in another way, and a duration of the entire Period.)

$$\begin{aligned} 4000 \times 318 = 336 \times 4142 \text{ and } 360 \text{ by } 11\frac{1}{2} &= 4140. \\ \text{To } 4152 \text{ adding Abram's } 60 \text{ and subtracting } & \\ \text{Shem's and Terah's intercalation } (= 4) &= 4208 \\ \text{Or subtracting Josephus's and Terah's inter-} & \\ \text{calation } (12) (= 420 \times 10) &= 4200 \\ \text{And } 4000 \times 384 = 365 \times 4206. & \end{aligned}$$

2. EXAMINATION OF TEXTS.

207. Hitherto we have considered the present Period according to the duration assigned to it by the common Chronology, with the addition only of such short periods as we have found implied in statements of the narrative, but which, not being directly asserted, we have assumed to be of an intercalary character. But the place has now come wherein it is necessary to introduce certain statements, in which the duration of the Period appears to be considerably expanded, not by implication, but by the direct and definite assertion of figures. It will be proper, in the first instance, to quote and to scrutinize the passages to which we allude, in connection with the text which is the authority for the duration we have hitherto assigned.

1.—Gen. xv. 13, 14, 16.—“Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years, (and they shall be enslaved, and afflicted, and humbled, 400 years,—

LXX,) and also, that nation whom they shall serve will I judge ; and afterwards shall they come out with great substance. . . . But in the fourth generation they shall come hither again."

2.—Acts vii. 6.—“ And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil 400 years.”

3.—Ex. xii. 40, 41.—“ Now the sojourning of the children of Israel who dwelt in Egypt was 430 years. And it came to pass, at the end of the 430 years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt.”

4.—Gal. iii. 17.—“ And this I say, that the covenant that was confirmed before of God in Christ, the Law, which was 430 years after, cannot disannul.”

The discrepancies between these passages are apparent at a glance. There are three distinct statements which are, to all appearance, inconsistent.

First.—The last text virtually asserts that between *the Covenant with Abram* and the Exodus there elapsed only 430 years.

Secondly.—The third text declares that between *the Descent* and the Exodus there intervened 430 years.

Thirdly.—The first and second record a declaration of Jehovah that the seed of Abram should be *afflicted* in a strange land 400 years.

208. Now the question of course arose—and it has been discussed, without being decided, for many hundred years past—How are these discordant statements to be made to harmonize? For a reconciliation between them must needs be effected on the ordinary theories of inspiration and systems of chronology. Under the pressure of such a necessity, conjectural methods would not be wanting, nor be difficult to find, of some sort.

EXAMINATION OF EXODUS XII. 40 41, AND GAL. III. 17.

209. We will begin by considering those which relate to the first two statements. It would certainly have appeared the most easy and natural method to have supposed an error in the last cited text. The passage in Exodus was clearly entitled to the preference, as being the original, and that from which alone, so far as appears, St. Paul could have derived his information. Besides, his mention of the number of years was only incidental and from memory, and accuracy with

regard to them was quite immaterial to his argument, insomuch that it would hold equally good, if we were to strike out the words relating to the time, and read only "the Law, which came after." On the contrary, the time is the very substance of the statement in Exodus, so that if the figures in that place were struck out nothing would remain. The assertion there is also made in the most explicit manner that language would admit of. Hence we have no hesitation in saying, that, if no reasons extraneous to the texts had operated, this mode of reconciliation would have obtained the preference. In point of fact, it has been adopted by many chronologists, from Theophilus downwards to Vossius and others. The greater part, however, and probably all of modern times, seeing that the statement in Exodus would incidentally entail many difficulties—in particular, that it would be quite inconsistent with the number of generations—would make the two generations of Kohath and Amram to have occupied 350 years (whereas the sum of their whole lives is said to have been only 270 years)—and would make Moses's mother to have given birth to him 202 years after the death of her father; seeing these difficulties, they have deemed that there was no choice, and accordingly, under compulsion, they have adopted the statement of the later authority, and endeavoured to make it appear that the original text is in error. We, too, have adopted the same hitherto, and seeing that there is a general agreement in regarding it as authentic, we have not thought it, nor do we now think it necessary to say anything in vindication of it. But because we receive it, we do not feel justified in rejecting the other, nor consider that there is any necessity for doing so; neither do we think that, if there were, this alone would be any sufficient reason for changing the plain grammatical meaning of passages. Critical and philological grounds, apart from all extraneous considerations, ought to determine what any scripture says and means. Let us now see what is said in support of the change which is made in the meaning of this most plain and explicit text, Exodus xii. 40.

210. Some think that the desired reconciliation may be effected in a very short and easy way:—nothing more than the insertion of points before and after the words "who dwelt in Egypt," whereby the introduction of the following gloss may be facilitated;—namely, that the "*sojourning*" is not synonymous with "*the dwelling in Egypt*," nor does at all relate to it, but comprehends the whole space of time from the

Call to the Exode. Now, if this were the case, it is not easy to understand why this phrase should have been introduced. On this view, it serves only to render doubtful the meaning, which would be much more clear without it. Read the passage thus, "The sojourning in Canaan and Egypt of the Israelites, who dwelt in Egypt, &c.," and we involuntarily ask, why is the last clause introduced? But, in truth, the meaning does not at all depend on this clause, though it is rendered more clear and emphatic by the introduction of it,—which is the only conceivable reason why it was inserted. It depends on the context and connexion and circumstances, which fix it so clearly that no doubt could be entertained respecting it by any one not influenced by extraneous considerations, and resolved on making the text bend to suit them. In particular, the verse that follows excludes all rational doubt. Must not the place whence they "went out" have been the same as that whither they went in,—or "down" or "into," as in Gen. 46, v. 3, 4, 6, sqq.? And what was the former? "The land of Egypt" (v. 41). Can we rightly suppose when an Eisode and an Exode are spoken of in the same sentence without a word of distinction that they refer to two different countries?—that the people are spoken of in the same breath as entering into a country to the North-East, and going out of one on the South-West!—God had said to Jacob, (Gen. 46, v. 4,) "I will go down with thee into Egypt," and here it is written, "It is a night to be much observed unto the Lord for bringing them out from the land of Egypt."—The Israelites had "said unto Pharoah, For to sojourn in the land are we come," (Gen. 47, v. 4):—here the beginning of the sojourning is marked. In the verse before us it is recorded, "Now the sojourning of the children of Israel who dwelt in Egypt was 430 years,"—here the end of it is noted. The statements in the history of the descent of the four generations of Israelites are manifestly parallel to those of the Exode. And if any doubt arising from the ambiguity of the passage could exist as to the time when this text in Exodus meant that the sojourning began, it might be removed by the narrative of the descent of Jacob and his family, which plainly shews that that was *the* going down to *the* sojourning.

211. But further, such a sense as it is thus endeavoured to force upon this text is manifestly excluded by an objection to which it is liable. It is the "*children of Israel*" or Jacob, of whom the sojourning is predicated. Were then Abram and Isaac "*children of Israel*?"—No, they were his fathers. Consequently, the sojourning could not include their time,

nor date from the Call of Abram; unless indeed, in the scripture use, "children" means "fathers" and "fathers" "children," that is to say, words may both stand as opposed to each other, and as inclusive of each other. If this be the case, then indeed the sooner we cease the discussion and close the book for ever the better; for we can never hope to arrive at an agreement, nor have the least certainty what the real meaning is, since any passage may *with equal justice* be supposed to mean two things diametrically opposed to each other. We can, however, discover no such latitudinarian use of language in Scripture; albeit some great names, who, in other instances, will "strain at a gnat," do not scruple to set up and to "swallow such a camel" as this.—We have however the testimony of opponents that such an interpretation cannot be admitted, in that they have given the preference to another mode of removing the difficulty, which virtually denies the admissibility of the first solution, and which indeed appears to have been afforded to them by the ancient Samaritan Editors in consequence of a participation in their sentiments, with regard to the inadmissibility of the solution we have considered, and the necessity of providing a better.

212. Others, then, say "The Hebrew text has been corrupted, and the true reading is that which is found in the Samaritan Pentateuch, supported by the Alexandrian MS. of the LXX., viz., "The sojourning of the children of Israel *and of their fathers*, which they sojourned *in the land of Canaan* and in the land of Egypt, was 430 years." So then the text, which, some of the Divines who make this assertion tell us, is inspired as to every word, and which almost all maintain is inspired and free from error as to its statements of facts and enunciations of doctrines, is admitted after all to have errors; and not only so, but it may be thus lightly exchanged for an uninspired text, and one which critics now tell us is a version of a version, and worthless in itself. We may, however, justly demand, "If the doctrine of Inspiration which you maintain affords no better guarantee for the conservation of the text free from error and uncorruptedness than this, *cui bono?*" Inspiration may indeed have communicated a pure text to those who first received it, but what is that to us or to the many generations before and after us (that is, to the immense majority of those to whom the Bible will have come), if it has afforded us no better security for the integrity of the text? Verily, your inspiration is become non-inspiration. But, putting out of the question the weight which the prediction of plenary inspiration ought to carry with it, and

which should be alone sufficient on the theory of those who maintain it, to turn the scale in favour of the inspired text, and waiving the argument which we are entitled to use with those who contend for universal inspiration, we are quite willing to join issue on the question, putting the documents upon an equal footing, and trying them by the theory of probabilities.

213. What probable account then can be given *how*, *why*, of *when* the original Hebrew came to be corrupted? *How?* The peculiar nature of the corruption puts out of the question the supposition that it happened by accident. It must, then, have been effected by design. But *why*? What possible motive or end in view can be imagined that any party could have in suppressing the two clauses in question? We suppose none can be assigned. And if none, we are justified in concluding that it was not done designedly. And if neither designedly nor accidentally, then not at all.—This conclusion will be confirmed if we further ask—*When* the omission could have happened?—Not after the Samaritan and the LXX. were published; because there must then have been too many copies of the Hebrew extant to allow of a suppression which should extend itself to every copy. And indeed such omissions, purposely made, would necessitate the supposition that scarcely more than a single copy of the Hebrew was in existence when it was made; for how could it otherwise have become universal. Neither can we see how it could have entered before the times of the Samaritan and LXX.; for if the phrases in question *were* in the Hebrew previously, how could they have been since universally expunged; and if they *were not*, whence could the other recensions have obtained them. It could only have been a conjectural emendation, which can carry no more weight as coming from them at that time, than it would do from us now. From these considerations it appears not probable, nor scarcely possible, that the Hebrew should have originally contained these words, and have subsequently lost them.

214. But put the foregoing questions again in reference to the Samaritan and LXX. *Why* should the words have been introduced into them? The motive is obvious. The same reason (the felt necessity for removing great difficulties and contradictions)—the same that induces Divines now to endeavour to maintain them, contrary to all the rules which would govern their judgment under other circumstances, would operate with equal force to lead the learned of old times to

insert them as a *necessary* correction. And if it be further asked, *How* they could have been interpolated? it is plain that nothing could be more easy than for the Translators or Editors to have inserted the words when they made their versions, or more natural that they should have done so, and nothing more likely than that the corrections would obtain general reception when introduced, even if known to be conjectural emendations. If learned Editors of the present day (as Drs. Bloomfield and Conquest) have not shunned to introduce without distinction these words (and others under similar circumstances) into their versions, much less likely is it that any scruple would be felt upon the point in ancient times. And, that scruple *has* actually been felt (for the words are found only in the Alexandrian MSS. of the LXX.), is a clear proof to our mind that the text, as we have it now in the Hebrew, is a genuine one. As to the time *when* the interpolation might have been made, we have intimated that which we think the most probable. It is obvious that the insertion must have been made at a very early date; but abundance of time when it *might* have happened is afforded.—In saying what we have, we have gone upon the hypothesis of our opponents, that both readings *cannot* be genuine; and, taking their ground, have used the *argumentum ad hominem*. It is proper, however, to state that such is not the view we take. We rather think that each reading is genuine, and has had its place, being adapted to suit different computations, as will appear in the sequel.

215. We conclude, on the whole, that this is a precisely similar case to that of Terah's age at death, where the Hebrew and LXX. have 205, but the Samaritan 145. In this instance the decision of Dr. Davidson is, "There is good reason for supposing that this reading arose from the difficulty of conciliation. The Hebrew text is not corrupt; and the mode of solution first proposed is the best."* We doubt not that his verdict, and that of all other divines, would have been to the same effect in the case before us, if there had been a "first solution" which could have been pronounced "*the best*," or any other solution which could have been maintained at all.

* Sacred Hermeneutics, p. 528.

EXAMINATION OF GEN. XV. 13, 14, 16, AND ACTS VII. 6.

215. The second discrepancy lies between the second and third statements. All the inconsistency that commentators have seen between them, or have thought proper to notice is in reference to the difference of 30 years. Let us see, in the first place, what solutions they have thought sufficient to remove this difficulty.

216. One is, "by aid of the principle that the Scriptures speak in whole or round numbers, when an odd or imperfect number would be more exact."* None can be more aware than ourselves of the extent to which the Scriptures use round numbers; but we altogether deny that they use them in the way that is here implied, viz., from an indifference as to accuracy. And though some instances might be adduced which would apparently support "the principle," we doubt whether any single one would be found as to which it would not appear on examination that the want of exactness was intimated by some qualifying word such as "about," or in which it would not be accounted for by the peculiar Chronological systems, or by deficiency in precise knowledge, or by the absolute non-importance of accuracy. But none of these grounds of exception can be alleged here, and it is therefore quite inadmissible to apply the principle in this case. What an illogical mode of proceeding to argue that because round numbers may be used in some instances in which accuracy is not aimed at, or attainable, or of the smallest importance, they may therefore be introduced into Chronological statements, the sole object and only use of which is to indicate accurately the lapse of time and dates of events! But even if the principle were within certain limits legitimately applicable in the case of Chronology, according to the common view of it, it would not sanction such a case as this. If the difference had been only a few—say 2 or 3 years, in a very large number, there would be some colour of justice in supposing that so small a figure in so large a quantity might be regarded as too insignificant to be worth notice. But 30 years out of 430 is far too large a proportion to be thus omitted. And the hypothesis of such an omission is singularly misplaced and decidedly excluded in the present instance by the extraordinary stress

* Davidson's Sacred Herm., p. 527

that has been laid upon minute accuracy even to a day in the passage, into numerical identity with which it is aimed to bring the prophetic 400 years. "And it came to pass at the end of the 430 years, *even the self-same day* it came to pass." If the two texts refer to the same duration, why should the precise time have been noted with so much emphasis in the one, but widely departed from in the other, especially considering that the observance of accuracy was of much more importance in the first. In fact, the prophetic character, as coming from the mouth of Jehovah Himself, of the former passage would be greatly damaged, if not destroyed, could it be proved identical with another, which would by so much change its time and meaning. What is the evidential value of a prediction, the statement of which is thus uncertain and capable of being changed? And which, appearing to define the time of its accomplishment with accuracy, is eventually proved not to have done so within 60 years out of 400. We say 60 advisedly; for if accuracy within 30 years on one side of the true amount was not thought necessary, so neither could it have been on the other. Nor can we say that this was the extreme limit that might be taken under this "principle." If the difference had been 90 on either side (= 180 in 400) Horne's "principle" of "leaving out the odd tens" would cover it. But surely this is making "the Word of God of none effect." It is demanding a liberty of interpretation that would make prophecies of Jehovah not one whit more reliable than Oracles of Delphi. Better would it be surely to suppose with us that the Jews of later days may have corrupted the text to suit their numerical fancies. It must further be observed that so far is it from having been commonly the practice of Jewish writers in speaking of the lapse of time to use round numbers to the neglect of large differences, that, in many instances, they observe an accuracy extending not only to single years, but to months and even days, and that in very large numbers. Thus, in Josephus we meet with 470y. 6m. 10d.—477y. 6m.—507y. 6m.—702y. 6m.—491y. 6m.—639. 45d.—130y. 6m. 10d.—1062y. 6m. 10d.—1957y. 6m. 10d.—3513y. 6m. 10d.—532y. 6m. 10d.—240y. 7m. 7d.—466y. 6m. 10d.—471y. 3m.—481y. 3m., and many others. The invalidity of this solution will further appear from all that we shall have to say hereafter in reference to this discrepancy.

217. Another hypothetical solution of this discrepancy would remove it by assigning different dates to the commencement of the 400 and the 430 years. The writer, who in

one place adopts the first solution, in another * says, "In Gen. xv. 13, the time is calculated from the promise made to Abraham of a son, or from the birth of Isaac; and in Ex. xii. 40, 41, it is reckoned from his departure from 'Ur of the Chaldees.'" We ask for proof of this assertion. But none can be given. It is a mere conjecture; and our assertion in the negative (even if it had nothing to rest upon) would be as good as this in the affirmative; i.e. as good for nothing. But such is not the case. Our assertion will prove to be supported by the whole tenor of the narrative, and that of our opponents to be clearly disproved. In fact, we cannot but stand amazed at the extraordinary blunders made in the above statement, so far as appears to us. Take, first, the assertion that the 400 years "is calculated from the birth of Isaac," or from "the Promise." The birth of Isaac was 25 years after the Call of Abram; while, from this last event (the Call), it is evident (and we shall shew presently) that the 430 years applicable to this whole period and terminating at the Exodus, is reckoned. If, indeed, any question could be raised on this point, it would be whether the 430 instead of the 400 years ought not to be computed "from the promise made to Abraham of a son," on the ground of what St. Paul says, that "the Law was 430 years after the Covenant, which was confirmed before of God in Christ," when He gave to Abram *the promise* of a son. Such a view would be utterly destructive of this solution. We doubt not, however, that the true era is the Call of Abram in his 75th year. But this only gives a difference of 25 years instead of 30 (or $430 - 25 = 405$), and consequently will not serve the purpose for which it is alleged. A date, fixed at the time of any of the various promises previously made to Abram that he should have a son, will still more diminish the difference, and of course will still less answer the purpose. Take, again, the assertion that the 430 years "is reckoned from Abram's departure from Ur of the Chaldees in obedience to the command of Jehovah." This is certainly not the case, both on account of the reasons assigned above, that his Call from Haran when he was 75 was indisputably *the Call*, and the Epoch whence computations were made; and because the particulars of the 430 years *specially* prove that this was the Era in this instance. It is admitted that the period was equally divided at the descent of Jacob. Hence, then, reckoning backwards :—

* Horne's Introduction, v. ii. p. 510.

From the Exodus to the Descent was,	215 yrs.
From the Descent to the birth of Jacob	130
From the birth of Jacob to the birth of Isaac	60
From the birth of Isaac to Abram's Call from Haran . . .	25
	—
	430

But what is most strange is, that this is actually the computation made by the writer, who, to remove a difficulty, makes the above assertion in the face of it. In his Chronological Table, both the authorities (Usher and Hales) whom he cites make the 430 years to begin from Abram's departure from Haran; and the latter places it at 15 years after he left Ur. Whether Abram resided so long at Ur may certainly admit of doubt, because the time is not stated. It is, however, said that "he dwelt there" (Gen. xi. 31), which implies some continuance. And, though the *probability* is (looking at the small likelihood there is that Terah would have entered upon a migratory life at the advanced age of 205 years) that the sojourning in Haran was very much more than 15 years, yet it is just *possible* that it might not have been more than five.* If this were the number, and *it could be proved* (which it cannot), it would make to the birth of Isaac the required difference. And this is the only reason why an attempt is made to find an era in a Call, not mentioned and of no note, to the rejection of THE Call,—the confessedly great event and ordinary epoch of computation. It may further be objected against this solution of the discrepancy that it rests on an event, the very occurrence of which is conjectural and destitute of proof. That Abram left Ur "in obedience to the command of Jehovah" is asserted on no better authority than that of an ambiguous tense, and a Jewish tradition founded upon a mistaken interpretation of this and one or two other texts, (Gen. xv. 7. ; Neh. ix. 7). Gen. xii. 1, might with equal propriety be rendered (as indeed it is in other places; e.g. Ex. xi. 1, and xii. 1)—"Now the Lord *said* unto Abram." And that this is the true rendering appears to be placed beyond doubt by the statements which follow this text:—"So

* Hales (according to Horne's Table, but it abounds with errors in our edition) appears to place 6 years between the two Calls.

Abram departed, *as the Lord had spoken to him*; . . . And Abram was 75 years old *when he departed out of Haran*." Even the authorised translation—"the Lord *had* said"—does not necessarily refer to any other Call than that received in Haran. And it is not to be supposed that a previous Call from Ur would not have been mentioned in its proper place in the history; but only (after a number of years had intervened) in connection with another similar event, and then as having been addressed to Abram, though Terah was the head of the migrating party. The argument from what Stephen says (Acts vii. 2, 3) is of little weight. It only goes to shew that such an interpretation was current in his time, but does not necessarily establish its correctness. Besides, Stephen may have spoken only from a common tradition, or in the way customary with pious persons of attributing events to God without intending a special and miraculous interposition in every instance. Hear Luther's opinion on this point:—"It appears to me that Moses narrates this history with care and accuracy; but not so Stephen, who has taken the history from Moses. Now it often happens, that, when one narrates a thing incidentally, he does not give such careful and diligent attention to all the circumstances as those must do who are about to narrate faithfully the history of past events for the benefit of posterity. Thus Moses is an historian; but Stephen takes it for granted that the history stands written in the books of Moses." We contend, then, that there is no proof of any other Call than that from Haran, and consequently that there is no epoch which can be used to date the one computation from, so as to leave an interval of 30 years before the commencement of the other. So that it appears that the two periods can in no way be made to fit each other. If the 430 years be assumed to begin at Abram's Call from Haran, no event at a distance of 30 years can be found from which to date the 400 years. If the commencement of the 400 years be fixed at the birth of Isaac, or at any promise made to Abram previously, no event at all can be found to mark the beginning of the 430 years.

218. We have now further to observe, that the discrepancy which it is attempted to remove by these solutions is not the true and great discrepancy between the texts, and that this is left wholly untouched by these solutions. Nor have we seen any attempts to remove it. The greatest contrariety is the following:—Whether we understand Ex. xx. 40 to speak of a sojourning in Canaan and Egypt, or in Egypt only, the greater part of the time to which it relates was *a time of pros-*

perity ; whereas the *whole* of the time spoken of in Gen. xv. 13, 16, was to be a *season of servitude and affliction*. Hence we certainly infer that the two could not have been identical.

SUMMARY.

219. To sum up the whole, we think that the statements of the different texts are undeniably to the following effect. The last quoted text (Gal. iii. 17) refers to a period which began at Abram's Call from Haran, when he was 75 years of age, and ended at the Exode. For "the covenant," appointment, or "promise," which it speaks of, was that related in Gen. xii. 1, 3, and the giving of the Law was 60 days after the Exodus. The duration of this period is declared in this text to have been 430 years. And, consistently with this view, it does not, like the other texts, speak of the time as having been spent *in one land, or in a state of bondage*. Probably a coincidence of days (the "self-same day," as in Ex. xii. 41), even an interval of 430 years to a day was contemplated in this text as in the other, 2 months having been supposed to have intervened between Abram's departure from Haran and his arrival in Canaan, similarly as between the departure from Egypt and the arrival at Sinai. The third text (Ex. xii. 40) describes a sojourning in which *the persons* were "the children of Israel"—a phrase which excludes Israel and his forefathers; *the place*, "the land of Egypt"—which excludes Canaan; and *the time*, "430 years"—which must consequently begin at the entrance into, and end at the departure from Egypt. The first and second texts describe a state of "bondage," "affliction" and "evil treatment." This description excludes the whole of the time which Abram, Isaac, and Jacob, sojourned in Canaan, and the greater part (on the view of Ex. xii. 40,) of that which the Israelites passed in Egypt; for these were times either of great prosperity, or, at least, of freedom from bondage. Both the texts speak also of "*a land*," and "*a nation*," which would not suit two, Canaan and Egypt; and they shew that Egypt *was* the land spoken of, because it was the land which *was* to be judged, and whence they were to "come out with great substance;" and also that Canaan *was not* the land, because it is put in opposition to Egypt, as being that to which they were to "come again." Moreover, what they foretell relates to Abram's seed, which would not include Abram himself. And still more clearly does the first text remove all room for doubt, by the declaration, "*In the fourth generation they shall come hither again.*" The "four generations" were

evidently meant to be synonymous, or to run co-numerary with the "four hundred years," for a generation was reckoned equal, at that time, on an average, to an age or century. Thus, Terah was 130 at Abram's birth, Abram 100 at Isaac's, Isaac 60 at Jacob's, and Jacob 90, or reckoning by the historical statements of the narrative as much (it may be) as 110, at Joseph's birth. Assuming the last computation, the immediate progenitors of the Israelites would average exactly 100 years to a generation. Now if the space of time was to be measured, not only by four centuries, but also by four generations, it may be required to shew the possibility of the latter. But it is undeniable that this cannot be done when the 400 years is computed from the birth of Isaac, though it may be when it is reckoned from the Descent to the Exode,—Levi, Kohath, Amram, and Moses, having been pointed out as such four generations. Yet these 400 years not being equal with the 430 of the sojourning in Egypt, and the whole of them being described as a state of bondage, they cannot have been co-extensive with these generations, but must be reckoned from the beginning of the servitude, whenever that was.

CONFIRMATIONS FROM JOSEPHUS.

220. This part of our argument receives confirmation from some passages in Josephus. (1.) Ant. I. X. 3. "A divine voice came to Abraham, declaring that their neighbours would be grievous to his posterity, when they should be in Egypt for 400 years, *during which time they should be afflicted*." (2.) Contra. Apion. I. 33, he says, "Chæremon sets down Joseph as driven away at the same time with Moses, who yet died 4 generations before Moses; which 4 generations make almost 170 years." We put out of the question at present the number of years to which he makes the 4 generations equivalent, inasmuch as the amount depends upon what generations are taken to give the average rate of years to a generation. One computator might think proper to adopt the lowest and permanent average of 40 or *42 years, which came in from the Exode (as will be seen *infra*); and this Josephus has done, though, perhaps, only to suit a present purpose. Another might give the preference, and apparently with more reason, to that higher average which existed in Abram's time, and in accordance with which consequently he would understand the announcement made to him. We may remark, however, by the way, that the above reckoning

* $42 \times 4 = 168$, the Sacerdotal Cycle.

of Josephus will not accord with any statement we have of the time. Joseph died 70 years after the Descent. $70 + 170 = 240$ years for the sojourning in Egypt. Or, if we understand our author to mean before Moses's *birth*, then $240 + 80 = 320$. These are, however, likely numbers, and may indicate a computation different to any on record. But, to turn to the confirmation which Josephus affords us in this passage. It lies, of course, in his assertion of 4 generations between *the death of Joseph* and the Exode. The former may be reckoned = the time of the commencement of the servitude. And consequently his statement exactly bears out the view we take. (3.) The other statements alluded to are still more conclusive. The Title to Chap. 9 of the 2nd Book of the Antiquities is "Concerning the *afflictions* that befel the Hebrews in Egypt during 400 years." And in the 1st section of the Chap., after a recapitulation of the "many ways of afflicting them," which the Egyptians contrived, the historian goes on to say, "400 years did they spend under these afflictions." (4.) Again, Josephus relates (Wars V. ix. 4) that he himself used the following words in a speech which he made to his fellow-countrymen during the siege of Jerusalem. "Our fathers in Egypt were *used tyrannically*, and were fallen under the power of foreign kings for 400 years together." Surely these several passages must be allowed to afford conclusive proof of our position. We have, in the first place, a prediction which, in the plainest terms, and by a twofold mode of expression, declares that for 400 years Abram's seed should be afflicted in a foreign land. We have, next, 4 statements (for one of which Divine inspiration is claimed), asserting no less explicitly that the Israelites did endure this affliction for 400 years or 4 generations. These, at the least, shew what was the sense in which the original prediction was understood by the Jews themselves in the earliest times to which our accounts go back, and what were the national traditions and computations. We cannot imagine any fact placed more unquestionably beyond the reach of cavil and dispute.

3 PERIODS.

221. We have now shewn that the texts quoted above clearly designate three several periods: one of 430 years from Abram's Call to the Exode; another of 430 years from the Descent to the Exode; and another of 400 years from the time that "the Egyptians did set over the Israelites task-masters to afflict them with their burdens" until the Exode. And we challenge all Chronologists and Commentators to shew any possible way (being a legitimate one, and in accordance

with the fair and established rules of interpretation) by which a reconciliation and consistency can be effected between these contradictory statements on the common theories. They cannot do so. It is impossible for them to remove the repeated and palpable contradictions between the statements without having recourse to unlawful violence,—without using a lying interpretation to save the credit of the text for truthfulness. It only remains to be seen whether our theory can shew such a consistency with the end in view and the system adopted as may remove the imputation of error. If it can do this, it can do what ordinary Chronologies cannot, and it has consequently a right, even if it had no other support than this, to claim to be received as the true solution of the discrepancies, and the authentic exposition of the Jewish Chronographical systems. But the exhibition of this must stand over until we have completed our survey of the whole Chronology, and come to collect the several periods and particulars into complete systems. At present we can only shew further what number of years may be reckoned to each division according to the several statements. But we may state, by the way, that we have found many apparently significant commutations of numbers obtained by combinations similar to those in the preceding Divisions, though they have not appeared to us sufficiently conclusive to make it proper to cite them.

(3.) DURATION OF 645 YEARS.

222. For the sake of brevity and convenience, we shall designate the several periods lying between the Descent and the Exode as 1, 2, and 3 respectively. The durations of the whole Period and its subdivisions may then be concisely exhibited thus.

$A + B$ 1. From the Call to the Exode 430 years	$\left\{ \begin{array}{l} \text{including from the} \\ \text{Call to the Descent} \\ \text{from the Descent to} \\ \text{the Exode} \end{array} \right\}$	$A = 215$
B 2. From the Descent to the Exode 430 years =	$\left\{ \begin{array}{l} B = 215 \\ 215 \end{array} \right\}$	

A + B 2. Making from the Call to the Exodus **645**

**B 3. From the Descent to the Exodus, including
from the Descent to the commencement of the
bondage = x**

$$A + B = 215 + x + 400.$$

Thus we have in this second Period, running upwards from the Exode, three parallel Chronological lines of different lengths, similar to those found in the Samaritan, Hebrew, and Septuagint accounts of the first Period.

(4.) SUNDRY DURATIONS.

223. B_3 , it appears, is a period of undetermined duration. This, as in other instances, we assumed to have arisen, not from accident but from design—namely, from the design to leave open a way for the introduction of different computations. And we ground the assumption (as we have already intimated) on the results obtainable on this hypothesis, on the inconsistency of the theory of accident with the obvious care taken in the formation of a chronological system, and on the inadmissibility of the allegation of ignorance where the period is included in others, the duration of which is determined to a day. We proceed to inquire what may possibly be the value of the unknown quantity x ; or, in other words, how long the time of prosperity may be supposed to have lasted. We shall notice successively all the hypotheses that may be made.

1. It may be taken to have terminated at the death of Joseph,—obviously the very earliest moment at which the bondage could have commenced. On this view the time of freedom from servitude was 70 years—a number having associations which recommend it. Then $B_3 = 70 + 400 = 470$ y.

2. Seeing that 90 years appear to have been marked off, at the beginning and end of this division, (viz., from the Descent to the death of Kohath, and from the birth of Miriam to the Exode) we may suppose this to have been taken to be the number of the years of liberty. And it has in its favour the probability that the persecution did not commence immediately that Joseph died. $90 + 400 = 490$, for B_3 .

3. Taking into account the partiality for equal divisions of this period, we may suppose a bisection to have obtained here. In this case the period of freedom would be 107 or $107\frac{1}{2}$ years. And $B_3 = 507$ or $507\frac{1}{2}$.

4. On the same ground as the last hypothesis but one, we may assume that the prosperity lasted till the birth of Miriam, placed on the numerical scheme in the 90th year before the Exode. In this case its duration was 125 years. And $B_3 = 525$ years.

5. Again, the birth of Moses, which, on the same scheme, was 80 years before the Exode, may be taken as the epoch of its termination, and will give a duration of $135 + 400 = 535$ years.

6. And lastly, the flight of Moses would give $175 + 400 = 575$.

224. Putting out of the question, as we necessarily must do on this computation, the component numbers which we regard as belonging to the primary estimate of the Period, the two last hypotheses have all the intimations of the narrative in their favour. If we would allow a sufficient time for the multiplication of the Israelites to the extent asserted, we must allow the utmost length to the time of freedom. And, indeed it seems to be necessarily implied, that the persecution did not begin till about Moses's birth, in that the only chance his parents had of preserving his life was by means of an ark of bulrushes, while with regard to Aaron (born 3 years before) and Miriam (10 years) they experienced no danger or difficulty, so far as appears. The last duration but one, therefore, has the history in its favour decidedly, if not conclusively. It may be objected to it however, that it makes Moses to have been 400 years old at the Exode, instead of 80. But this is an objection which attaches equally, though in different degrees, to all these hypotheses, and it is obviously inseparable from these peculiar chronological systems. The inconsistencies are not of our making, but they are inherent in the history, and are not to be eradicated from it. All then we can pretend to do is, to show how and why they exist, and to develope the theory and plan on which they have been introduced. Precisely the same discrepancies and difficulties exist in the first Period, and necessarily arise out of the diverse computations of the different recensions. In *that* the theory cannot, on account of them, be gainsaid or rejected. Neither, then, can it in *this* on just the same grounds. It can no more be denied, by reason of any contradictions involved, that intervals of 215y., 470y., or 535y. have not been placed between the Descent and the Exode, than it can that Periods of 1307, 1656, and 2262y. have not been computed between the Creation and the Deluge, or that Moses's age has not been reckoned at 80 and 400 or 440 any more than Jared's at 62, 162, and 262. The mode only of indicating the diversities is different; the end aimed at and attained is the same.

225. By addition then of the 400 years of bondage to each of the foregoing numbers, we obtain 470, 490, 507 or $7\frac{1}{2}$, 525, 535, and 575 years as possible durations of b 3. As to the preference to be given to some over others we would offer the following additional considerations arising from the numbers themselves, and the coincidences they give.—The two first are numbers, the peculiar occurrence of which on subsequent occasions, leads to the suspicion that they have a tale to tell, if we could find it out. With the next we find

a *near* correspondence, (arising out of the common duration assigned to this period) which imparts to it an air of probability. Thus, from the Call to the Exode 430 years + from the birth to the Call of Abram, $75 = 505$. And taking into account the well-known fact that the Chaldee Paraphrast and the Jews in general reckon the time of the sojourning in Egypt to have been 210 years, and also that Josephus in one computation (VIII. iii. 1) makes the time from the Deluge to the Call 420 years, ($= 210 \times 2$), inclining us to think that he made the two following half-periods of the same length (so that the three together would equal the Septuagint duration (1260) from the Deluge to the Call), we are justified in adding the half of this number (105) to the time of bondage (400). And thus we obtain an *exact* correspondence (505). Note also, $215 + 505 = 720$ from the Call to the Exode. The actual number (507 or $507\frac{1}{2}$) exactly corresponds, even in its variation, with periods (hereafter to be noticed) terminating at and about the capture of Jebus. And it receives strong confirmation from the circumstance that it is compounded of 214 or $215 + 293 = 507$ or 508. And no less perhaps from the following quotation from Manetho in *Contra Apion*: I. 14. "These people, whom we have before named *kings* and called *shepherds* also, and their descendants kept possession of Egypt 511 years." "Manetho," Josephus had just before said, "writes concerning us in the following manner." And then he gives a quotation which, after stating how the country was conquered by the shepherd kings, proceeds: "At length they made one of themselves king, whose name was Salatis," (meaning Joseph). . . . "After this man had reigned 13 years, came Beon for 44 years, Apachnas 36 years 7 months, Apophis 61 years, Janias 50 years 1 month, Assis 49 years 2 months. And these 6 were the first rulers among them."—The sum of these numbers is 253 years 10 months, (Note $200 + 53$). Supposing these kings to stand for half the Shepherd Dynasty, then (doubling the numbers) the whole might be 12 kings and 507 years 8 months,—a remarkable coincidence with our number, and nearly agreeing with the 511 given from Manetho. It is further observable that Manetho's next period (according to Josephus) was 518 years, or within 7 years of this. (See Con. Ap. I. 26).—

The 525-year duration of $\Delta 3$, gives (with Division A) for the whole period 740 years ($= 370 \times 2$).

The 535-year duration, plus Division A, gives 750 years ($=$ half a Rok-h Cycle).

The 575-year 790 years ($= 395 \times 2$).

(5.) DURATIONS OF 800 AND 860 YEARS.

226. The most important result however is to be obtained from that duration of B^3 ,—(viz. *535 years,) which, we have shewn, has the best support from the history. When we consider the propensity to duplication which characterizes this period,—that $A + B = \text{twice } A$ or B , and $B^2 = \text{twice } A$ or B , we are led to expect, on finding a new number introduced, that it may have been made itself to follow the same rule, and have been used to render the rule complete. This proves to have been the case, as appears thus:—Gen. xxv. 7, tells us, “these are the days of the years of Abraham's life which he lived, an hundred threescore and fifteen years;” and v. 26, “Isaac was threescore years old when she bare them.” Consequently, as Isaac was born when Abraham was 100, Jacob was born 15 years before Abraham's death. But Josephus says (I. xviii. 1) his birth took place “after the death of Abraham.” This, we doubt not, was no error of Josephus, as his editors have naturally supposed, but one of the many variations introduced for chronological purposes. Viewed in this light, the above statement, and particularly its last item, the 15 years, acquires a peculiar significance. At the end of the 100 years Isaac is born, at the end of the 3 score, according to one statement, but at the end of the 15 according to another, Jacob is born. Thus an authority is given for adopting the one or the other, according as it may suit the chronological scheme in view. Adopting, now, Josephus's statement, we obtain an enlargement of the first half period by 15 years. It will be remembered that we have shewn that the particulars of the history of Jacob, previous to his migration into Egypt, require an addition to his life which cannot be accurately fixed, but which, without any view to our present theory, we estimated at 38 years. We may therefore very fairly take it at 35. This, with the 15 will make 50 years to be added to division A. And we may here remark, by the way, that this was the number, (a half century,) which we have had occasion, upon the same grounds as justified the centenary additions, to use as an intercalation in the second division of the first Period.

Now 215 + 50	.	:	:	:	=	265
And the time of freedom	:	:	:	.		135
Make together, from the Call to the Bondage					—	400

* 535 years is the time attributed to the Judges by Clemens Africanus.

Add the time of bondage (400) and it will make 800 from the Call to the Exode. So that we have, from the Call to the Exode, a doubling of the 400-year period of bondage, similar to that of the others. Now these, the parallelism would lead us to suppose, are solar years. Can, then, a corresponding doubling of the lunar years be found? It is possible there may be, in either of two ways. (1st.) It has been shewn that there are statements relating to Jacob's time which would seem to demand a much greater length of time than we have taken credit for. Now this might justify the introduction of 56 or 60 years within the period itself. (2nd.) But as no definite time is pointed out here, the following method may be deemed preferable. The 60 years connected with Abram's birth (which we have deemed to be intercalary) stand at the point of junction of our Periods A and B. May it not be, then, that they have been introduced at this place to allow of their being added to either Period as occasion might require? This seems to be not improbable—at any rate, one way or other (all things considered), we think it not an extravagant conjecture, that the whole period has been raised to 856 or 860 years. We say 856 or 860, because we think there are sufficient grounds for supposing that wherever one of the intercalary or complementary quantities 56 or 60, 28 or 30, 14 or 15 appears, the other may be assumed or substituted for it, the two being mutually interchangeable.

227. The following is a remarkable result attainable from the Hebrew by the introduction of this duration :—

From Adam to the Call our Table has shewn	2056
Either assuming an intercalation, such as the changes of this number from first to last shew to be justifiable, and which may well be introduced by doubling Shem's 2 and Terah's 2; or else, exchanging the odd 56 for 60, which we have no doubt ourselves was the method adopted	4
	<hr/>
	2060
Add—from the Call to the Exode—the number just obtained	860
	<hr/>
From Adam to the Exode	2920
	<hr/>

This, it will be observed, is two Sothic Cycles; and, it will be shewn, equals the whole amount of the Samaritan computation, and is the half of the complete Hebrew to the final destruction of Jerusalem, which, therefore, is bisected at the Exode. (N.B.—2920 = $360 \times 8\frac{1}{4}$.) Again, if instead of the addition of the above 4, the intercalations (= 5) and Cainan's 30 (not found in the Hebrew) be subtracted (2920 — 39) = 2881.

$$\text{And } 2800 \times 365 = 354\frac{1}{4} \times 2881,$$

$$\text{or } 2800 \times 364 = 354 \times 2880.$$

$$\text{Also } 360 \times 8 = 2880.$$

Take again the Samaritan. Its sum-total, from the Creation to the Call (exclusive of Cainan's 130 years), is 2337. Add 3 + 860 for the time to the Exode, and the amount will be 3200 = 10 times the years in the Original Table (¶ 25) from the birth of Arphaxad to the 70th year of Terah. Try next the LXX. By reason of 2 various readings its sum from the Creation to the Call may be taken either at 3520 or 3420. Adding 60 years for Abram + 860 to the Exode = 4440 (= 40×111) or 4340 (= 216×20) from the Creation to the Exode. Doubtless other cyclical combinations might be made, but these must suffice. We cannot now undertake the task of ascertaining what results might be obtained from the other durations; and these, therefore, will be passed over, excepting such as may happen to come in our way, or those which there is any special occasion to introduce.

(6.) DURATION OF 1045 YEARS.

228. We will, however, just advert to another view of the length of the period from the Call to the Exode, which may have been, and which the computations will ultimately prove (as it would seem) actually has been taken. It may be that the texts which speak of the 400 years of bondage point to a time entirely distinct from those mentioned in the other two texts. And it is remarkable, and especially worthy of notice in this connection, that the former are the only texts which allude to any bondage or affliction. These do so in accumulative expressions; but neither of those relating to the 430-year periods make the slightest allusion to it. If, then, the 400 years may be regarded as a period entire in itself and distinct from the others, it must be added to them; and a place will be most suitably found for it in the following order:—Division A 215 years + B 1 215 + 400, + $\frac{1}{2}$ B 2 215 = 1045 years from

the Call to the Exodus. If to this amount be added Joseph's intercalation, say 25, we obtain 1070 ($= 214 \times 5$); = from Deluge to Call (LXX.) 1070. The proof of this duration from the computations must await a future occasion, when we shall have made sufficient progress to exhibit it.

(7.) COINCIDING AND CYCLICAL DURATIONS.

229. It will now be convenient to collect into one view the various corresponding durations, together with some others which will be found to hold important places in the computations.

From this Table it appears that the Periods, from the Exodus upwards, run in pairs. There are 2 of 215 years, 2 of 430 years, and 2 of 2150 years, one of each running from the Exodus upwards, and the other representing the duration of $\cdot B\ b$, $B\ a + A\ b$, or $A\ a$. Altogether (including the two 400's) there are 8 pairs. Each period, too, that is dated from the Exodus, is doubled. Thus, they ascend from this Epoch in geometrical progression—215, 430, 860, 1720, 3440. Also there appears to have been framed an arithmetical progression of Periods, by the successive addition of twice the lowest term—thus, from the Exodus to the Call 430 years; from the Call to the Deluge $(430 + 430 \times 2)$ 1290; from the Deluge to the Creation $(1290 + 430 \times 2)$ 2150; which is only 3 short of a computation shewn in our Table No. 1., and the difference may be assumed to be intercalary. That the progressive decrease has been carried on from the Creation to the Exodus, and brought to a termination at the latter event, is quite in accordance with the progressive stages of decrease which have been made in the lengths of the generations, as will be shewn hereafter.

* Wherever capitals and small letters are used together, the capitals stand for the periods and the small letters for the divisions in them.

Thus the pure Samaritan text, adopting the hypothesis which makes a period of bondage of 400 years to commence at the half of the second division of this Period, has brought its computation to a close at a point which admits of solar and lunar commutations. And what is more especially to be remarked is, that it arrives at just the same conclusion at this point as the following very different Josephean computation. Josephus reckons,

From Adam to the Flood	2256
Thence to the Call	365
Thence to the Exode	428
Thence to the death of Moses	40
	<hr/>
	3089

This, when deprived of the intercalary 89, is the half of a traditional duration assigned to the world's destined existence. (Compare the 3689, *infra* ¶ 242.) We have called the 89 in the above number "intercalary" on the ground of its remarkable introduction, more than once, into the total ages, as well as of its significant occurrence in other places. Here, for the sake of comparison, we may introduce a computation of the Hebrew to the death of Moses. Our Table (¶ 25) shews—from the Creation to the Call* 2056. Add Nahor's 50 and Abram's 60 = 2166 (or, without the 6 years in the 56 = 2160). Add from Call to Descent 215 + from Descent to Exode—B 3 (¶ 223) 575 = 2956, which, by change of intercalations on the principle laid down in ¶ 226, may be reckoned as 2960 (= 5920 ÷ 2; or, minus Cainan's 30 years, = 2930 × 10). Add for Moses' life after the Exode 40 = 3000 (= half a traditional duration of the destined existence of the world).—It has been shewn (¶ 227) that the Hebrew period to the Exode has been equalised with the Samaritan (2920) to the death of Moses.

(9.) MISCELLANEOUS PERIODS.

233. We proceed to notice the Periods which have not found a place elsewhere.

* N.B. If this, on grounds above stated, be reckoned as 2060, it will be = 412 × 5. But it may also have been made 2060 = 10 × 206, a Josephean Various Reading of the years between the Descent and the Exode. Again 2056 + 400 = 2450 (= 7⁴ + 7²). 2056 + 400 = 2456, and 364 × 6 ½ = 2457.

234. Melchizedec to Exode.—The interval between Melchizedec and the Exode appears to have been so arranged as to form a mystical number. Thus

From Melchizedec to the 2nd destruction.

tion were (Wars, VI. x.) 1 . . . 2177 years.

(deduct) From Exodus to 2nd destruction

tion (Ant. XX. x.) 1792

From Melchizedec to Exode **385** ($= 7 \times 11 \times 5$)

This result is remarkable in that, assuming the *shortest* duration between the Call and the Exodus (430 years), it would make an interval of 45 years between Abram's Call and his interview with Melchizedec. Hence alone the introduction which we have made of 30 + 15 years might be justified; or this 45, combined with the other, would authorise the intercalation of 90 years (= 30 × 3). Perhaps the two together make the 89. In fact, we have seen much reason to suspect that 89 and 90 have been used interchangeably. Indeed, generally, the principle intimated in "40 save one" appears to have been applied to many round numbers.

235. *Deluge to Exode = Captivity of Israel to subjugation of Judæa.* From Deluge to Call (¶ 25 Heb. excluding Cainan) 370 + from Call to Exode (¶ 236) 420 = 790y. From Captivity of 10 Tribes to 1st destruction (Ant. X. ix. 7) 130 + to subjugation of Judæa (588y. + 72) 660 = 790. 790y. = 2×395 ,—the sum of the years of reign of the Kings of Judah.

236. *Deluge to Call = Call to Exode*.—From Deluge to Call (Ant. VIII. iii. 1) 420. Call to Isaac's death (= the Descent (25y. + 185y.) + Descent to Exode (Chaldee Jews and others) 210 = 420.

237. *Deluge to Exodus.*

860 + 8 for Josephus's intercalation
would be 868 (= 434 x 2).

238. *LXX.*

1. Creation to Call. (¶ 25. LXX. minus Josephus' and Terah's intercalation 2)	3510 years
Intercalation for Abram's birth	60 "
2. Call to Exodus. (¶ 222)	430 "
	<hr/>
Creation to Exodus.....	4000

239. *Title-Numbers of Antiquities.*

The sum of the Title-Numbers of the Antiquities extended to the
2nd destruction will be 5784 $\frac{1}{4}$
From the Exode to the 2nd destruction is made (Ant. XX. x.) ... 1792

Leaving, from the Creation to the Exode, 3992 $\frac{1}{4}$

This, it may be conjectured, is compounded of 3900 (= 13 \times 30 \times 10) + the intercalation 89 + a "half-week," 3 $\frac{1}{2}$.—But the sum of the Title-Numbers from the Creation to the Exode is 4053, shewing an excess in round numbers of the intercalary period 60. How this difference arises will be shewn (with probability) hereafter.—It will not fail to strike the reader that the 4053 years is compounded of the above 4000, plus the 53 period which has been shewn to be a prime element in the computations.

240. *Josephus and LXX.*—By changes of the periods and readings the following cyclical results may be obtained:—

1. Creation to De-				
luge	(Jos. VR)....2562	(¶25 LXX.VR)	2242	....(Jos. VR)....2256
2. Deluge to birth				
of Abram... (¶25 LXX.VR)	1073	.....(id.)	1268	(¶25 LXX. VR)1270
3. Birth of Abram				
to Call	(id.).....75	.....(id.)	75	.....(id.).....75
4. Call to Descent	(¶ 222)....215	.....(Jos.)	210	.....(Jos.)....214
5. Descent to Ex-				
ode	(id.).....215	.....(¶ 223).....505	....(¶ 223).....505	
	<hr/>	<hr/>	<hr/>	
Creation to Exode....	4140		4300	4320
	(= 414 \times 10)		(=430 \times 10)	(=216 \times 20)

241. *Sharpe's Account of the LXX. Chronology.*—It will be as convenient here as anywhere else to notice the view Mr. Sharpe has taken of the LXX. Chronology. He says, "The chief disagreement between the original and the translation (the LXX.) is in the Chronology which the translators very improperly undertook to correct, in order to make it better agree with Egyptian History, and the more advanced state of Alexandrian science. They not only made the Exodus of Moses *40 years more modern but they shortened the residence of the Jews of Egypt by 275 years, allowing to it

* 1 Kings. vi. 1.

only the more probable space of 155 years.* But, having thus made the great Jewish Epoch, the migration of Abraham out of Chaldea 315 years more modern, they thought it equally necessary to make such a large addition to the age of the world, as the history of science and civilisation and the state of Egypt at the time of Abraham seem to call for. Accordingly they added to the genealogies of the patriarchs neither more nor less than a whole Egyptian Cycle of 1460 years, or 580 between Adam and Noah, and 880 between Noah and Abraham, though in so doing they carelessly made Methuselah outlive the Flood." (*History of Egypt*, pp. 195, 196). It will be obvious to the readers of these pages that this view is altogether erroneous. It is not surprising indeed that this author should have represented the translators as correcting the chronology, nor that he should attribute to them the motives he has done. But it might have been expected that he would have been correct in his figures. Yet, how he has made out that the translators "shortened the residence in Egypt by 275 yrs. allowing to it only 155 yrs." we cannot imagine. Reckoning from the Call to the Exode 430 years there would be to the Descent ($25 + 60 + 130 =$) 215 years, leaving 215 for the residence in Egypt. Again, he would seem to have forced the numbers to make out his Sothiac Cycle. For although such a Period may be obtained by a combination of the numbers of Josephus (using Various Readings) and the LXX. (thus, $2236 + 1247 = 3483 - (1656 + 367) = 2023 = 1460$), it cannot be derived from the LXX. alone. In it the reading 2262—1656 gives 606 years, and the Various Reading 2242—1656 gives 586 years. Neither, again, is he correct in saying "that they carelessly made Methuselah outlive the Flood." According to the received reading the Flood was A.M. 2262, and Methuselah died A.M. 2256.

242. LXX. and Samaritan.

1. Adam to Deluge (¶ 25 LXX.)	2242
2. Deluge to Call (¶ 25 Sam. or LXX. less Cainan and intercalations)	1017
3. Call to Exode (¶ 222)	430
Creation to Exode	<u>3689 (=434 × 8½ or 217 × 17)</u>

This number may be separated into 3600 + 89, the latter being one which we have noticed as intercalary. The former

* Exodus xii. 40. LXX.

would lead us to expect a complete period, which would make the whole duration of the chronological system amount to 50 septuagintal periods. This expectation will prove to be not unfounded. And hence we may say that we have here a bisection at the Exode.

243. Cyclical Periods B.C.—It were tedious and endless to seek further after cyclical combinations. But as we have hitherto only followed the chronological line downwards, we may just try it a little upwards, taking our Vulgar Era as the epoch. Now, it will be seen hereafter that the computation of the Hebrew (completed from Josephus) places an interval of 1659 years between the Exode and the 2nd destruction. But of these 3 years are shewn to be intercalary. Hence we reckon 1656 years for the Period. Deducting 70 years of A.D. leaves the Exode in B.C. 1586. Now, we consider that this number both proves itself to be a true mystical epoch, and confirms our theory with regard to the intercalation. For it is a millennium + 293×2 ; and after what has been shewn with regard to the 293, we need say nothing to establish its mystical character. Both are confirmed too by the circumstance that the introduction of the intercalary 3 makes $1500 + 89$. Starting, then, from 1586 B.C. we first add 80 years, which brings us to the birth of Moses in B.C. 1666,—a millennium plus ‘the number of the beast.’ Suppose the time between the Call and the Exode to have been 428 years, this would place Abram’s birth in 2089 B.C.—2 millennia plus the intercalation which, it will be seen, has been twice introduced in connexion (it may be said) with Abram’s total age. Again, it will place Isaac’s birth B.C. 1989 ($= 1900 + 89$). The half of the above number (i.e. 214) will place the Descent in B.C. 1800 (3 Great Years). And we may reckon Jacob to have died in the 1818th year ($= 606 \times 3$). The rape of Dinah would fall, as near as can be calculated, in B.C. 1825 ($= 365 \times 5$). The foregoing may suffice as examples without troubling ourselves to try the other durations assigned, or to prosecute this higher up.

244. Dates of the Exode, derived from Manetho and other Heathen writers.—The dates of the Exode, which Josephus has derived from Manetho and others, may be more fully considered (if it appear advisable) in the Appendix, when we notice the extracts from Manetho. At present we will only briefly advert to two or three points.

245. In Con. Ap. I. 16, after giving from Manetho a list of 19 kings and 1 deputy ($= 20$), (the years of whose reigns amount to 333, exclusive of those of the 2 last and the deputy whose

years are not stated), Josephus goes on to say that, since these were the kings who filled the interval between the Shepherd Kings ("our forefathers") and Danaus, it is evident that we came out of Egypt "393 years (Comp. I. 26) before Danaus came to Argos," and that "our deliverance preceded the siege of Troy almost 1000 years." Again, (Con. Ap. II. 2) "Manetho says that the Jews departed out of Egypt...393 years before Danaus; Lysimachus says, it was...1700 years ago;...but this Apion has determined it to the 1st year of the 7th Ol^d. (B.C. 752) in the same year that Carthage was built. But Hirom was above 150 years earlier than the building of Carthage;...and Hirom was a friend of Solomon when he built the temple,...which was 612 years after the Jews came out of Egypt."—Elsewhere (Con. Ap. I. 17) Josephus says, "In the Phœnician records it was stated that the Temple was built by Solomon 143 years 8 months before the Tyrians built Carthage;" and in the next section he adds, "Menander the Ephesian writes thus: 'Upon the death of Abibalus, his son Hirom took the kingdom; he lived 53 years, and reigned 34.' Now the time from this king is thus calculated." He then quotes a list of 10 kings with their years, from Hirom to Pygmalion, inclusive, and subjoins—"So the whole time, from the reign of Hirom to the building of Carthage, amounts to the sum of 156 years 8 months. Since then, the Temple was built in the 12th year of Hirom, there were from the building of the Temple, until the building of Carthage, 143 years 8 months." Now the actual sum of the 10 kings' reigns is 143 years 8 months, and hence it is evident that the 155 years 8 months have been reckoned from the beginning of Hirom's reign, by adding his first twelve years to the 143.8, omitting, either by accident or design, his last 22 years. These 22 years being added, and 40 years of Pygmalion's reign (which have been included but ought not) being subtracted, will leave the sum of the particulars 125 years 8 months, and thus make the interval between the beginning of Hirom's reign and the building of Carthage, to have been 137 years 8 months.

246. In the first place we will advert to the *true* sum of the particulars—333, and the *thrice-asserted* sum 393. It may be supposed that the difference has arisen from the omission of the years of the 2 last kings. But, looking at the amount of the difference, 60, and at the character of these computations we are inclined to think that the discrepancy has arisen from design rather than from accident, and is caused by intercalation. It is obvious that 333 is compounded of

(10.) CYCLICAL NUMBERS NOT CHRONOLOGICAL.

252. In conclusion of this Period we may briefly cite some numbers which appear to shew that the assignation of *mystical* numbers was not restricted to chronological computations. In the course of this period we meet with the following statements, &c. (1.) The number of Abram's servants (or Generals of his army according to Josephus) whom he took in pursuit of the 4 kings was *318 ($= 53 \times 6$). (2.) Esau had 400 men ($= 40 \times 10$). (3.) 400 shekels was the price of Machpelah. (4.) Esau and Jacob and the 12 Patriarchs ($= 14$) meet at Isaac's funeral. (5.) The sun, moon, and 11 stars + Joseph = 14:—7 fat and 7 lean kine = 14 + 7 good and 7 thin ears = 28. (6.) The water of Egypt ran blood 7 days. (7.) There were 10 plagues. (8.) Jacob was embalmed 40 days, mourned for 70 days. (9.) 600,000 male Israelites went out of Egypt. (10.) Pharaoh pursued them with 600 chariots. (11.) Ishmael, like Jacob, had 12 sons. (12.) Both Isaac and Esau married at 40. (13.) Jacob was born 20 years after Isaac's marriage; Joseph (according to Josephus) 20 years after Jacob's, which 20 was divided into 7 + 7 + 6; Laban overtook Jacob on the 7th day. (14.) Jacob and his sons, who went to Egypt, were "in all 70," says Josephus (Ant. II. vii. 4, and VI. v. 5). And then he makes out the number thus, Jacob 1 + Leah 1 + Leah's sons 6 + Leah's daughter 1 + Leah's grandsons 23 + Leah's great-grandson's 2 ($= 34$); making, as he says, of *Leah's offspring*, (but including Leah herself) "33". Rachel 1 + Rachel's sons 2 + Rachel's grandsons 12, making Rachel and her offspring amount to 15, but which Josephus says are 14, and with Leah's 47 instead of 48. We may suppose he does not count Rachel as she was dead. Bilhah 1 + Bilhah's sons 2 + Bilhah's grandsons 5 = 8. Leah's, Rachel's, and Bilhah's are 56, or without Rachel 55, but Josephus calls them 54. Zilpah 1 + 2 sons + 13 grandsons + 1 granddaughter = 17, but Josephus says 16. $33 + 15 + 8 + 17$

* 'The Scripture says that Abraham circumcised 318 men of his house. But what, therefore, was the mystery that was made known unto him? Mark, first the 18 and next the 300. For the numeral letters of 10 and 8 are I H. And these denote Jesus. And because the cross was that by which we were to find grace, therefore he adds, 300, the note of which is T (the figure of his Cross.) Wherefore, by two letters he signified Jesus, and by the third his cross. He who has put the engrafted gift of his doctrine within us, knows that I never taught to any one a more certain truth: but I trust ye are worthy of it.' (Ep. of Barnabas, viii. 11. 14.) How many of the Fathers gave the same exposition may be seen in Cot. in loc.

= 73 (= $1460 \div 20$), which Josephus says make "70, Jacob *not* being included;" so all the Greek copies read, but the Latin omit the negative. There are certainly 73 without Jacob, 72 without Jacob and his wife Leah, and 70 without Jacob, his wife, and 2 concubines, but with Rachel. It may be noted that the 48, plus Jacob, make 49. Also that Rachel's grandchildren are the same in number as Jacob's sons. And Zilpah's have each 7 children. The discrepancies in respect to the numbers are singular. Quite too many to account for by the supposition of error or corruption. They doubtless are attributable to the artifices used in these computations. With Jacob there would be 74. Perhaps, then, the two concubines have been withdrawn, so as to leave 72; and then, again, the two female children, so as to leave 70, or the 4 might be made up of Jacob with Joseph and his two sons, or of Jacob with the 3 who had died. Josephus obviously represents all the 70 as having *gone down*; though to allow of their having done so, the time must be greatly increased as compared with what it is generally reckoned. Similar discrepancies exist in the other statements relating to these migrants. Genesis xlvi. states that "the sons of Leah which *she bare* were 33;" but to make this number either Jacob or Leah must be reckoned, together with Judah's 2 natural sons and 2 grandsons. Zilpah "*bare* 16." 2 grandchildren of Asher must be included to make 16. Rachel's were 14. 3 of these were in Egypt, and 10 must have been born there after the Descent, if Benjamin was only "a lad" when they went down. Bilhah's agree. We find that those who may be included under the expression in v. 8. "The children of Israel which came into Egypt" were 1 of the first generation (Jacob), 13 (12 sons and 1 daughter) of the 2nd, 47 (46 males and 1 female) of the 3rd, 9 of the 4th, and 2 of the legal) 5th, making 72. Now both Gen. xlvi. 27 and Ex. i. 5 assert that "all the souls which came into Egypt were 70." Therefore, to make this number either the 2 females or Er and Onan (as having died previously) must be excluded. But of this 72 "which came into Egypt," it appears probable that as many as 21 did not actually *come*. For besides the 2 that had died, it would seem that 19 were either already in Egypt, or were born there after the Descent. These subtracted will leave 51 (49 males and 2 females) who really went down to Egypt, *i.e.*, $(48 + 2 = 50)$ besides Jacob, or 52 including Jacob and Leah, and making with Joseph and his 2 sons 53 of Jacob's descendants to have been alive at the Descent. Now it is very remarkable that 50 or 51 is a num-

ber which has been elsewhere commuted into the Septuagintal Period, as will appear when we come to the Captivity. But again, in v. 26 it is said that "all the souls that came with Jacob into Egypt, besides Jacob's sons' wives, were 66." The 72 will be reduced to 66 by exclusion of Jacob, Joseph, and his 2 sons (already in Egypt) and Er and Onan (dead). The "sons' wives" are not included in the 72. Again, Stephen, in Acts vii. 14, (following the LXX.) says, Joseph sent and called his father Jacob to him and all his kindred, 75 souls. The addition of Jacob's surviving wife and 2 concubines to the 72 would make 75. But it is evident that the greater part could not have been alive at the time, so as to have been then Joseph's "kindred," and to have been "called for;" unless, indeed, the time be greatly enlarged. And even then Joseph and his 2 sons will be included in "the called." In the 72 only 2 females (1 of the 2nd, and 1 of the 3rd generation) are included. If Jacob's wives, and his sons' wives, and his sons' sons' wives, and all the daughters to the same number of generations be included, so as to make up "all his seed" (v. 7) the whole of the above numbers would require to be doubled at the least. The LXX. makes out the 75 in a different way to that in which we have. It reads, "All the souls which came *with* Jacob into Egypt, *who came out of his loins*, apart from the wives of Jacob's sons, were 66. But the sons of Joseph, who were born to him in Egypt, were 9. All the souls of the house of Jacob, who went down with Jacob into Egypt, were 75." Now, if Joseph had 9 sons instead of 2, the sum would be (Jacob 1 + Jacob's children who accompanied him, or who were born of those who did, 66 + Joseph and his 9 sons $10 = 77$). The number may be reduced to 75 by excluding the 2 females, but then it would *not* include "all the souls which came out of Jacob's loins." Dr. Hales makes out the 75 by adding "9 wives" to the 66; but the intention of the LXX. evidently was to make out 75 descendants of Jacob by the addition of the 66 and 9 which it gives; and it is mere conjecture (and a very improbable one) that there were 9 wives, and *no more*. Other objections might be alleged to Hales's view if the occasion required. The remarkable correspondences between the principal numbers in these generations from Jacob, and those in the generations to Christ, as given by St. Luke, are worthy of special notice. In the proper place it will be seen that there occur in the latter the numbers 51, 70, 72, 75, and 77.

3.—PERIOD C.—FROM EXODE TO BUILDING OF
SOLOMON'S TEMPLE.

253. The next great epoch after the Exode, to and from which Josephus draws his long chronometrical lines, is the commencement of the building of the first Temple. We shall therefore take this for the terminus of our present Period, and we shall be guided by other similar indications of our Historian in making our divisions of it.

254. In the first place, we shall present in one view the several particulars with the various readings, and from them collect together the divisions indicated.

(1.) TABLE No. 3.—EXODE TO SOLOMON'S TEMPLE.

Number.	NAME.	HEB. and LXX.		JOSEPHUS.		Computations of Ancient Chronologers, etc., &c.
		Yrs.	Refs.	Yrs.	Refs.	
DIVISION A. (Moses and Joshua).						
	The ἀριστοκρατία of Josephus.				40 sig.	
1	Moses—to death	40	Ex. vii. 7 Deut. xxxiv. 7	40	Eba. 3 and 4 Titles.	
2	Joshua—to div. of Can.	5 or 7	Josh. xiv. 7-10 (71) 5			Nu. 10 v. 11. & 13 v. 6 with Josh: 14 v.
3	Joshua—to death	20	xxiv. 29	20	V. i. 29	7-10. Pasch. Chron., Clemens, Africamus, Theophilus, Sulpicius, allow 27 years to Joshua. Eusebius 27 & 30.
	DIVISION B. (from Joshua's death to Samson's).					
	The ἀναρχία of Josephus					
0	To end of Anarchy	x		18	But not in regular course of the history (see vi. 5. 4.) Africanus has 30 years. Syncellus 18.	
	The μοναρχία or ερεσία of Josephus.		1. Lay Judges.			
1	Meopotamian Servitude.	8	Jud. iii. 8	8	V. iii. 2	7 Sulpicius
2	Othniel	40	" 11	40	V. iii. 3	50 Clemens. Eusebius. Eus. 40 { 8
3	Moabite Servitude.....	18	" 14	18	V. iv. 1	Eusebius 80 { 18
4	Ehud	80	" 30	80	V. iv. 3	Eusebius 63 { 63
5	Philistine Servitude and					Africamus, 1. Chron. Pasch. 80 { 56
6	Shamgar	x mos.	" 31	1	" v. 2	24
7	Canaanite Servitude.....	20	IV. 3	20	V. v. 2	Eusebius 40 { 20
8	Deborah and Barak	40	v. 31	40	V. v. 4	Eusebius 20 { 20
9	Midianite Servitude	7	VI. 1	7	V. vi.	Eusebius 40 { 7
10	Gideon	40	viii. 28	40	V. vi. 7	Eusebius 33 { 3
11	Abimelech	3	ix. 22	3	V. vii. 2	
12	Tola	23	x. 2	"	"	Sulp. and Eus. 22.
13	Jair	23	" 3	22	V. vii. 6	Syncellus 20.
14	Ammonite and Philistine Servitude	18	" 8	18	" 10	
15	Jephthah	6	xii. 7	6	" 12	Eusebius 6 { 3
16	Ibzan	7	" 8	7	" 13	
17	Elon	10	" 11	10	" 14	Clemens Alexandrinus 8. Eus. omits.
18	Abdon	8	" 13	"	"	
19	Philistine Servitude	40	xiii. 1	40	V. viii. 1	Theophilus, Clemens, Eus., Prop. 40
	including Samson's 20 years.....		xv. 20		" 12	Sulpicius, Syncellus, Chron. Pasch. 20 { 60
			xvi. 31			
	DIVISION C. (From death of Samson to accession of Saul.)					
	The μοναρχία.		2. Sac erdotial Judges.			
1	To death of Eli	40	1 Samuel. iv. 18	40	V. xi. 3	Eusebius says " 40 in Heb. but 20 in LXX." and some extant copies have εἰκοστή. Usher and some others make Eli's time co-numerary with the 40 years of the Philistine servitude and Samson. Clinton dates Eli's death at B.C. 1128.
2	To abdication of Samuel, viz.:—abode of the Ark at Kirjath Jearim, till the victory of Mizpeh—20 yrs. 7 mths.— say 20 years. Re- mainder of Samuel's time, 12 years	32	vii. 2. 15	12 52 & 72	VI. xiii. 5 Comp. vi. i. 4 and ii. 1	Jos: Bk. 5.—Death of Moses to death of Eli, in Title, 476 years, but above particulars 443. The difference may be made up by the insertion of Tola's 23 + Abdon's 8 + Samson's 20—Anarchy 18.
			72			

TABLE No. 3.—Continued.

OTHER DURATIONS OF DIVISION C.

Jewish Chron. and Eus. 40, Afric. 148, Sync. 80, Pasch. Chron. 100, Theop. 62, Hales 72, Usher 21.

DURATIONS OF THE JUDGES.

According to some Ancient Chronologers:— $409 + 73 = 482$ (1460 $\div 20 = 73$) Theophilus; 535 and 463 (430 including Joshua) Clemens; 610 Julius Africanus; 460 Eusebius; 502 Paschal Chronicle; 490 Syncellus. Clinton says: (Fasti. Hell. v. 1, p. 308n.) “Africanus made up 490 years for the Judges by computing the $40 + 30 = 70$ years between the death of Samson and the government of Eli in addition to the 420 years computed by Eusebius. The years therefore *ἀναρχίας καὶ εἰρήνης* which were an undefined interval in Sulpicius, and 40 years in Syncellus and Theophilus, were 70 years in Africanus.” Chevalier Bunsen’s collection of the text-numbers gives 450 years from the death of Joshua to the death of Eli.

THE βασιλεία OF JOSEPHUS.

1. ANTE-DAVIDIC.

Div. D. From the accession of Saul to the taking of Jerusalem by David.

	Heb. and LXX.	2 Sam.	Josephus.	
1. To death of Saul	(40) x.	—	40 and 20	{ Years not in 1 Sam. Supplied from Acts xiii. 21. 40 years are assigned to Saul by Afric. Eus. Syncellus. 20 years by Theop. Clemens. Pasch. Chron.
2. To David's capture of Jebus	7½	v. 5.	7½ and 6 Ant. VII xv. 2	Antiq. Bk. 6 Title Death of Eli to d. of Saul, 32 years, with which particulars agree. Samuel alone, xiii. 5 Samuel and Saul, xiv. 9 { 12 Saul alone { "2
	47½		47½ and 26	

2. DAVIDIC RACE OF KINGS.

Div. E. From the taking of Jerusalem to the commencement of the first Temple.

1. To death of David	1 Kings ii. 11.	33 and 34	David (in all) 40 Theop. Clem. Afric. Pasch Chron. Sync. Jos. VII. Title and VII. xv. 2.
2. To first Temple	3, 3½ 2 Kings vi. 1.	3, 3½, and 4	3 Theop. Clem. Eus. 4 Sync.
Period C. Totals	36, &c.	36, &c.	
	611, &c.	540, &c.	

* See Note from Hudson, ¶ 291 note.

DURATIONS ASCRIBED TO PERIOD C.

Exode to first Temple.—Eus. 480, 600, 613, J. Afric. 744, Pasch. Chron. 630, Sync. 659, Jos. 563, 590, 591, 592, 600, 612, 632, as collected by Brinch, 599. The principal modern Chronologers assign the following durations: Usher, 480, Petavius 519, De Tournemine 500, Greswell 549, Jackson 579, Serrarius 680, Pezron 962, Des Vignolles 648, Clinton 612.

(2). REMARKS ON TABLE, No. 3.

[1]. ON DIVISION A. i. THE 40 YEARS IN THE WILDERNESS.

255. Considerable difficulties are experienced in bringing the different statements with reference to the time in the Desert into accordance, so as to shew exactly 40 years, and no more. These will in part appear from what follows:—One series of particulars would make out 42 years; thus,—

From the Passover at the Exode to the con-	
demnation (at Kadesh-Barnea) to wander 40	
years (Num. xiv. 33—34) were	2 }
From the departure from Kadesh Barnea to	40 years.
the passage of Zared (Num. xxi. 12, Deut.	
ii. 14)	38 }
From Zared to the Passover, during which	40 years.
Jericho was encompassed (Joshua v. 10—12.	
Antiq. V. i. 5.)	2] (Num. xxxii. 13.)
	—
	42

The middle item is distinctly laid down in Deut. ii. 14. The two others cannot be so readily and accurately made out, yet not less certainly. *As to the first.* The arrival of the Israelites at Kadesh-Barnea must have been *at least* 1 year and 4 months after their departure from Egypt, (Num. x. 11 to xii. 16, especially xi. 20). The precise interval between the Exode and the sentence to wander 40 years (which was passed on them *the day before they left Kadesh*), is not stated in the Pentateuch. (But comp. Deut. i. 46.) And it would be immaterial to our purpose, if we could determine nothing more than that it exceeded a year. For the Jews had two modes of reckoning, the inclusive and exclusive, as will be shewn hereafter. By the former, if a year was exceeded by any fractional part, they would reckon two years: by the latter, they would exclude the fraction and reckon a year only;—adopting either mode as suited the purpose of the computation. So that $38 + 1\frac{1}{2}$ years might be reckoned 40 years. But we have the authority of Josephus for assign-

ing exactly 2 years to this interval. His Title to Book 3 of the Antiquities is "From the Exode out of Egypt to the rejection of that generation an interval of 2 years." It cannot be supposed that he gives this as a round number; because in other instances (Books 9, 10, 11, and 19. Comp. Various Readings), he descends to months, and even to a single day, where the years amount to centuries. Indeed it is a very significant fact that, out of such a period as that of the 40 years in the wilderness, he should have portioned off 2 years, and assigned to them a separate book. It may well be supposed that he had an object in view, and that *that* object was to point out this 2 years for some purpose* or other. *As to the third item.* Since from the Israelites' departure from Kadesh to their return thither again (or to their passing the Jared), were 38 years; and since from the date of the former they were doomed to wander 40 years, it follows that, from the latter to the end of the wandering were 2 years. Moreover, the occurrences are such as appear to require this space of time; viz. one-fourth of the whole number of stages, the conquests of the kingdoms of Sihon and Og, the delay in the plains of Moab, the two missions to fetch Balaam "who lived by Euphrates," the building of 10 cities, the locating of the $2\frac{1}{2}$ tribes, the occurrences related in Deuteronomy, the month's mourning for Moses, &c. &c. Accordingly, Usher has allowed 2 years for this interval. But taking that statement of Josephus (Ant. IV. iv. 6), which, in connexion with others which follow (IV. iv. 7, and viii. 49), makes it appear that Miriam died in the first month of that year, in the last of which Moses died, and joining with it the statement in Numbers xx. 1, that Miriam died in Kadesh, it would be impossible to make it appear that two full years elapsed after the 38. Yet as one or other statement must give way, and the reasons alleged above appear so decisively to prove the lapse of more than a year after the passage of the Zared, it would seem necessary to suppose that the placing of the death of Miriam before that passage is an error. But even taking these passages as they stand, inconsistent though they be, they will suffice in one way to prove our position. For they would make it appear that Miriam died ("after she had †completed her 40th year since she left Egypt,) on the 1st

* Note that "Various Readings" in the Titles change the 2 years into 40, 52, and 420.

† Whiston would solve the difficulty arising out of this word in a very convenient and easy way, viz.: by asserting that when Josephus says the 40th year was "completed," he means that it was begun? It will probably startle the

day" of "*the 1st month*." One 40 years then was completed before Miriam's death; and as the passage of the Jordan did not take place till more than a year after, the sum-total might be reckoned, on the inclusive principle, 42 years. Yet, as we have said, we cannot adopt this view, because the events between the passages of Zared and the Jordan require a longer time than it would allow to them.

256. While thus the duration of the interval between the departure from Egypt and the entrance into Canaan is made to have been 42 years, on the other hand it is commonly spoken of and referred to as a period of 40 years exactly, or

English reader to be quietly told that *ended* means *began*. Would Whiston read in a passage which immediately follows, "when 40 years were *began* within 30 days?" Certainly not. He does indeed endeavour to justify the construction by reference to the use of the original word in Acts ii. 1. But this passage will not avail him on two accounts. Firstly, it refers to a *day*, which makes a special case, such as might require a use of the word different from its ordinary one, in order to denote that the *day* properly so called, or "daylight" had arrived, and not merely the sacred day which began on the evening before. Secondly, it rests on an assumption, of which (though universally received) we are aware of no proof, namely, that the Holy Ghost descended on the Apostles at day-break of the day of Pentecost. The use of the original word in every other place (Luke i. 57, ii. 21, ix. 51, John vii. 8, Ant. VI. iv. 1 middle) would require us to understand it to import here that the day of Pentecost was ended. And so far from the destruction of the coincidence of the Christian with the Jewish festival being any objection, it is in this case an argument in its favour, being in accordance with all the other similar instances. Christ suffered not on that "Sabbath day, which was a high day," but on the day before:—as some think, and with great reason, that he was not crucified on the 15th, but the 14th of Nisan. The Lord's day is not the 7th, but the 1st day of the week. These changes were no doubt made on purpose to signify, not only the termination of the Mosaic dispensation, but the difference of the Christian in respect of the mystical and cyclical element. Yet even here a remarkable coincidence may be discerned, inasmuch as while the 50 days of Pentecost were just completed when the Holy Ghost descended, the (intercalated) number 52 would have elapsed (inclusively) from the crucifixion, nay, 52 to an hour from the institution of the Lord's Supper. It may be added that all probability is in favour of the opinion that the descent of the Holy Ghost must have taken place in the evening rather than the morning. Is it likely that "all" the disciples, the 120 spoken of in Acts i. 15, would be assembled together so early as 6 o'clock in the morning? Yet, even on this supposition, time would not have been given by 9 o'clock (ii. 15) for the manifestation of their miraculous gift, the circulation of the report, and the congregating of so great a multitude that 3000 (ii. 41) were converted out of them. Or, how could such a multitude have been collected, and "every man heard them speak in his own language," at "the house where they were sitting"? Is it not more probable that the great event happened when they were assembled at the close of the day of Pentecost to "break bread" after their accustomed manner; and that on the dissolution of their meeting, they severally communicated the news to their respective friends, by which means it was bruited about and led the people to begin to collect about "the house" early in the morning. This would induce the Apostles to meet at the Temple, where there would be room for the great multitude, there to give proof of their miraculous gifts. But be all this as it may, it is sufficient for our present purpose that in no case can Whiston's solution stand.

of 40 years within 30 days. One quotation may suffice to prove this. From the day of the murmuring on "the 15th day of the second month after their departure out of Egypt," the children of Israel "did eat manna 40 years, until they came to a land inhabited—they did eat manna until they came to the borders of Canaan," (Ex. xvi., 35. Comp. Deut. viii. 3, 4. Antiq. III. i. 3, 6). "The manna ceased on the morrow after they had eaten of the old corn of the land." (Josh. v. 12). Comp. also Ex. vii. 7, with Num. xxxiii. 38-9. Antiq. IV. viii. 1, 44, 49, V. i. 4. Deut. i. 3. Joshua v. 6. There appear to have been also reckoned exactly 40 tropical years between the passages of the Red Sea and the Jordan.

257. How are these discrepancies to be reconciled? It may be thought that the exclusive and inclusive principle to which allusion has been made may furnish a method. Thus, say:—

	Years.	Years.
From Exodus to sentence of wandering	$1\frac{1}{2}$	inclusively 40
Thence to the passage of Jared . . .	38	}
Thence to the entrance into Canaan . . .	$1\frac{1}{2}$	" 40
Exclusively . . .	40 years.	

But, besides other difficulties, the fact that a Passover began and terminated the period, presents a strong, if not a fatal objection to this method; since, if the time be admitted to have exceeded 40 years, it must be allowed to amount to 41, at any rate. A more probable hypothesis would be this—that 40 years was an intercalary period with the ancient Jews, that is, a period in which lunar years were balanced against solar. For 40 Julian years are only 177 days less than 42 perfect lunar years, and the 42 computed years may in reality have been deficient to this extent. On this hypothesis there would be two concurrent computations—the period of 40 years terminating at the second visit to Kadesh and that commencing from the first visit consisting of lunar years, while that lying between the two Passovers would be of solar years. It is in favour of this conjecture that Josephus, in recording the deaths both of Miriam and Aaron, states that they happened in "the *lunar* month," &c. As he introduces the word "lunar" in some places and not in others, it may reasonably be supposed that he means to indicate some distinction. And what more probable than that this was the

Jewish way of distinguishing a unit in the lunar year? If this hypothesis be well-founded, we shall have here an example (of which many will be met with hereafter) affording ground for thinking that 42 is an intercalary or interchangeable number with 40, similarly as 72 with 70.

ii. PARALLELISMS OF THE 40 YEARS.

258. Beginning with the entrance into Canaan on the one side, and with the departure of Moses from the desert on the other, a series of parallelisms may be traced out, converging towards each other during the two years which on either side flank the 38 spent in the depths of the wilderness. Moses' progress to Egypt is marked by the circumcision of his sons, which would appear to have been neglected, if not unthought of. The first act of the Israelites, after crossing the Jordan, was to circumcise "all the people;" for in the desert this rite had, most unaccountably as it appears to us, been omitted. Probably a symbolical meaning is couched under the delay in both cases. That it is so in the general performance of the rite on the Israelites there can be no doubt; and that the admission into a national covenant with Jehovah, and the introduction of a new era from that moment was symbolized, there will probably be as little, indeed this is not obscurely intimated in the declaration; "This day I have rolled away the reproach of Egypt from you." But, it may be observed by the way, a great difficulty is connected with this act of circumcision. "When they had done circumcising all the people, they abode in their places in the camp until they were whole." Necessity would obviously compel them to do so; and they could scarcely have been in a condition to march, much less to fight under a fortnight. It would appear from the case of the Shechemites that on "the third day," men in such circumstances were in a state that incapacitated them from fighting, even to save their lives. Yet, in that of the Israelites, only 3 clear days elapsed between their circumcision and their investment of Jericho. For they crossed the Jordan on the 10th. Consequently, the rite could scarcely have been completed till the 11th, and they began the perambulation of Jericho on the 15th (Ant. V. i. 5).—How this difficulty is to be got over we see not, and therefore pass on to the rest of the parallelisms.—"The captain of the Lord's host" appeared unto Joshua, when he was "by Jericho" (Joshua v. 13—15) just as the "angel of the Lord" had appeared unto Moses "in a flame of fire out of the midst of a bush" (Ex. iii. 2). It is remarkable that the

only message delivered in the first named-instance was this :— “Loose thy shoe from off thy foot; for the place whereon thou standest is holy” :—words which had been used on the first occasion. But there was a difference in the order of time —the first appearance preceding, the second following the administration of circumcision. The two Passovers present another instance of parallelism. Reckoning from these, 3 clear days in each case bring us, in the one instance to the passage of the Red Sea, in the other to that of the Jordan. (And as it was “on the self same day” (say 860 years before) that the Ark rested on Ararat, it must have been just 900 years after the first that the third deliverance through water was vouchsafed.*) The miraculous circumstances attending each transit were precisely parallel to one another. But, singularly enough, the effects produced on the neighbouring nations were directly opposite, and the reverse of what would have been expected. In the greater instance, so little alarm was excited that shortly afterwards the Amalekites attacked the children of Israel : in the less, “when all the Kings of the Amorites eastward and of the Canaanites westward heard that the Lord had dried up the waters of Jordan, their heart melted, neither was there spirit in the many more, because of the children of Israel !” The extent of the panic that had seized them is strikingly shewn in the fact that while the Israelites were encamped close to Jericho, the inhabitants did not dare to attack them, even during the whole of the time that they were suffering under the effects of the circumcision ! “Moses brought Israel from the Red Sea, and they went 3 days in the wilderness unto Marah,” their 7th station, where the waters were bitter. Under Joshua the priests entered the waters of Jordan 3 days after they left Abila or Shittim ; the distance from Abila to Jordan being the same as from Jordanto Jericho, namely, 60 stadia. On the day month after the Israelites left Egypt, they arrived at the desert of Sin ; where first, on the people murmuring, they had the manna sent them. Consequently, hence a 40 years is dated. Here also the Jewish Sabbath was first instituted. On the day month before Joshua sent to spy out Jericho Moses died, and with this event a 40 years terminated. In two months from the day of the Exode the children of Israel arrived at Sinai or Horeb, the Law was given, and the covenant made. Two months to a day before the above-named first act of aggression on the Canaan.

* Hence from the birth of the 3 progenitors of the human race to the entrance of the chosen people into Canaan were 1000 yrs.

ites Moses assembled the people, and delivered the Law a second time. Other parallelisms falling within the 2 years which precede and the 2 which follow the 38, but of which the precise dates are not given, are the following. Water is obtained from the rock Massah and Meribah at the beginning and the end of the wanderings. The LXX. are appointed in the first period, and appear again in the last accompanying Moses to the mountain Abarim or Pisgah. First and last the Israelites visit Kibroth-Hattaayah, Salmonah, and Kadesh-Barnea twice. According to Dr. Hales' Analysis, there were 14 stations from Rameses to Sinai and 14 from the brook Zared to Jericho :—20 to Rimmon, the first station in the 38 years, 20 to the 2d visit to Kibroth, and 20 to Jericho, making 60 in all :—19 to Kadesh the first time, 19 more to the second visit, (making 38 = the number of years between the two visits to Kadesh), and 19 more to Pisgah.

iii.—JOSHUA'S TIME AND PERIODIC ADDITION, SERIES OF 40 YEARS, &c.

259. The time of Joshua is manifestly divided by Josephus at the epoch of the division of Canaan, from which event he makes two long computations. (See Ant. VIII. iii. 2, and IX. xiv. 1.) If we were to adopt that statement of Eusebius, which assigns to Joshua 30 years, it would make our division $A = 70$ years,—a number which gives an air of great probability to that statement. But an assertion of Josephus has a very remarkable effect upon this division. It is this, “So the ten tribes were removed out of Judæa 947 years after their forefathers having come out of the land of Egypt, *had possessed themselves of this country*, but 800 years after Joshua had been their leader.” (Ant. IX. xiv. 1.) If we could suppose a corruption of a figure (*i.e.* of a word, for the original is written in words)—either of 8 for 9 or 9 for 8, and also that the one date was meant to refer to the Exode and the other to the division of the land, then $(847 - 800 =)$ 47 years for the time of Moses and the Conquest. This would set all right, the only difference being that Josephus, as well as Joshua (probably) and the old chronologers cited, would be found to have reckoned 27 years for Joshua's time. But to adopt this correction would be taking far too great a liberty with the text; for it would be altering no less than three statements which it makes. Nor would it even then remove all difficulty. For great inconsistency with some other statements would still remain. Thus,

	Years.
From the Exode to the building of the Temple, is said (Ant. VIII. iii. 1,) to have been - - - - -	592
Deduct—from the Exode to the division of Canaan =	45
Leaves—from the division to the first building - - - - -	447
Add—from the building to the Captivity of 10 Tribes $(37 + 240\frac{1}{2})$ - - - - -	$277\frac{1}{2}$
from the possession of Canaan to Captivity of 10 Tribes - - - - -	$724\frac{1}{2}$

instead of 947 or 847. A comparison of the numbers 947 and 447 might lead to the suspicion that some mistake had arisen, from the latter number being had in view, but this conjecture would be open to the same insuperable objection as the former. It remains therefore only that we take the statement as we find it, and understand Josephus to mean what he says, that the division of Canaan took place 947 years, and the death of Joshua* 800 years before the first Captivity. It is true that this lands us in the inconsistency and apparent absurdity of adding 127 years to the life and administration of Joshua after the Conquest. But that is no affair of ours. The business of the Expositor is simply to make plain what his author *does* say, and not to put upon his statements a meaning which, it may be supposed, they *ought* to have, but have not. The author must answer for the contrarieties, if such there be. In the present case, we must rest in expectation that, in this instance as in others, an explanation at least, if it be not a justification, will appear in some chronological end being had in view. And this expectation, as well as the genuineness of the reading and of the interpretation thereof, is greatly confirmed by the circumstance, that if to this 127 years be added the 25 years assigned on the common view to Joshua's administration, and the 8 years of Mesopotamian servitude, (which is the number next mentioned in Josephus' history), we obtain the round number of 160 ($= 40 \times 4$). Now, any one who considers the partiality for forties, and numbers making or reducible into forties, during the whole of this period, will see that this gives great probability to the conjecture that the present discrepancy arises from the carrying out of some arbitrary chronological rule. So universal is

* The time between the division of Canaan and the death of Joshua = 147 years = the years of Jacob's life.

this 40-year rule, that it extends without exception to the whole space of time during which the Israelites continued one nation; and consequently the period of their existence as *one* nation might be designated "the 40-year period." The table on page 155 will shew this. It exhibits, first of all, from the commonly-received readings of the Hebrew and Josephus with one or two exceptions,—including the 160 years attributed (as above shewn) to Joshua,—19 *forties*. These, by additions from other readings, become to the time of the disruption under Rehoboam, 20 *forties* = 800* years. Thus, this period is made to be of the same duration as our preceding period B is according to one computation. Fifteen out of these twenty, it will be observed, are either separate *forties* or multiples of that number, and one other is formed by two consecutive items. If the computation were carried back to the birth of Moses, two more would be marked out between his birth and the Exode, by his flight into Midian; but we are more inclined to think that the 80 years included between the two first-named events is rather to be regarded as one entire quantity, and as belonging to and perhaps being designed to indicate a similar but diverse computation of the preceding period. For the end of this 80 years (= the epoch of the Exodus,) is sufficiently near to the time of the birth of Moses' son, to be regarded as identical with Moses' age at procreation (Ex. iv. 24—26). And looking at it in this view, in connection with the 1600 years attributed by the Hebrew to the ten ante-diluvian generations, ($1600 \div 10 = 160$), and with the 1200 attributed by the Septuagint to the first ten post-diluvian, ($1200 \div 10 = 120$) and with the 40-year rule seen to prevail from the Exode, we are naturally led to suppose that it might be designed to indicate the unit in the series of generations during the intermediate period. But whether it were so intended or not, the assignation of this number of years to a generation during this period may be made out thus:—

From the birth of Abraham to the Exode (75 + 430)	505
Add intercalations of 15 for Jacob's later birth, and 40 for extension of his life previous to the Descent, from which epoch the chro- nology is reckoned	55
	560
	560

* $800 + 240 (= 40 \times 6)$ will make 1040 (= 40×26) from the Exode to the Captivity of Israel.

There are 7* generations. Consequently, $(560 \div 7 =)$ 80 years to a generation. Thus, then, we have a regular decrease in arithmetical progression.

From Adam to Noah, both inclusive, 10 names,	=	160 to a generation
1600 years - - - - -	=	
From Shem to Terah, both inclusive, and includ- ing Cainan 10 names, 1200 years - - - - -	=	120 "
Abram, Isaac, Jacob, Levi, Kohath, Amram, Moses, 7 names, 560 years - - - - -	=	80 "
Subsequent generations to the separation of Israel and Judah, in general - - - - -	=	40 "

* There is a pertinent passage in this connexion in the *Antiq.*, and one worth citing on another account also. It is as follows. "Moses, by the confession of all, was the best of all the Hebrews; for Abraham was his ancestor of the 7th generation. For Moses was the son of Amram, who was the son of Caath, whose father Levi was the son of Jacob, who was the son of Isaac, who was the son of Abraham." (II. ix. 6.) From the isolation of this series it is rendered probable, that these seven were separated to form a distinct period or dynasty so to speak; which, if it were the case, is worthy of special notice as being the sole exception to a general rule, which will be developed as we proceed. The passage (Wars VII. v. 5,) is also important as shewing the great "dignity of the number 7 among the Jews,"—that it was indicative of perfection. It appears to have been considered as a sufficient reason for, if not the cause of Moses being the best of all the Hebrews that he was the 7th from Abraham.

THE NATION—**THE HEBREW PEOPLE.**

Names of Rulers.	Text No. in Hebrew or Josephus.	40 ⁿ or multiples of 40.	Odd Nos.	Authorities and Remarks.	
				Received Nos.	Additions from other readings.
1. Moses in the Wilderness	40	40			
2. Joshua ...	160	4 × 40			
3. Elders who outlived Joshua, or Anarchy.			18		
4. Othniel ...	40	40	18		
5. Moabite servitude		2 × 40			
6. Ehud ...	80		1		
7. Shamgar ...			20		
8. Canaanite servitude	20				
9. Deborah and Barak ...	40	40	7		
10. Midianite servitude			7		
11. Gideon ...	40	40			
12. Abimelech ...	3		3		
13. Tola ...		23	23		
14. Jair ...		22	40 { 22		
15. Ammonite servitude	18		18		
16. Jephthah ...			6		
17. Ibzan ...		7	7		
18. Helon ...		10	10		
19. Abdon ...		8	8		
20. Philistines }	40	40			
21. Samson }		40			
22. Eli ...		40			
23. Samuel }			38		
24. Saul ...	40	40			
25. David ...	40	40			
26. Solomon ...	40	40			
27. Babboeim to separation			1		
	760	600	160	40	80
(780 = 40 × 19) (600 = 40 × 16)			(160 = 40 × 4)	760	
				800	(800 = 40 × 20)
					J. Afric.
					Clem. Eusebius
					N.B.—If these received Nos. be substituted (80 for 160) the amount will be reduced to 720 (= 18 × 40), or without the "additions" to 680 (= 17 × 40), but another 40 might be added to Solon on the authority of Aut. VIII, vii, 8.

261. The hypothesis of the allotment of 40 years to a generation as a permanent quantity receives strong, though indirect, confirmation from the following extract from Josephus: "After Moses the term of human life was 120 years, God determining it to the length that Moses happened to live." (Ant. I. vi. 5.) This determines two things;—first, that a change, and a permanent change was supposed to have taken place after Moses' time;—and secondly, that the change was to a 40-year length of generations, since a generation was reckoned to be one-third of the whole term of life. It may be observed however, by the way, that this prediction of 120 years agrees ill with the 70 of Psalm xc. 10.

262. While, as we have shewn above, the allotment of 847 or 947 years to the period between the possession of Canaan and the captivity of the ten tribes is quite inconsistent with some statements of Josephus, it is proper to notice also that, on the other hand, it is nearly corroborated by others. The titles prefixed to the books make the duration from the death of Moses to this captivity 868 years ($= 434 \times 2$).

263. In reference to the 65 years, which our Table of particulars assigns to this division, it should be observed that on one computation (as will appear) it occupies a somewhat peculiar position, being placed between two round numbers of 800 years each. This circumstance alone may suffice to justify its being marked off as a separate division.

264. This Division appears to have been regarded as the period of the founders of the Hebrew *nation*.

iv.—THE AGES AT DEATH OF MIRIAM, AARON, AND MOSES, &c.

265. This will be a suitable place to direct attention to the coincidences between the dates of the deaths of Miriam, Aaron, and Moses, and to other points connected with them. "Miriam died, having completed her 40th year since she left Egypt, on *the 1st day* of the lunar month Xanthicus (= Nisan, 1st month), and the people mourned for her 30 days," (Ant. IV. iv. 6. Comp. Num. xx. 1). "Aaron, having lived in all 123 years, died in the same year in which he lost his sister, *on the 1st day* of that lunar month which is called by the Athenians Hecatombeon, by the Macedonians Lous, but by the Hebrews Abba (—the '5th month'). The people mourned for Aaron 30 days," (Ant. IV. v. 7. Comp. Num. xx. 28, 9, xxxiii. 38, 39). "When 40 years were completed *within 30 days*, Moses gathered the congregation together near Jordan, . . . and spake thus unto them:— . . .

' Since it is now the will of God, and the course of old age at 120 requires it, that I should depart out of this life,' " &c. (Ant. IV. viii. 1, 2). " Moses had already delivered laws in writing *in the 40th year* after they came out of Egypt. . . . After this he read to them a poetic song, which was composed in hexameter verse!" And after other ordinances, Moses, " accompanied by the Senate, and Eleazar the High Priest, and Joshua their commander," ascended Mount Abarim, where, " having dismissed the Senate, and being on the point of embracing Eleazar and Joshua, as he was still discoursing to them, a cloud came over him on a sudden, and he disappeared in a certain valley, although *he* (!) wrote in the Sacred Books that he died. This he did out of fear, lest they should venture to say that, because of his extraordinary virtue, he went to God." (!!!) Now, Moses lived in all 120 years: a third part of which time, *abating one month*, he was the people's ruler. He died in the last month of the year—which month is called by the Macedonians Dystrus, but by us Adar, *on the 1st day of the month*. . . . " He had a very graceful way of speaking, and addressing himself to the multitude." . . . : " He was also such a General of an army as is seldom seen; as well as such a Prophet as was never known, and this to such a degree that, whatsoever he pronounced, you would think you heard the voice of God himself! So the people mourned for him 30 days." (Ant. IV. viii. 44, 48-9. Comp. Deut. xxxiv. 5-12). It will scarcely be deemed credible that such coincidences as these really happened: namely, that Miriam, Aaron, and Moses all died on the same day of the month, that the same interval of three years which was between Aaron and Moses at their births (Ant. II. xv. 2) was maintained at their deaths, and that the life of Moses was just three 40's of years, during the first of which he was the prime favourite of Pharoah and Generalissimo of Egypt, during the second an outcast in the Desert, engaged in tending sheep; and during the third the great Leader, Prophet, and Lawgiver of the Israelites, guiding their wanderings in the same desert. But if these numbers are not historical, but have been arbitrarily assigned, there must evidently have been some object in view in the particular assignation made. No doubt some mystery lies hid under them—a conjecture which is strengthened by the obvious care taken not to omit the mention of the 30 days mourning in each instance, and to collate the Jewish months with the Macedonian, &c. What the mystery is we are unable to make out to our own satisfaction—that is, we suspect

meaning in the numbers than we may offer the following suggestions:—

The ages of Moses and Aaron appear to have been determined to some extent by the rule of gradual decrease (Exodus, Ant. I. vi. 5), and of average adaptation to the class to which they belonged, as well as by the regularity of the cycle of which their years form items. The age of Moses in particular, besides the formation of the three great periods explicitly indicated, seems to have been affording a measure of (maximum) longevity for the next period, as Josephus in a passage just quoted has taken to be—though with what truth, since he appears to say that the *average* duration of human life was permanently fixed at 120; or with what consistency with a previous statement of his (Ant. II. iii. 2), it is hard to see. However, the age of Moses having been thus determined, the precedents afforded by the cases of the sons of Noah and of Amram appear to have been followed in that of Moses and Aaron. The 3 sons of Noah and of Shem hold the same places at the end of their respective periods as the 3 children of Amram do in this. As in those, the youngest was preferred before the eldest, so also in this. And to complete the parallelism, as in the former, at least 3 years, or a prophetic "half-week" (for the half week is reckoned at 3 years as well as 3½, as will be shown hereafter), must be reckoned to have elapsed between the births of the eldest and the youngest, so also it may have been arranged in this instance. There is a passage in the Antiquities, which, by making out a similar period *from* the birth of Moses, favours the conjecture that the interval between the births and deaths of Aaron and Moses has been arranged with reference to the total age of the latter, and that a "half-week" has been reckoned to lie between them, thus making a complementary week in the interval between Aaron's birth and Moses' death. We quote it, not only to show what we mean, but as affording an amusing specimen of the ideas of our historian, especially when clothed in the disguise which Whiston's Translation puts upon them. "Now Moses' understanding became superior to his age, nay, far beyond that standard; and when he was taught, he discovered greater quickness of apprehension than was usual at his age; and his actions at that time promised greater when he should come to the age of a man. God did also give him that tallness, when he was but *three years old*, as was wonderful; and for his beauty there was nobody so unpolite, as, when they saw Moses, they were not greatly surprised at the beauty of

his countenance ; nay, it happened frequently, that those who met him as he was carried along the road, were obliged to turn again upon seeing the child—that they left what they were about, and stood still a great while to look on him, for the beauty of the child was so remarkable and natural to him on many accounts, that it detained the spectators, and made them stay longer to look upon him." (*Antiq. II. ix. 6.*)

267. But, to advert more particularly to the age of *Moses*. The precision with which the time of his death is repeatedly laid down is remarkable. The quotations convey, first, that Moses' death took place on the 1st day of the 12th month. Consequently, the mourning would terminate with the end of the year. Here we see a remarkable parallelism with the case of Noah and the Old World. He completed the 600th year of his life (a "Great Year") on the same day that the 1656th (Heb.) year of the Old World came to an end, and its destruction was consummated. So that the funeral obsequies of Moses, and the existence of the Old World might be regarded as having the same anniversary; from which, in each case, with the new year a new state of things began. And thus, this parallelism appears to point at the termination of an old, and the introduction of a new "age" or dispensation. In accordance with which the term of man's life is represented as having undergone a curtailment at each of these epochs.

268. It has already been intimated that it is impossible to receive and reconcile all the statements with reference to the 40 years on the supposition that only one 40 is intended. In point of fact, it is necessary to suppose that several are reckoned which run contemporaneously from different but near epochs. Of these, one, if not two examples, may be found in the two last quotations. In the first it is virtually stated that a 40 years ended at the death of Moses; yet this could not be *the* 40 which terminated with the cessation of the manna after the entrance into Canaan, since that did not end till 45 days after Moses' death (*Josh. v. 12*). Again, Moses completed 120 years (—to a day is evidently intended). But he did not complete 40 years of government by one month. Yet it was certainly the intention to represent his life as divided accurately into 3 forties. Hence this must be the meaning. Exactly one month before the Exode, or rather, before the first day of the year, and 42 days before the Exode, (if the 1st and 14th days are not included,)—on his 80th birthday, Moses first "spake unto Pharaoh" (*Ex. vii. 7*), and on the first day of the New Year must have been considered to take the government. Thus he would attain his 120th birth-

day, 42 days before the Passover kept at Gilgal, and at the time of his death would have governed the Israelites 40 years wanting one month, which month was spent in the contest with Pharaoh. But though he actually governed only 40 years, “abating 30 days,” it may well be supposed that etiquette would forbid his successor formally to assume the government until the days of mourning were ended, and indeed this is as good as stated (Ant. V. i. 1). And hence these 30 days might be nominally included in the administration of Moses. In this way his government might be reckoned 40 years, and made to run co-numerarily with the 40 years lying between the two Passovers; while the 40 years spoken of in the first of the quotations relating to Moses, would be conumerary with that beginning with his first demand on Pharaoh, and ending with his death. It cannot be necessary to rebut the hypothesis that these 40 years may be spoken of as round numbers. The exceptions prove that the greatest accuracy was intended.

269. The last quotation relating to Moses has been given more fully than the point in hand immediately required, because there are several things in it (too obvious to need to be pointed out) which are deserving of notice. The statement which agrees so ill with Moses's own words in Ex. iv. 10, is thus reiterated in Ant. VI. ii. 4, “Moses was very skilful in making speeches, and had this natural talent among others, that he could greatly move the multitude with his discourses.” “The Greeks seek after wisdom,” especially eloquence, may account for this perversion. The Pentateuch leads us to believe that Moses never acted as General in a single engagement. Joshua (“he who delivers or vanquishes”) was “the Conqueror.”

v.—AGES OF RULERS DURING THE SECOND PERIOD.

270. It is remarkable that the years of life of the 7 Patriarchs who form the third genealogical division (which, according to general rule, *should* contain a *decad* of names) are mentioned. Why should these have been stated? It is evident that they do not in any way affect the Chronology. Nor is it possible, when we look at them separately, to assign any reason whatever why they should have been given. Besides these, those of 3 others only are supplied during the long interval between the birth of Abram and the commencement of the *μωρόπεδα*, or Judges' time. Here a glimmering of light seems to break in upon us. All these may be regarded as Rulers, the 7 by right of descent, and the 3 by the position they held. For

Joseph, Moses, and Joshua were Civil Rulers *de facto*, and having been specially raised up as Deliverers, like the Judges and Prophets in later times, might properly be classed by themselves. Hence it may be conjectured that the intention in mentioning their ages at death was to indicate how the Decad might be made up in the way of intercalation, as it were, the 20 which preceded having been similarly distinguished. Yet, though this may have been one reason, it must be allowed that it appears a very insufficient one; for such a method of indication must needs seem very strange. Nevertheless, that some special reason there was, cannot reasonably be doubted—the entire structure of the numbers forbids the contrary supposition; what the mystical meaning was, will appear from the subjoined.

**271. TABLE OF THE YEARS OF LIFE OF THE TEN
Patriarchs from Abram, whose ages are stated.**

I.—Ordinary Rulers, and lineage of the High Priests.

1. Abraham	... ...	175	}	Sarah died at 127 (Gen. xiii. 1)
2. Isaac	... ...	180		Isaac's brother Ishmael died at 137
3. Jacob	... ...	147		
4. Levi	... ...	137		
5. Kohath	... ...	133		
6. Amram	... ...	137		
7. Aaron	... ...	123		
			} 270	909
			} 270	
			} 260	
			} 370	490
			} 340	600

1372 + (Ishmael) 137 = 1509, within 1 year of a true Sothic Cycle, whence it may be inferred that the true period of recurrence was not unknown within a year. Note that 1460 + 49 = 1509.

272. The combinations, which appear to have a periodical character, are indicated on the right hand. To these the following may be added :—If to the years of Levi, Kohath, and Amram, the age of Aaron (83) at the Exode be added, the sum will be 490 yrs. The sum of the years of Abram, Isaac, Jacob, and Joseph, is 612, which is the sum of the years of the High Priests from the Exode to the building of Solomon's Temple (Ant. XX. x.); or, we may say, the aggregate years of life of the 4 generations who were born before the Descent, was a measure of the period following the Exode, the inter-

mediate space comprehending 4 generations, as Kohath, Amram, Moses, and Gershom. The 3 periods together will be found to contain 20 or 21 successions.

273. It is in the sum-total of the ages that the revelation of the chief mystery is to be found. 1372 is 89 less than 1461. And this deficiency, it will be recollectcd, is the very same as that by which the sum of the first 21 Patriarchs in the 3 recensions falls short of 36525 years. Can it then be doubted that this has, in like manner as the former, been supplied by intercalation? It is next to impossible that such a coincidence, all circumstances considered, can have arisen from accident. In fact, it alone is sufficient to establish both intercalations, and by consequence the theory of intercalation.

274. But if thus we may arrive at the conclusion that the years of these 10 Patriarchs have been allotted and arranged with the view to the formation of periodic combinations, and chiefly so as that the sum of the whole, when intercalated, should form a Sothiac Cycle, we learn further that the sum of the first 21 has been taken as the measure of the sum to which these should amount, allowing 1 year for every 25. Nor does the relation between the several parts of this (which in this connection we may call the Sacerdotal) line, stop here. The number of years assigned by Josephus to the duration of the High Priesthood is 1792, which exceeds the sum of these ages by the periodic number 420. And this according to Josephus (Ant. VIII. iii. 1), was the length of the interval between the Deluge and the Call; and hence we may infer, since the 2 periods appear to be always paired, of that between the Call and the Exode, i. e., of the period in which these 10 Patriarchs lived. So that it may be said that the years of these Patriarchs, plus the duration of their period, was a measure, year for year, of the Sacerdotal "age" or dispensation which was to follow them. Let it also be observed that $1792 = 7 \times 4^4$ and $1372 = 7^3 \times 4$.

275. It may be proper to remind the reader that Abraham is included in both these totals of ages; whether this was because, in order to confer distinction on him, they would regard him as a Patriarch of two dispensations; or, because in the chronological ages his name was required to make 20 generations (i.e., intervals), cannot be determined. It may be observed however, in connexion with this double insertion and in reference to the intercalation of 89 yrs., that if the various reading in the age of Seth, or if the year of the Deluge and the 2 yrs. which intervened between the Deluge and the birth of Arphaxad, and which 3 yrs. should have increased the Total ages,

but are omitted—if either of these were added to Abraham's years of life, (175) they would make 178, which is $= 89 \times 2$. Such a coincidence may be supposed to contain an indication of the two intercalations. It may be observed further that if these 3 years are inserted, and the two computations thrown into one, so that Abram may not be reckoned twice, the amount in which the sum of the ages of the 30 Patriarchs will fall short of 26 Sothic Cycles, will be 350 years, which is the time that Noah lived after the Deluge, and twice the years of the life of Abraham, and $=$ five 70's. And here again we are led to notice the significant composition of the sum of the numbers as they stand, that is, without inserting the 3 years. The second insertion of Abram's years (175), and two intercalations of 89 each $= 353$. Now $353 = 300$ (half a great year) $+ 53$, or $293 + 60$! These coincidences speak volumes. We may add that the 89 appears to be compounded of $53 + 36$ ($= 6 \times 6$, or the square of the number of which 216 is the cube).

276. It will not be out of place to mention here, that Philo reckoned 10 generations from Adam to Noah, 10 from Shem to Abram, and 7 from Abram to Moses, thus reckoning Abram twice over. This remarkably confirms the view taken above.

vi. DAY OF JOSHUA'S DEATH.

277. Seeing that Joshua was the last of the 10 Patriarchs, whose years of life make up a Sothic Cycle, it would be important to ascertain the precise day of his death; but it is not recorded in either of the authorities. Josephus says only—"Joshua died, having lived 110 years, 40 of which he lived with Moses. He also became their commander for 25 years after his death." He thus apportions his life into periods of $45 + 40 + 25$. But, in reference to the day, it is worthy of notice that the Jews observed a fast for the death of Joshua on the 26th of Nisan. Now, as Moses and Joshua were the only two of all the Patriarchs whose deaths were thus annually commemorated, it may be inferred that they were regarded as being specially distinguished in some way or other. But in what way (especially in the case of Joshua), unless it be that they marked some great epoch in the computations, will be hard to imagine. We have seen reason (¶ 267) to suppose that this was actually the case in the instance of Moses, which strengthens the expectation in reference to Joshua. Now the interval between the Creation and the commencement of the Deluge was 1655 years (¶ 170).

Say that 925 years intervened between the Flood and Joshua's death; that is 860 years to the Exode, 40 years for Moses, and 25 for Joshua. Then, from the Creation to the death of Joshua will be 2580 years. Now 2580 yrs. = 1290×2 or 430×6 !

278. Further, from the death of Joshua to the captivity of 10 Tribes were 800 yrs. (Ant. IX. xiv. 1). Therefore from the Creation to this captivity were 3380 yrs. = $13^2 \times 20$.

vii. PERIODS FROM ANTIQ. IX. xiv. 1.

279. *Antiq. xiv. IX. 1* (partially quoted ¶ 259) gives out the following periods :—

From the possession of Canaan to the Captivity of the 10 Tribes	... ... ...	947 yrs.
(Deduct)—From the possession to the first building (259)	... ... ...	<u>447</u>
were	... ... ...
(Leaves)—From the first building to the captivity of 10 Tribes	... ... . ...	500 yrs.
10 Tribes	... ... . ...	<u>500</u>
From the division of Canaan to the captivity of the 10 Tribes	... ... ...	947 yrs.
(Deduct)—From the death of Joshua to the same	... ...	<u>800</u>
(Leaves)—From the division of Canaan to the death of Joshua	... ... ...	<u>147</u> = 7×21
		<u>49</u> × 3
From the division of Cannan to the captivity of 10 Tribes	... ... ...	947 yrs.
(Deduct)—From the Schism to the same (omitting a fraction)...	... ... ...	<u>240</u> (= 40×6)
(Leaves)—From the division to the Schism ...	... ...	<u>707</u> (= 7×101)

[2.] REMARKS ON DIVISION B.

i. THE ANARCHY AND FIRST SERVITUDE.

280. It may admit of doubt whether this 18 years of anarchy does not include the 8 of Mesopotamian servitude. But, indeed, the notices of the time between the death of Moses and the beginning of the first servitude are so destitute of precision, that no certainty can be obtained with regard to the exact time. This, however, does not in the least affect our view. On the contrary, when taken in connection with Josephus's insertion of 127 years, it confirms what we have had repeated occasion to observe—that this laxity of state-

ment is not without design, but indicative of a relaxation of the time, to be sought from some other source. The various opinions with regard to the aggregate duration of these three items,—Joshua and the Elders, the Anarchy, and the first servitude—may be found in Clinton's *Fasti Hellenici*. To this valuable work we would also refer the reader generally for the references to texts, and for the opinions of ancient and modern Chronologists, having purposely omitted these (except in as far as they appeared to be of special importance to or bearing on our argument) in order to avoid an undesirable extension of this Essay.

ii. JEPHTHAH'S 300 YEARS, AND PERIODS IN THE DIVISIONS.

281. A remarkable passage in Judges (xi. 26) may be here adverted to. Therein it is related that Jephthah said "Art thou anything better than Balak? . . . Did he ever . . . fight against Israel, while Israel dwelt in Heshbon . . . and in all the cities that are along by the coasts of Arnon 300 years?" Here it is implied that Israel remained sojourning on the east side of the Jordan, near the Lake Asphaltites in the district that was afterwards allotted to the tribe of Reuben, for 300 years, and that Balak lived that space of time! Perhaps the latter absurdity may be got rid of by an alteration in the rendering, though the authorized version has strict literality on its side. Nevertheless, it *may* be translated thus: "Did he ever fight against them (*i.e.*, successfully)? —While Israel dwelt, &c. . . Why did ye not recover them within that time?" Still the first difficulty, and that with which we are immediately concerned, remains. And it is one which commentators do not appear to have even attempted to remove, apparently taking it as a matter of course that the passage must relate to the whole time that elapsed between Balak and Jephthah. Yet this interpretation, although as old as Josephus's time (Ant. V. vii. 9), is quite inconsistent with the wording. The words designate, as plainly as words can do, a remote time during which "*Israel*," and not one of their tribes only, was dwelling in the district in dispute. Nor does the number of years mentioned by any means agree with the interval between Barak and Jephthah. Our table will shew that that interval was 350 years. The difference of 50 years is too great to admit the supposition of identity, and both the amount of this difference, and the "round" character of the latter number, preclude the introduction of the 'principle of using round numbers.' Upon

the who'e, it were more easy to suppose a corruption of the number than to receive such a construction as this. Yet it does not seem warrantable thus to take up a two-edged sword on every occasion to sever each Gordian knot that may be presented to us, and which we find it difficult to untie, especially seeing that *accidental* corruption can scarcely be supposed possible, where numbers have been written in words, and not in figures. It would seem, therefore, that our only resort is to have recourse to the hypothesis that an enlargement of the period by means of intercalation is here indicated. And there are several coincidences which greatly favour this hypothesis. The number of Jephthah's years is 6, = two small or 'half-week' intercalations. Then, his years make up a period from Joshua's death of 325 years; which period is bounded at each extremity by numbers amounting to 25, thus making $3\frac{1}{2}$ centuries either way. These, again, have next to them 40 years (making 65), giving, either upwards or downwards, the oft-recurring number 390. The number 325, however, demands further investigation in this place, standing connected, as it does, with 25 years going before it; because we observe that if the odd 25 years can be separated from it, we shall have a pair of 25's, with an intermediate period equivalent to that of which Jephthah speaks in the passage before us. But how is the separation to be effected? For the last two numbers which make up the 325 years are $18 + 6 = 24$, and the number which precedes them is 22. We think the following account of the matter will prove satisfactory. The number 325 is made up only by the insertion of 1 year against Shamgar's name, which year is not in Judges (iii. 31), and is mentioned in Josephus in such a manner as to leave it doubtful whether it should be reckoned or not, and hence we have sometimes omitted and sometimes included it. The following is the brief notice of Shamgar in the Old Testament. "And after him was Shamgar, the son of Anath, which slew of the Philistines 600 men with an ox-goad; and he also delivered Israel." Josephus is even more concise—"after him, Shamgar, the son of Anath, was elected for their governor, but died *in the first year of his government.*" (Ant. V. 3). Now we think that this mode of expression indicates some peculiarity. And that it was this, namely—that the year of Shamgar was a moveable quantity, to be inserted or omitted, as the several periods required, the results will, we think, plainly shew. But, in order to make this more clear, we must, in the first place, observe that there is an evident distinction drawn between the years of Judicial government and those of foreign supremacy, each

being reckoned apart from the other. For from Joshua to Samuel inclusive, there are made to have been 1 anarchy, 7 foreign oppressions, and 14 Judges (including 7 deliverers and 7 who were not). And we may remark, by the way, that it is tolerably clear that it is intended to intimate, that these oppressions proceeded from 7 different nations. The Philistines, indeed, are *mentioned* three times, but once it is in conjunction with the Ammonites, to whom precedence is evidently given (Ju. x. 9). Again, in the passage just quoted, they are spoken of, but it is not stated that Shamgar delivered Israel from them, this being only inferred (wrongly, we think, for if it had been so the mode of expression would have been different) from the close mention of the feat he performed in slaughtering 600 Philistines. Once only are they unequivocally and independently named. It may be added that 7 different nations are enumerated in Judges x. 11, 12, though not the same as these. Computing, then, separately the times of foreign oppression and of native government, we observe that the first two items relating to the former amount to 26, the 2 next to 27; here we only require the 1 belonging to the intermediate item to produce equality. Again, we find that down to the time of Jephthah, exclusive of Shamgar's year, there had been 71 years of foreign tyranny, and 248 of domestic sway. Here we want the 1 year on the foreign side to make up the sacred number 72, while, at the same time, it will raise the whole to the round number 320. So, again, if we look to the sum-total of the years of foreign supremacy, viz. 111, we need the 1 to make up the intercalary number 112. Directing our attention next to the numbers of the years of actual Judicial government, we find that the first 4 items amount to 200; the insertion of Shamgar's 1 here, therefore, would destroy the round number, and break the 40-year rule; but when we come down to the end of Abdon's Judgeship, we observe that the addition of it would produce the number $280 = 40 \times 7$; it would also make, when the remaining numbers are added in succession, 300, 340, 360. But here we must remember that it was before required to make the parallel sum-total of foreign oppression = 112; consequently, it cannot be added to both sides, so as to make 112 and 360 at once. Nevertheless, the theory may have been to add it to each in succession, when they were taken separately, but, when taken together, of course, only as an addition of 1 to the sum total. And this is borne out by the result. For if, after obtaining separately ($111 + 1 =$) 112 and ($359 + 1 =$) 360, we take the foreign and domestic totals together, we have ($111 + 359 + 1 =$) 471; i.e. Division B ($390 + x$ months) + Samson 20

+ Eli 40 + Samuel to Mizpeh 20 = 470 years + x months; a number which will be shewn hereafter to be repeated at least twice, and to have an important place in the computations. This last, too, is a number which will be found to be in close connection with another number varying between 480 and 482; and we observe that the next item, and one which in some calculations is necessary to complete Samuel's time, would add 12 to our sum total of the Judges' time, making it either 482 or 483, according as we do or do not insert Shamgar's 1. The coincidence would indicate that, in this instance, it should be dispensed with; yet it may be observed that $483 = 430 + 53$. Our Division B. affords another example to the same effect. Shamgar's 1 being omitted in the Bible column and inserted in the Josephean, in the closest conformity with the respective texts, the result is in each case a cyclical number. Enough has now been said to justify us in regarding this 1 as a moveable quantity which may be transferred, omitted, or added when a sum-total has been ascertained, according as it is found useful or not, to make up a periodic or round number. And this indeed might have been assumed on the inclusive and exclusive principle, independently of the considerations now alleged. We may therefore state the period under consideration, thus:—

	years.
From Balak, and the time when Israel dwelt in Aroer, &c., (= Moses's death) to Joshua's death	25
Thence (foreign and domestic rulers) to Jair's death, de- ducting Shamgar's 1	300
Ammonite Servitude 18 + Jephthah 6 = 24 + Sham- gar's 1	25
	<hr/> 350

282. Here, then, we have a middle period = the time spoken of by Jephthah. And what is the inference to which it leads? We are not at present in a position to speak confidently, but we are strongly inclined to suspect that a large insertion of years is indicated by the words of Jephthah, and that the number put into his mouth shews what the amount required by some computation or other is; in short, that no less than a duplication of the 300 years, marked out as above, is to be made. What if it should prove that the 600 Philistines slain by Shamgar with his ox-goad is neither more nor less than a mystery, and that it has for its hidden meaning these 600 years, which constitute what Josephus terms "The Great Year?" Let the 300 years, so exactly and artfully made out by the help of Shamgar's 1, be joined with the 300

years spoken of by Jephthah, and these, taken in connection with the 6 years of Jephthah, (evidently a significant intercalary quantity), and with the 600 of Shamgar; and then, to use Josephus's saying, whenever he relates anything doubtful or marvellous, "let every one think of these things as he is minded. But if any one is inclined to another opinion than ours about them, let him enjoy his different sentiments without any blame from us." And, we add, let him extend the same charitable feeling to those who differ from him.

283. Since writing the foregoing, our suspicion that Jephthah's 6 years are intercalary, has been confirmed by observing accidentally the effect which will be produced on the numbers in Josephus' Titles, by regarding the 6 years of the "son of a harlot" (Ju. xi. 1) in this light. Those Titles may be thus exhibited.

	years.
Title to Book 3. From the Exodus to the rejection of that generation	2 }
" " 4. From the rejection of that generation to death of Moses	38 }
" " 5. From death of Moses to death of Eli 476, say Jephthah's	470 }
" " 6. From death of Eli to death of Saul	6 }
" " 7. From death of Saul to death of David	32 }
	40
	38
	508 }
	514
	508 }
	40

We thus obtain the following Periods:—Two 38^a, and two 40^a.—The cyclical Period 470; and thus the time of the Judges, from the foundation of the nation to the death of the last of the Judges, (for so Eli is sometimes considered) is made = the time of the Kings from the foundation of the Monarchy to the deposition of the last Monarch (20 + 40 + 40 + 370).—Two 508^a, formed by overlapping lines which make their respective Periods each = respectively two other Periods, which we shall have occasion to notice presently.—There is also a Period of 514 years, which likewise will be found to correspond to the two above alluded to, and appears to have been derived by commutation thus:

$$500 \times 365 = 355 \times 514.$$

284. The above view is strongly confirmed itself by, and serves to explain the reason for, the remarkable division made in the Antiquities of the forty years of Moses into two books. This must strike any one, at first sight, as very strange; and subsequent enquiry only serves to increase the surprise, there being nothing in the history to account for it. But the collation of these numbers clears up the mystery, and leaves no room to doubt, but that the object of the division was to

serve numerical purposes, while, at the same time, that object has evidently been kept out of sight as much as possible.

285. It will be proper just to observe here, that there is strong reason for believing that Jephthah's years have been divided into two 3s by the events of his message to the king of the Ammonites and of the sacrifice of his daughter;* and that the 2 months' respite allowed her to "bewail her virginity upon the mountains," may be meant to indicate an addition of an equal number of days to each of the years, ($360 + 60 = 420$, or 6 years + (6×2 months =) 1 = 7 years,) to serve purposes of computation. But as we are not at present in a position to make this clear, we shall do no more, in this place, than barely allude to the fact.

286. These 6 years, it may be added, could not be separated from the 470 and added to the 32, thus making a pair of 38s, not only because this would have laid bare too much the plan of the computations, and because Jephthah's name is placed in the middle of the Judges, but also, and chiefly, because the number 32 was required for the formation of subsequent combinations, as we shall shew in due course.

287. We may take this occasion to notice that if the number of years (220) mentioned in the title of the preceding Book (2) of the Antiquities, be added to the numbers specified in the titles of books 3, 4, and 5, viz., 2, 38, and 470, (excluding Jephthah's 6), the sum will be $730 = 2 \times 365$, or two vague Egyptian cycles. This, again, may serve to account for the singular choice of the death of Isaac as the point of separation between the first and second Books of the Antiquities. Again, adding the title-number of Book 6, (dropping the odd 2 years, which, it will be shewn hereafter, represent an intercalation) = 30, we have 760, another round number of note. Adding the number prefixed to Book 7 (40) we obtain 800, or 8 centuries from the death of the second patriarchal father to that of the second king of the Israelites. The limit of this Period forbids our proceeding further at present with the exhibition of the periods formed by the title-numbers; but it will be resumed in due course. We may add, however, that the undiminished sum-total of the title-numbers from the death of Isaac to the death of Saul is 768. And this number is identical with that of the days in two mean embolismic or intercalary lunar years, so that we may say that it is = 2 mean embolismic cycles. Also it is = to the two last powers of 2⁰ added together; or to 3

* No doubt appears to have existed in Josephus' time that she was actually sacrificed. (See Antiq. V. vii. 10).

multiplied by 2 eight times. The sum to the death of David is 808. Three commutations closely approximate to this number :—

$$\begin{aligned} 800 \times 311 &= 308 \times 808 \\ 800 \times 360 &= 356 \times 808 \\ 800 \times 364 &= 360 \times 808 \end{aligned}$$

THE *μοναρχία*.

288. The character of the numbers obtained both from the Hebrew (390) and from Josephus (360) indicates that at the close of Samson's time, we arrive at the termination of the second Division. The above numbers, as well as the sum-total given by Syncellus (408), Africanus (490), and Eusebius (420), by their astronomical relations or frequent occurrence in the course of the Chronology, clearly manifest a periodic character. The exact score of items or names also confirms the supposition that our Division B has been made a distinct period. And if we advert to the nature of the political government, we shall find it distinguished from those which preceded and followed (Ant. VI. v. 4, XI. iv. 8, XX. x. 1). Our present Division succeeded the *διατοκρατία* (Moses and Joshua), and it begins with the *διαρχία* of Josephus, and is continued under what he designates a *μοναρχία*, being in fact a series of alternations of subjections to neighbouring tribes and of deliverances by bold adventurers styled Judges. This *μοναρχία*, according to Josephus' division, does indeed comprehend the time to the commencement of the *βασιλεία* under Saul; but yet that part of it which is included in our present Division is distinguished from that portion which follows by the circumstance that the first includes all the lay Judges, while the second has only two priestly Judges. So that the monarchy is subdivided into the government by Lay and Sacerdotal Judges. It may further be observed, that if we introduce the reading of Eusebius, which reduces the time of Deborah and Barak by 20 years, we obtain another number of repeated occurrence—in fact, a cycle (370) in the Hebrew, and in Josephus an exact 300 years down to the Philistine servitude.

[3.] REMARKS ON DIVISION C.

289. In the sum-total of this Division (72) we note the occurrence of another cyclical number frequently met with. This tends to confirm the propriety of the division made at the beginning as well as at the end of it. In the variation found in

Josephus, we have an additional instance of that discrepancy between the numbers and the historical statements of the narrative, to which we have had such frequent occasions to direct attention, as indicative of designed adaptation to different chronological computations. Samuel's time will be discussed under the next Division. The different views taken of Eli's are adverted to in the Table. We do not profess to determine between these, or to enter into the discussion of any questions of the kind, further than the special object we have in view makes necessary. As a general rule it is sufficient for our purpose that any duration has been or reasonably may be obtained, and hence we merely give a list of durations. To the artificial theory it is obviously not necessary to enquire which of these has the best claims to an historical character.

[4.] REMARKS ON DIVISION D.

290. We have termed this the *Ante-Davidic* period of the Kings, although it includes a portion of David's reign; because that portion was a time of undecided contest for the kingly power between David and the house of Saul. During it David ruled over his own tribe of Judah only, and it was not until its close, when Ishbosheth was assassinated and Jebus taken, that he could be rightly designated King of Israel. Accordingly, the latter is the event whence the time of the Davidic dynasty is computed, the preceding $7\frac{1}{2}$ years being a kind of common or neutral period. Moreover, at this point, long lines of Chronological measurement meet: and extensive periods have this division for a balancing point, as we shall presently shew.

i. LENGTH OF SAUL'S REIGN.

291. We cite the following extract from Clinton's *Fasti Hellenici* (v. i. p. 306), as a remarkable instance of the blunders into which the most able chronologists may fall in their attempts to produce harmony between discrepant statements. "Josephus (Ant. VI. xiv. 6) distinctly ascribes 40 years to Saul. He elsewhere states the sum of the regal government, including the reign of Saul, to have been 514 years. But as the other reigns, from David to Zedekiah inclusive, amount in Josephus to 473 years, 6 months, 20 days, this will leave $514 - 474 = 40$ years to Saul." Then, in a note on this passage, Clinton adds, quoting in the first instance *part of a sentence* in Ant. X. viii. 4, (viz. "who altogether reigned 514 years, 6 months 10 days, of whom Saul, who was their first

king, retained the government 20 years, though he was not of the same tribe with the rest,") $474 + 20$ would give only 494 years instead of 514, whence it is manifest that the number $\epsilon\kappa\sigma\tau$ is to be corrected into $\pi\kappa\sigma\pi\kappa\tau\alpha$. Dr. Hales is inconsistent upon this subject. Vol. ii. p. 354, quoting Hudson's correction of Josephus VI. 14, 9, ($\epsilon\tau\eta \delta\epsilon \delta\omega \delta\mu\sigma \delta\epsilon \epsilon\kappa\sigma\tau$)—“18 years, and 2 years, and 20 years in all,” he remarks, “The present reading*, 22 years is utterly inconsistent with the history and with Josephus, elsewhere assigning only 20 years to Saul’s reign (namely in X. 8, 4,) and 18 to Samuel’s joint administration with him (in VI. 13, 5.)” Hales had forgotten his own account in vol. i. p. 101, 102 of the Chronology of Josephus, where he exhibits

Saul and Samuel . . .	18}
Saul	22}

and observes, “It is truly remarkable, and a proof of the great skill and accuracy of Josephus in forming the outline of this period, that he assigns with St. Paul, 40 years to Saul.”

292. Strange as it may seem, every one of these learned men and distinguished chronologers appears to have fallen into error in this single instance, and none more so than he who undertakes to correct the others.

293. To begin with *Hudson*.—There can be no reasonable doubt but that the Greek gives the true reading as it came from the author; and we may apply here a remark which Clinton makes shortly afterwards in reference to an emendation proposed by Hales—a remark, by the bye, justly applicable to almost all the reconciliations that Clinton and other chronologists strive to bring about between the statements of the Jewish historians. “This (namely, to alter the text) is not to restore Josephus, but to remodel him.” Ant. VI. xiv. 9, unquestionably attributes $18 + 22 = 40$ years to the reign of Saul; and this, if space permitted, might be confirmed by other considerations. But we can only adduce one, and that not so much on account of its intrinsic weight, as because it serves further to illustrate our theory.

* “Δύο καὶ ἕκοσι. Sic Bas. G. et libri omnes Græcis quos vidimus, δύο abeque ἔκοσι Epiphani codices, et quidem recte, et juxta periochen chronicam relihujus libri. Petrus itaque Comestor ex versione Epiphaniiana hec nobis reliquit: Et regnavit Saul vivente Samuele xviii annis, et eo mortuo duobus annis. Hos annos sacra tamen scriptura non adnotavit.” Verum Joannes Zonaras vulgata Josephi exemplaria secutus est. Ait enim ἐβασιλένετο δὲ Σαούλ, ζῶντος ἡτοι τοῦ Σαμουήλ, ὀκτωκαθέκα ἔτη, ἔκεινον δέ θανόντος, δύο καὶ ἕκοσι. Flavium autem scripisse arbitror ἔτη δύο, aut ἔτη δύο δροῦδε ἔτη ἕκοσι. Quinetiam numerum XX. annorum Saulo regnanti imputant Clemens et Eutychius Alexandrinus, sectatores, quod video, Josephi Note in Havercamp’s Edition,

The times of Samuel and Saul are evidently of the number of the changeable quantities. 1 Sam. vi. 1, and vii. 2, assign 20y. 7m. for Samuel's administration during the time the Ark was at Kirjath-jearim; and there was an undetermined number of years afterwards, most probably 12 (see Clinton, 1, p. 304), during which he "judged Israel in Mizpeh." Consequently, 32 years for his administration before Saul's accession. Josephus, again, says—"He presided over the people alone, after the death of Eli, 12 years, and 18 years together with Saul the King;" but elsewhere Josephus' statements precisely accord with the narrative in 1st Samuel. As to Saul's time, the Old Testament, as we have said, is silent; Josephus makes it only 20 years in one place, but in another 18 with Samuel, and 22 alone. Now, these numbers, joined with Eli's, may be arranged so as to make the combinations shewn below:—

	One combination of readings.	Another do.	Another do.	Another do.
Eli	40	40	40	40
Samuel alone .	20	52	60	100
" " "	12 } 32	12 }	20 }	20 }
Samuel & Saul .	18 } 40	52 }	60 }	32 }
Saul alone . . .	22 }	40 }	100 }	52 }

It is scarcely possible that any one can see the results given out by these combinations—being all sacred or cyclical numbers, and all authorised by, and dependent upon, the readings in question—and not be convinced that both the 40-year and the 20-year durations in the case of Saul, and the 20, 12, and 32 in that of Samuel, are genuine readings; and that they have all been purposely introduced and apportioned with a view to these combinations. And this conviction will be strengthened when it is observed that each of the four 52's = twice the 26 years, which is one of the amounts of our present Division—so that our Division c is the double of our Division d. And still more, if we take into account that the number of years ($78 = 32 + 6 + 40$) which Africanus attributes to Samuel and Saul, appears to shew that a 6—(probably in the nature of an intercalation), that is, a number = the difference between the years assigned to Samuel alone (12), and those to Samuel and Saul together (18), has been added to the former number, thus equalising them; and that this very number has been used, as will presently be shewn, in our present Division in the same capacity. Africanus' duration of Samuel and Saul's time, it may be observed, is 3 times that of the 26

of our present division. It should be especially noted that an exact half century is attributed to Samuel's sole and joint administration taken together ($32 + 18 = 50$) ; also that, on one computation ($12 + 18 = 30$), Samuel's government = half that of Eli and Samuel, or of Samuel and Saul together ($40 + 20 = 60$). On the whole, we may venture confidently to assert, not only that Hudson is blameworthy for interpolating the text, but altogether mistaken in the assumption which induced him to do so.

294. *Hales* is a partaker with him in the same mistakes; and not only so, but (as Clinton shews) he has fallen into the strange inconsistency on his view (albeit it is the truth) of contending in different places for both durations.

295. *Clinton*, however, while exposing the errors of the others, and arguing for the longer time, has made quite as many mistakes as the others. He is wrong in excluding altogether the smaller number. Both stand on an equal footing, and have the same warrants from the text—a fact which is strongly shewn by the equal division of the earliest chronologists between one side and the other. But this error is not to be wondered at, since on the ordinary chronological system to maintain the *authenticity* of one number must involve the denial of that of the other, yet not necessarily the *genuineness*. Clinton's greatest errors, however, are in his argument in support of his view. If his reasons were valid, he would be no less obnoxious to blame than Hudson for proposing to correct the text upon such, instead of upon purely critical grounds. But his reasons are altogether worthless. If it be true that the aggregate of particulars from David to Zedekiah inclusive amounts to 474 years, it is of little weight, because other statements, which make the amount very different (e.g. Ant. XI. iv. 8, quoted below, 532 y. 6 m. 10 d.), may be brought against the evidence of this aggregate, so as to neutralise it. But the quotation from Josephus on which his argument rests is wholly misunderstood by him. And why, we may ask, did he give the sentence only in part? Was he afraid that his readers might entertain doubts of the correctness of the sense he put upon it? We may, indeed, acquit him of this motive, because the wording of the sentence is very ambiguous; and we suspect it was designedly made so with the view to help to baffle the researches of chronologers uninitiated into the hidden mystery of the Jewish system. Yet no great critical acumen was requisite to determine the true meaning with certainty. Josephus is speaking of "*the kings of David's race*." This could not include Saul; and, consequently, when

he goes on to mention Saul specially ("of whom Saul," &c.) he must be understood to do so with a view to the *addition* of Saul's years, and not to their *subtraction*, as Clinton has understood him. The grammatical antecedent to the relative might indeed have raised a doubt whether Saul was not included; and that, despite the care taken to notice that "he was not of the same tribe with the rest," and, therefore, not "of David's race." But this doubt would have been immediately removed if the specified number of kings had been adverted to. The passage runs thus:—"After this manner have the kings of David's race ended their lives, being in number 21, until the last king, who altogether reigned 514 y. 6 m. 10 d., &c." Now, the Davidic kings can be reduced to this number only by excluding either David himself or Athaliah, on the ground of her being a queen, and of the house of David only by marriage. So that the 514 years is applicable in strictness to *David's line* only by subtraction of one of the successions. If it had been intended to include all the kings' reigns, the number must have been 23 instead of 21, and the limitation to David's race should have been omitted. But, indeed, Josephus' meaning is made perfectly clear by another passage, in which also the question whether David or Athaliah's name should be omitted from the number of the 21 sovereigns, is conclusively settled. Josephus has expressed himself thus in Antiq. V. ix. 4, "David left his dominions to his sons for 21 generations." Solomon, therefore, and his posterity, composed the 21 generations; and they, in fact, amount to this number; and in conformity herewith Josephus says in Ant. XV. xi. 3, "Solomon was the first of our kings." We suppose that we have now said enough to shew how greatly Clinton has erred in his *exclusive* interpretation; and, consequently, how groundless is this his inference from it—"whence it is manifest that the number 20 is to be corrected into 40." Additional confirmations of this will appear as we proceed with our investigations. We should not, indeed, have thought it worth while to occupy so much time on this particular merely for the purpose of exposing the errors of our learned predecessors. But these points have important bearings on our argument, and we know not that we could bring them before the reader in a more advantageous point of view than that in which we have now presented them, or on a more suitable occasion than the present.

296. But when this doubt has been thus removed, another ambiguity arises from the solution itself. It were certainly the natural construction to attribute the 514y. 6m. 10d. to

the 21 kings of David's race ; and therefore (when it has been shewn that this phrase does not include David himself), to Solomon and his successors. But yet the mention of Saul and his years shews plainly that this was not the construction intended, but that, by the addition of Saul's 20 years, the duration of the entire kingly government would be obtained. The mention of Saul would be absurd and out of place on the natural interpretation ; for it were saying nothing to give the two ends of a chronological line, leaving a chasm in the middle. Contradictory, then, as it seems, we must conclude that, while the 21 generations do not include David, the 514y. 6m. 10d. do include David's years. And this may be proved in another way, thus :

From the first building to the first destruction is reckoned (Ant. X. viii. 5)	yrs. d. m.
	470 6 10
Add Solomon's 4 years previously, and David's 40 (or $3\frac{1}{2} + 40\frac{1}{2}$)	<u>44 0 0</u>
And we obtain—from David's accession to Zedekiah's captivity	<u>514 6 10</u>

We expect that it will prove ultimately that this capability of being taken in two different ways has been designedly introduced for diverse chronological purposes.

297. But, yet again, it may be shewn after all that, on one computation, Saul's years too have been included. And so far, therefore, Clinton is right ; yet not in his exclusive way of asserting the fact. For, if the sum of Saul's, David's and Solomon's years (= 120) be added to the sum of the years of the kings of Judah, supposing the years of reign in each case to have been strictly consecutive (= 394y. 6m.) we obtain the number of 514y. 6m.

298. The conclusion, then, that we must come to on the whole is, that for the purposes of different computations the 514y. 6m. 10d. is made (1) to exclude both David's and Saul's years*—(2) to include David's,—and (3) to include both David's and Saul's. And now we see the reason of the ambiguous mode of expression adopted in this passage. And from the precedent, clearly established in this instance, we may perhaps infer that the same object has been had in view wherever we find a similar ambiguity, though differently

* See an additional proof of this ¶ 320.

arising, such as those in Antiq. VII. iii. 2,* IX. xiv. 1, XI. iv. 8, Wars VI. x. 1.

299. We will here give the opinions of two esteemed commentators as to the

LENGTH OF SAUL'S REIGN.

Scott, quoting from Doddridge, says “David was but thirty years of age, when he began to reign over Judah, which was not till after Saul was slain : (2 Sam. v. 4) and Samuel did not only anoint him, (at which time we cannot suppose David to have been less than fifteen years old) but lived a considerable time after. The authority of Josephus is urged : . . . for he says . . . that Saul reigned eighteen years during Samuel's life, . . . and twenty-two after his death : . . . but this is utterly incredible ; for then David could not be eight years old when Samuel anointed him.” (Doddridge)—“Indeed, as many subsequent events, which must have occupied several years, took place between the anointing of David and the death of Samuel (notes 1 Sam. xvi.—xxv. 1) it is certain, according to the scriptural history that Saul survived Samuel but a short time ; and every circumstance combines to prove that all the years during which Samuel judged Israel, and Saul reigned, are here intended.” (Note on Acts xiii. 21).

300. But in determining the duration of Saul's reign, we must not leave out of the account that at the time of his selection for the Kingly Office by Samuel, he is represented as a youth seeking his father's asses (1 Sam. ix). “When he had reigned two years over Israel,” his son “Jonathan smote a garrison of the Philistines” (1 Sam. xiii. 1, 3). Ishbosheth was younger than Jonathan, and probably the youngest of all Saul's sons, yet he is made to have been 40 at Saul's death. It has indeed been assumed that the number 40 is corrupt, because Ishbosheth is represented as having been absent from the battle of Gilboa, on account of his youth. But even so, 40 years is the least time that can be assigned to Saul's reign in consistency with the statements above alluded to. The different statements however are not consistent one with another, and not capable of satisfactory reconciliation.—And in this respect, it may be observed that there is a remarkable parallelism between the cases of Saul, David, and Solomon. The representations made of

* This was afterwards found to be the case in respect of this passage.

their comparative youthfulness at the time of their respective accessions, contrasted with certain statements which would imply that each of them lived to a great age, do not agree well with the years of reign attributed to them, even allowing 40 years to each. But on this point we shall have more to say hereafter. And therefore, not enlarging on it now, we will turn to a parallelism of a different kind, which exists between the sons of Saul and David.

ISHBOSHETH.

301. Ishbosheth is said to have been 40 years old when he began to reign, and to have reigned 2 years (2 Sam. ii. 10), making his age at death 42. As to the first number, it is evident that he could not have attained any such age if other statements are to be relied on. Saul, his father, could scarcely have been 20, nor is it likely that he had any son, at the time when he was first anointed by Samuel. Ishbosheth was the youngest of Saul's sons, and consequently even if Saul's reign be taken at 40 years, Ishbosheth could scarcely have been more than 20 at the time of Saul's death. As to the 2 years. Ishbosheth was made king at Mahanaim at the same time that David was at Hebron, and the death of the former may be reckoned to have been contemporaneous with the end of David's reign over Judah in Hebron (2 Sam. iv. 7, and v. 1). But David's reign in Hebron lasted $7\frac{1}{2}$ years (2 Sam. v. 5). How then could Ishbosheth's have been only two? One is tempted to suspect that, for the purpose of some computation, Ishbosheth's life, before and after accession, has been made to give the intercalated number 42. This would be only in accordance (as we shall see) with the artificial composition of the years of the kings of Judah, and of Ahaziah in particular, in whose case there is a similar discrepancy, and in respect, it may be said, of the same number.

ABSALOM.

302. In connexion with the 40-42 years of Ishbosheth, Saul's son, it is very remarkable that the same number should occur, involving even greater discrepancies, in the case of Absalom, David's son. "Absalom dwelt 2 full years in Jerusalem, and saw not the king's face" (2 Sam. xiv. 28). After he was reconciled to the king he remained at Jerusalem "40 years" (Ch. xv. 7). Thus, he was 2 years in disgrace,

... no discrepancy is sought to be found between Josephus, who for 40 gives 40 years, and the author of the New Testament, who, however, that the coincidence is opposed to the allegation of the critics in either case. And we are strongly inclined to believe that in both an intercalation of 40 years is

to be taken here to notice another variation between the two. The New Testament (xiv. 26) and Josephus (Ant. VII. viii. 5). The former, according to the authorized translation, states that Absalom polled his head "at every year's end." (LXX. καὶ ἡμέραν τοῦ οἴκου τοῦ Ιησοῦς). But the latter says, "Such was the thickness of the hair of his head, that it was with difficulty he was polled *every 8th day*; and his hair weighed 200 shekels, which are 5 lbs" (= more than 6 lbs avoirdupois !!) One or two other parallelisms connected with the histories of Ishboseth and Absalom may be briefly adverted to. When the son of Saul claimed his late father's kingdom, he established his court at Mahanaim; when the son of David drove his father from the throne, David fled to Mahanaim. The messengers who brought to David the news of Ishboseth's and Absalom's deaths, appeared to have equally incurred his anger, the one having certainly, the other probably, suffered death at his hands. Abner, Ishboseth's general, and Amasa, Absalom's, both came over to David, and both were treacherously murdered by Joab.

ii. DIVISION OF DAVID'S REIGN.

304. That David's reign is divided into the period of his rule over Judah in Hebron, and that of his government of the re-united people, and that the taking of the citadel of Jebus is made the point of division between the two, is known to every reader of Scripture. And with regard to the 7½ years' duration of the former, no question can be raised. For we are told—(2 Sam. ii. 11)—“The time that David was king in Hebron over the house of Judah was seven years and six months;” and again ch. v. 4, 5,—“David was 30 yrs. old when he began to reign, and he reigned 40 years:—in Hebron he reigned over Judah 7 yrs. and 6 months, and in Jerusalem he reigned 33 yrs. over all Israel and Judah.” Then follows the account of his capture of “the strong hold of Zion” and the change of its name to the “City of David.” To the same effect Josephus states that “when David had cast the Jebusites

out of the citadel, he also rebuilt Jerusalem, and named it the "City of David, and abode there all the time of his reign; but for the time that he reigned over the tribe of Judah only in Hebron, it was 7 yrs. and 6 m." (Ant. VII. iii. 2. See also VII. xv. 2.) The six years' duration, however, which we have also assigned to this period is not so obvious. It is one of those variations which are obtained only *indirectly*, though they are not on that account the less certain. In the section following that quoted above, Josephus tells us that 515 years had elapsed since the distribution of the lands by Joshua. Now this number can be made out only by reckoning 40 years for Saul and 72 for Eli and Samuel, and assigning 377 to the Judges; which amount may be made out by omitting Shamgar's 1 from Josephus' computation (See ¶ 254). Then Joshua 20 + Judges 377 + Eli and Samuel 72 + Saul 40 + David 6 = 515. We shall have occasion to advert to this number again shortly. (Compare §§ 315—316). What has now been gathered from it may suffice to justify the duration we have introduced, and which is further confirmed by the circumstance of this duration producing a number which makes our present division (as we have already observed) the half of the one Josephean computation of the preceding.

iii. COINCIDENCES FROM ANT. XL IV. 8.

305. We shall now bring forward a passage from Josephus (Ant. XI. iv. 8), which we deem it convenient to quote in this place on account of its bearing on the Division at present under consideration, though we may have occasion to advert to it more particularly hereafter. It is this: "Before their captivity, and the dissolution of their polity they at first had kingly government from Saul and David, for 532 y., (in Lat. 522), 6 m., 10 d.; but before these kings, such rulers governed as were called Judges and Monarchs. Under this form of government they continued for more than 500 years after the death of Moses and Joshua their commander." The peculiar and ambiguous mode of expression in this passage can scarcely fail to strike the observant reader. Why should both Saul and David, and Moses and Joshua be mentioned? One name in each instance would have been more concise and clear; and, we should have thought, would have answered every purpose. As it stands, the double names apparently serve only to perplex the reader, and raise doubts as to the time when the periods begin and end,—at the first name or

the second. Now, why this ambiguity? We may well believe that it is not accidental but designed, both on account of the many like instances met with in this history, and because it is by no means a natural mode of expression. We suspect that we can divine the reason of it, and that it may be thus explained.

We have here the time of all the kings set down at 322 years 6 months 10 days. Saul and David are specially mentioned. Why? There must be some reason for it. Suppose it to be to denote that their time must be distinguished from the rest. But how? We have no better clue in the passage itself than the supposition that the centuries may be intended as the share of the great body, and the remainder for Saul and David. Assume this.* Next, from the second sentence we learn that the time of the Judges was 500 years + x. Let x equal such a small number as may be thought most likely to be indicated by the expression "more than"; and none appears more suitable than that which, being added to the odd years assigned to Saul and David, will convert them into a whole number on the septennial scale; i. e. 2 years 5 months 20 days. The mention of Moses and Joshua indicates that their years are to be taken into the account. Put all these together, and they will stand thus:—

	y. m. d
Duration of the Aristocracy of Moses and Joshua	65 0 0
Duration of the Monarchy of the Judges	More than x = 2 5 20
	The sum stated 500 0 0
Saul and David	32 6 10
Duration of the Kingly Power	The rest of the Kings 500 0 0
	<hr/> 1100 0 0

We think the results here exhibited sufficient to carry with them conviction of the truth of our hypotheses, and to shew what is the hidden meaning of the passage. First, the time of Moses and Joshua is made double the time of Saul and David:—so we may call it, for the excess of 10 days in the latter is of no account in so many years. Then the reasons why the time of the Judges is stated in the way we find it are obvious. For thus the small difference, which has been evidently regarded as a moveable quantity, having been sometimes added on to the years of Joshua, and sometimes, as here, to the Judges, is made to hold an inter-

* This assumption was afterwards proved correct. See ¶ 348 and 357 note.

mediate place; and by the separation of it and of the years assigned to Saul and David, the times of the Judges and the Kings are equalised, and made to amount together to an exact millennium. Further, the time of Saul and David is made to tally, within a few days, with that of Samuel ($= 32$ years 7 months). And, lastly, the sum total is made to amount to a round number of so frequent occurrence, as proves it to have had a prominent place in the computations, and to have been regarded in the light of a periodic or sacred number.

307. Here we may properly take occasion to observe, that if to the 22 yrs. assigned to Saul's sole administration, there be added the 40 yrs. of David, and the 3 yrs. of Solomon previous to the building of the Temple, a number (65) is obtained, equal to that of Moses and Joshua, and which, of course, like the latter is the double of that attributed to Samuel's sole administration, and of that separated, as above shewn, from the sum total of the Kings, for Saul's and David's time. So that Moses and Joshua, and Saul and David, as we may say, who stand in a parallel position to each other as founders, the former of the *μοναρχία*, and the latter of the *βασιλεία*, and also in reference to their successors in the Judicial and Kingly offices (being marked off, as it were, from those who followed them), are put on an equality in respect of the duration of their administrations. We have seen that the same may be said of their successors in their respective offices; and we may add, that if to the first be added "the elders that outlived Joshua," and to the second, Solomon, we obtain a pair of threes in the character of founders, and an equality between the number of successors to these. For the Kings after Solomon amount to 20, and the changes in the government during the time designated as that of the Judges, will be found by reference to the Table to be the same. Thus, the whole number of those who may be classed as Judges and Kings, respectively, is 23 each; or, excluding Moses and Saul, on the ground of the marked distinction made between them and their successors in the Judicial and Kingly offices, 22 each, also a periodic number. And if we make a division at the period of the separation of Israel and Judah, we find that there were 26 rulers during the unity of the Hebrew nation (which is half the whole number of successions, from Abram to Zedekiah inclusive) and 20 during its divided state. And it is very remarkable that the number predicated of the divided condition, is true of both its divisions; for, although the kingdom of Israel did not last two-thirds the time of that of Judah, yet the number of its kings (according to the Jewish mode of reckon-

(intended for the regal power)
viii, 20.

Jesus lately criticised must be here
The correspondence in the odd
that that and the one before us are
Now, we have seen that the former makes
exclusive of Saul's, to amount to 514
10 days; add the amount it assigns to Saul,
and we have 534 years 6 months and 10 days
kings period. But the latter predicates 532
as 10 days. Why this close correspondence, but
once? Can we doubt that it serves some purpose?
we recollect that we have just seen occasion to
in an earlier parallel period a number nearly equal
difference, can we help suspecting that it is portioned
some similar end? We will not venture to say that
following is that end, but we may, nevertheless, mention
the best conjecture we are at present able to offer. If
years included in the above 1100 be doubled, and this
difference of 2 be added to their sum, we obtain the sacred
number 72—the Septuagintal Period. Now this, as we have
just seen, is the number of the years either of Eli and Samuel
alone, or of Samuel and Saul alone. It is also that assigned
to Samuel, Saul, and David, in the Titles of Books VI. and
VII. Can this have been the correspondence strained at?
It is possible. But we are more inclined to think that this
was not the end, or at any rate not the *only* end in view, and
shall remain in expectation of some other turning up.

309. Another comparison may here be instituted between
this passage and the sum of the numbers in the Titles of
Books VI. to X. The latter amounts to $574\frac{1}{2}$ years, being for
the interval between the death of Eli and the return in the
1st of Cyrus. Subtract 12 years for Samuel's time, and $562\frac{1}{2}$
years remain after Samuel's death. Add to $532\frac{1}{2}$ the time of
Captivity = 70 years, and we have $602\frac{1}{2}$ years from Samuel's
death to the return, or 40 years more than the other compu-
tation. This seems to favour the conjecture we offered under
the last number with regard to the different views to be taken
of the eras of commencement in passages so ambiguously
worded as this and the last. If we were to suppose that the
statement in this passage, like the last, intended that the
time might be computed from David's death, then the 40
years in excess + Saul's 20 and David's 40, would amount
to 100 years of excess, and this, instead of rendering the
supposition improbable, we think makes it highly probable.

iv. CHRONOMETRICAL LINES TO CAPTURE OF JEBUS.

310. The great stress laid (in the passages quoted above) upon the taking of the strong-hold of Zion,—the circumstance of the rebuilding Jebus, and giving to it and to its citadel new names,—and the permanent establishment there of the seat of government of the re-united Hebrew nation sufficiently mark this out as a cardinal event, and justify our having made a division at this point. Indeed, when to the foregoing the following reasons are added, the only doubt that can be felt is, whether the event which terminates our present Division has not been regarded as a *primary epoch*.

311. Two long chronological lines, the one measuring upwards and the other downwards, meet at this point, and overlap one another in a singular manner. And this, it may be observed by the way, is the first instance we have met with of a remarkable peculiarity in these computations, of which there are several examples. It consists in framing two equal periods of considerable length, proceeding from and terminating at different epochs, and overlapping one another, so as to contain a period common to both. (The centuries of these periods, taken on one scale of days to a year, will generally, so far as we have observed, commute into the whole number on another scale.) Thus, the two long chronological lines are made to measure out three successive periods, of which the extremes are equal to one another, and the mean by addition to each extreme in turn forms the two equal periods spoken of. We shall now first quote the passages which contain the two lines in the present instance, in order that the reader may have them clearly before him, and then exhibit the peculiarity which characterizes them. The second has indeed been lately cited piecemeal; but, for the sake of perspicuity and convenience, we shall repeat the substance of it below.

“Now the whole time from the warfare under Joshua, our general, against the Canaanites, and from that war in which he overcame them, and distributed the land among the Hebrews (nor could the Israelites ever cast the Canaanites out of Jerusalem until this time, when David took it by siege) this whole time was 515 years.” (Ant. VII. iii. 2).

“The kings of David’s race, in number 21, reigned 514y. 6m. 10d., of whom Saul, their first king, but who was not of the same tribe, reigned 20 years.” (Ant. X. viii. 4).

Each of the above passages, it will be observed, includes the times between the accession of David and his capture of

years, the duration of which is reckoned both at $7\frac{1}{2}$ and at 6 yrs. Subtracting these numbers in succession from that of the first creation, we have $507\frac{1}{2}$ and 509 years from the division of Canaan to the accession of David. Similarly, from the 2nd, we obtain 507 and $508\frac{1}{2}$ years from the taking of Jerusalem to its destruction by Nebuchadnezzar. The first number in each case, it will be recollect, coincides with a duration obtained for the interval between the Descent and the Exodus. (¶ 224).

312. With regard to these passages we observe in the first place, that they present to us respectively the lunar years which are commensurate with 500 solar years.

$$\text{For } 500 \times 365\frac{1}{4} = 354\frac{1}{4} \times 515 \text{ or } 500 \times 365 = 354\frac{1}{4} \times 514$$

$$\text{And } 500 \times 365\frac{1}{4} = 355 \times 514 \text{ or } 500 \times 365 = 354\frac{1}{4} \times 514 \text{y. 6m. 27dys.}$$

If we add together the numbers of the two passages, they amount to 1029 years 6 months 10 days; and the sum of the two first of the above equations is 1029 years 6 months 22 days. This is as close a correspondence as might be practicable. That the two items have been thus added together, and considered as equivalent, in round numbers, to 1030 years will presently appear from a coincidence they are found to effect when thus viewed. At present, we may note that the following periodic results appear to have been obtained.

From the taking of the land to the taking of the metropolis, a period of increasing pros- perity, were 500 years. From the taking of the metropolis to the taking into captivity, a period of progressive decline, were 500 "
--

The whole period of independent existence as a nation, was 1000 "
--

Another computation, it may be here mentioned, makes the duration from the Exodus to the overthrow of the Kingdom of Judah = . . . 1000 "

313. It would seem from the above results that the numbers in these two passages have been regarded as consecutive quantities; although, as we have noticed, they are not so in reality. They give in consecutive duration ($507\frac{1}{2} + 7\frac{1}{2} + 507$) 1022 years. And they have, in other computations,

been reduced to true chronological order, as we proceed to shew.

From Wars VI. x. 1, the following results may be obtained.

No. 1.

From Melchizedec to the destruction by Titus is stated to have been	2177 years
From Melchizedec to the destruction by Nebu- chadnezzar	1468½ " "
From the first to the second destruction	708½ " "

No. 2.

From David's capture of Jerusalem to the second destruction	1179 "
From David's capture of Jerusalem to the first destruction	477½ " "
From first to second destruction	701½ " "

No. 3.

From Melchizedec to second destruction . . .	2177 years.
From David's capture to second destruction . .	1179 "
From Melchizedec to David's capture of Jerusalem	998 "

No. 4.

From Melchizedec to first destruction	1468½ "
From David's capture of Jerusalem to first destruction	477½ " "
From Melchizedec to David's capture of Jerusalem	991 "

No. 5.

From Melchizedec to first destruction	1468½ "
From Melchizedec to David's capture of Jeru- salem	998 "
From David's capture to first destruction	470½ " "

$$708\frac{1}{2} - 701\frac{1}{2} = 7. \quad 998 - 991 = 7. \quad 477\frac{1}{2} - 470\frac{1}{2} = 7.$$

Hence it is evident that, in this passage a double set of chronometrical lines is given, one of which contains an intercalary 7 and the other does not; and that the intercalation is made in the time of David's reign at Hebron.

314. The undermentioned periods may be obtained by different combinations of the above.

No. 6.

From Melchizedec to second destruction 2163. 2170. 2184 yrs.

No. 7.

From Melchizedec to first destruction 1461 $\frac{1}{2}$. 1475 $\frac{1}{2}$. " "

No. 8.

From David's capture to second destruction 1172. 1186. " "

$2163 = 7 \times 3 \times 103$. $2170 = 434 \times 5$. $2184 = 52 \times 42 = 56 \times 39$. There can be little doubt that the intercalation has been used both as 7 and $7\frac{1}{2}$ years, and if so the two periods in No. 7 may be reduced to 1461 (= a *Sothic Cycle*) and 1475 (= $59 \times 5 \times 5$). $1172 = 293 \times 4$, = a LXX duration from Deluge to birth of Abram. $1186 =$ "a Great Year" + $293 \times 2 = 2 \times 53 + 540$ (= $30 \times 6 \times 3$). — $2177 = 7 \times 311$.

315. We have heretofore (¶ 183) estimated the time between the Call and Melchizedec at 15 yrs. From Melchizedec to the taking of Jebus is reckoned by Jos. (Wars, VI. x. 1) 991 "

Hence, from the Call to the taking of Jebus . . . 1006 "

From this we infer that, from David's accession to the capture of Jebus has been computed at 6 years, leaving an exact millennium for the duration between the Call and David's accession.

316. Antiq. VII. iii. 2, gives, from the division of Canaan to the taking of Jebus	515 yrs.
From other passages we obtain	
From the Call to the building of the first Temple (VIII. iii. 1)	1020
Subtract	
From the Call to the Exode (Gal. iii. 17)	430
From the Exode to Joshua's Di- vision of Canaan (¶ 254)	45
And also	
From the taking of Jebus to death of David (¶ 254)	33
From death of David to com- mencement of Solomon's Temple (1 Kings vi. 1)	3
	511
	509
	<hr/>
	6 yrs.

Hence it would appear that a six years, = the time between the accession of David and his capture of Jebus according to one statement, has been cut off from the 515 years; or, viewing it the opposite way, has been added to the true number, as an intercalation, to serve the purposes of other computations. And here we may notice, by the way, that the above 511 years is the half of the actual duration which the two numbers, 515 and 514½, give, when reduced to consecutive order. (1022).

317. But further, it was "in the 4th year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord." (1 Kings vi. 1). Hence 3 complete, 3½, or even 4 years, according to the Jewish method, may be accounted the time previous to his beginning to build. In point of fact, we may, in general, make the same changes in the numbers relating to Solomon's reign as we find made in that of David, and *vice versa*; for there is manifestly the most perfect parallelism between them. To both 40 years of reign (1 Kings ii. 11, and xi. 42) are assigned; though, at the same time, 40½ years are elsewhere attributed to each (2 Sam. v. 4). In the case of David the 40½ years is explicitly stated, and in that of Solomon it is implied. Some* indeed would sink the ½ year, by supposing a period of joint reign; but whatever may be

* See Clinton's *Fasti Hellenici*, v. 1, p. 312, note.

the truth with regard to Solomon's, it cannot possibly be so got rid of in David's case, because it is attached to the first portion of his reign; and hence the parallelism is opposed to its being struck out in Solomon's. Then, in both reigns divisions are made, from each of which some of the longest and most important of Josephus's chronological lines are drawn, and the first of which, at least, is connected with intercalations and variations in such a manner that it may be regarded as a falling and rising hinge upon which the computations turn. The divisions of both reigns also have been so adjusted relatively to each other, and to the computations, as to form such varieties of combination as were required. If we are not greatly mistaken, they may be represented thus—

Reign of	{ before the taking of Jebus	6	7	$\frac{7}{4}$	
David	{ after ditto.....	34	33	33	
		—40	—40	—40 $\frac{1}{2}$	44
Reign of	{ before he began the Temple	4	3	$\frac{3}{4}$	
Solomon	{ after ditto	36	37 $\frac{1}{2}$	37	
		—40	—40 $\frac{1}{2}$	—40 $\frac{1}{2}$	
			80	80 $\frac{1}{2}$	81

Thus, by introducing or dropping one or both fractions, 80, 80 $\frac{1}{2}$, or 81 years, may be obtained as the sum of the two reigns. And we find remarkable instances in these reigns, which prove that it was the practice to make these changes. In 2 Sam. v. 5, it is said David reigned 7 $\frac{1}{2}$ years in Hebron; but in 1 Kings ii. 11, "7 years reigned he in Hebron." Again, in 1 Kings vi. 1, 37, 38—"In the 4th year (of Solomon) was the foundation of the house of the Lord laid, in the month Zif (which is the 2nd month); and in the 11th year, in the month Bul, which is the 8th month, was the house finished." This makes "the house" to have been 7 $\frac{1}{2}$ years in building. Yet the text goes on to say:—"So was he 7 years in building it." (Note here the parallelism between the time of David's reign in Hebron, and that of the building of Solomon's Temple.) Again, the verse that follows next (vii. 1) adds:—"But Solomon was building his own house 13 years." We might naturally suppose that this 13 years was reckoned from the finishing of the temple; and consequently that his own house was finished in the 8th month of the year, in which 13 years would be completed. Chap. 8, v. 2, however, states, that he assembled the people to the dedication of his buildings "in the month Ethanim, which is the seventh month." And hence, we presume, when nearly 14 years

had passed. Nevertheless, doubt may be thrown upon this last instance by the supposition that the narrative goes back to the time of the completion of the Temple, and is speaking here of the dedication of that building alone. Yet, we confess, the order of the narrative and the effect on the numbers has more weight with us than this conjecture. Accordingly, putting together these numbers relating to Solomon's time in a comparative view, they will stand thus:

	yrs.	yrs.
From Solomon's accession to the laying of the foundation	3	$3\frac{1}{2}$
From the beginning to the finishing of the Temple	7	$7\frac{1}{2}$
From the beginning to the finishing of the King's house	13	14*
	<hr/>	<hr/>
	23	25
	<hr/>	<hr/>

It appears probable, however, from the statement in 1 Kings ix. 10, that, in some computation, 20 years from Solomon's accession was reckoned as the time of the completion of the buildings. If so, we have here also a proof that the short period separated from Solomon's reign, similarly with that in David's, has in like manner been used as a removable intercalation. Regarding on this ground the first of the above sums as 20, if we follow some statements which make Solomon to have reigned 80 and lived 94 years, we find the former number = a fourth of his reign, and a division made of his life into the periodic numbers, 14, 20, 60.

318. We shall hereafter have occasion to notice a striking coincidence between a division made in the reign of Herod the Great, the last king of the whole Jewish people, and the division here in the reign of Solomon, the first king "of David's race" on one view. Other parallelisms between these two will also be found,—as that they, the first and the last, were the most powerful monarchs,—that both were builders of the Temple,—that both were addicted to women,—that both began well and ended badly,—that the sons and successors of both lost almost immediately the greater part of their father's dominions,—that with the reign of the one began, and with the close of that of the other

* This number received some confirmation from its being a sacred number, and the double of that assigned to the Temple-building; as well as from what Josephus says, "He did not finish his palace *under* 13 years" (Ant. VIII. v. 1).—an expression implying that he was more than 13 years engaged about it; and which would, therefore, be reckoned (inclusively) 14 years.

ended, a millennium,—and that both, according to Ricci, assigned the same number of years.

318. We think that we have now shewn sufficient reason to justify us in increasing or diminishing any of these small intercalations, as occasion may require. We may therefore re-construct our tabular statement thus.

	years.
From the division of Canaan to the taking of Jebus	515
From the Call to the building of the first Temple	1020
less { From the Call to the Exode	430
less { From the Exode to Division of Canaan	45
From taking of Jebus to death of David	33 } 512
From death of David to building of Temple	4 } 508
	7

We thus find that this sum of 515 years has been curtailed in another of the durations assigned to David's rule at Hebron. And we may also make out the third (of $7\frac{1}{2}$ years) if we suppose that $40\frac{1}{2}$ years are attributed to Solomon's reign, similarly as to David's,—the fraction being added to the first 4. The coincidence of the 508 years with the duration from the Descent to the Exode (¶ 224) should not be overlooked.

320. We turn to the other passage (X. viii. 4) which asserts that the time from the accession of David to the subversion of the kingdom was 514y. 6m. 10d. And we proceed to shew that this has been clipped in the same manner as the foregoing. The following items occur, shewing the time between the Exode and the Return from Captivity.

	years.
From the Exode to the Division of Canaan (¶ 254)	45 (= 135 ÷ 3).
Thence to the taking of Jebus (Ant. VII. iii. 2)	515 (= 103 × 5)
Thence to the death of Solomon (33 + 40)	73 (= 1460 ÷ 20).
Thence to the Captivity (sum of years of Kings' reigns 351),	394 $\frac{1}{2}$ (395 = 5 × 79)
Thence to the Return	70

From the Exode to the Return	1097 $\frac{1}{2}$
But the Titles to Josephus's books make the length of this period	1090 $\frac{1}{2}$
Difference	7

Hence we infer that, on one computation, the 514y. 6m. 10d. has been curtailed of this 7 years. And this inference will receive confirmation (while at the same time a variation will be introduced similar to that in the parallel case,) if we join together in pairs the first four of the above items, and have regard to the periods and coincidences they will produce. $45 + 515 = 560$ and $73 + 394\frac{1}{2} = 467\frac{1}{2}$. Now, if we separate the units from the last number, we take away the exact intercalation in question, and leave two round numbers, whose appearance, as they stand and taken separately, is alone sufficient to justify such a separation; and still more when combined, for $560 + 460 = 1020 (= 408 \times 2\frac{1}{2})$. But when also it is taken into the account that, by the addition to the latter of the 100 years, which, it will be shown, has been assigned to the captivity on one computation, we obtain a pair of periods, each = 560 years ($= 70 \times 8$ or 40×14): we cannot entertain a doubt but that this $7\frac{1}{2}$ years has been regarded in the light of an intercalary quantity, and deducted from the latter of the two numbers similarly as, when occasion required, from the former. Another proof to the same effect may be thus deduced.

From the Exode to the first destruction of Jerusalem we computed
above (¶ 306) 1100 years.

Deduct—Exode to division of

Canaan	45	}
“ Thence to taking of Jebus 515	593 ($= 540 + 53$)	
“ Thence to death of David 33	507	

Death of David to first destruction 507

An addition of $7\frac{1}{2}$ years is required to make up $514\frac{1}{2}$. And we have here another proof that this number did not always include David's reign.

321. So that, on the whole, we may say, that from these two periods ($515 + 514\frac{1}{2} = 1029\frac{1}{2}$), severally or conjointly, have been deducted, as occasion required and in the character of intercalations, the numbers 6, 7, $7\frac{1}{2}$, $7 \times 2 = 14$, $7 + 7\frac{1}{2} = 14\frac{1}{2}$, $7\frac{1}{2} \times 2 = 15$, reducing them severally to 500, 509, $507\frac{1}{2}$, and 507 years. And we may here take occasion to note that the sum of the two ($1029\frac{1}{2}$) when reduced by the most obvious intercalation, and that which is common to both,—the $7\frac{1}{2}$ years of David at Hebron, and which reduction brings them into consecutive chronological order, is a commutable number.

terminated, a millennium.
olius, reigned the same time.

319. We think that
to justify us in inserting
intercalations, as
re-construct our

From the division

[1]

1.

1022.
and, from which it would
year periods have been

Jebus to 2nd Destruction 1179 yrs.
Jebus to 1st building 36 } 1166½ "

Scaling to 2nd Destruction 1130½ }

Difference 12½

likely, may have been reckoned $13 = 6 + 7$.

It is not be out of place to notice that Clemens Stromatum lib. 1) states that "Josephus, collating times, says, from Moses to David were (φωτι) 555y. from David to the 2nd of Vesparian (φωθ) 1179y.; and the 10th of Antonius (οζη) 77y. So that from Moses to the 10th of Antonius are (φωλγη) 1833y. The epochs of the capture of Jerusalem and the above statements would be uncertain from this alone taken alone,—we mean whether the computation is inclusive or exclusive of the times of Moses and David. But as we find Josephus reckoning from the capture of Jebus to the destruction by Titus 1179y. (Wars VI. x. 1), we may safely conclude that the 585y. terminate at that capture, and we may presume date from the Exode. We find, however, no such computation in Josephus. The nearest is 592y. from the Exode to the 1st building, which would give 555 or 556y. from the Exode to the Capture; or a difference (reckoning 555) of 30 years. Another discrepancy will be found on comparison of the sum of the particulars with the sum stated. The former is 1841 years, or 8 years more than the latter. It is singular that the 592y. exceeds 585y. by 7 years, and the 8 + 7y. would = twice David's time at Hebron. Whether this coincidence may be thought to lend any support to our hypothesis of an intercalation at that period we leave the reader to judge. Note that $5 \times 365\frac{1}{4} = 1826\frac{1}{4}$, plus $7\frac{1}{2}$ (using round numbers) = 1833, + $7\frac{1}{2} = 1841$.

v.—OVERLAPPING CHRONOMETRICAL LINES.

323. Inasmuch as the long overlapping, or partially-contemporaneous lines of chronological measurement to which we have alluded, appear to be more or less dependent on David's and Solomon's intercalary numbers, we know not that we shall find a more appropriate place than the present for introducing the consideration of them.

324. We shall begin with that one which has a close alliance with the two periods we have been considering, and a near numerical correspondence with their sum total.

From the Call to the founding of Solomon's Temple

is reckoned (Ant. VIII. iii. 1) 1020 yrs.
From the Exode to return from Captivity 1020 "

These durations may be thus exhibited:—

1.	Call to Exode (Ant. X. viii. 5).	428	
2.	Exode to building of Temple, sum of Divisions A, B, C, D, and E, in the Hebrew, excepting that 20 are given to Saul from Josephus, instead of 40 inserted from Acta. Compare also, Ant. X. viii. 5.	592	1020
3.	Remainder of Solomon's 37	37	1020
	To Captivity of Judah (Ant. IX. xiv. 1, and X. ix. 7). 371	371	428
	To the Return (¶ 326) 20	20	

By exchanging the first and third numbers for 430 each—an unquestionable reading—the 2 lines will become 1022 years each, which we have seen is the consecutive admeasurement of $515 + 514\frac{1}{2}$. For $1029\frac{1}{2} - 7\frac{1}{2} = 1022$, or $-7 = 1022$, which last almost exactly agrees with the commutation, $1000 \times 364 = 356 \times 1022$.

325. The same number will be found to have a different terminus in the following example.

years.			
1.	Call to Exode (Gal. iii. 17)	430	
	Exode to division of Canaan (¶ 254)	45	
2.	Division of Canaan to taking of Jebus (Ant. VII. iii. 3) 515	515	1020. Call to 1st building.
	deduct intercalation 7	7	
	Reign of David 33 + Sol's. to 1st building, 4 37	508	
3.	Kings from Saul to Zed. inclusive (Ant. X. viii. 4) 514	514	1020. Exode to 1st destruction.
	less Saul 40 + David 40 + Solo- mon 4, these being included above 84	430	
		430	

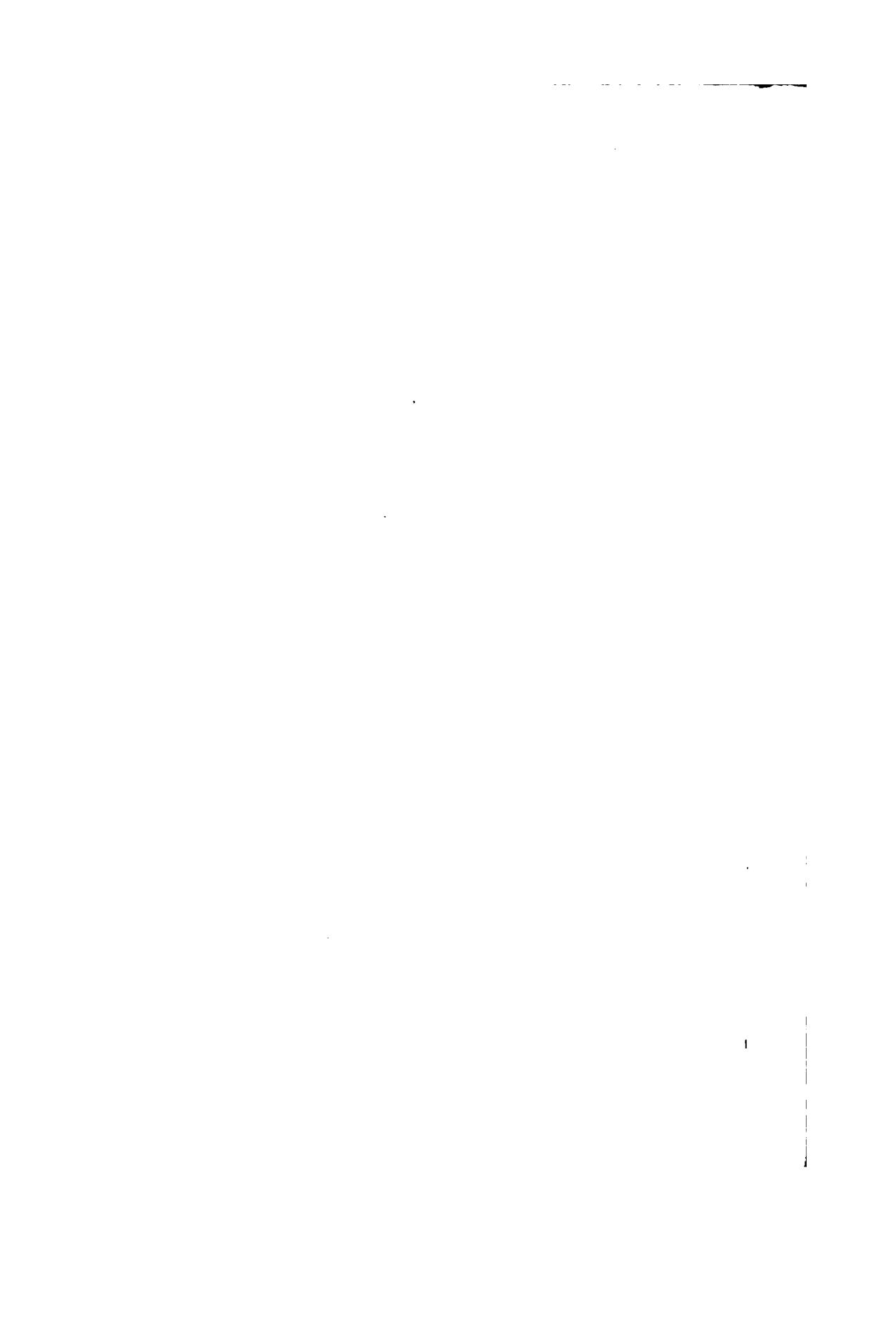
326. The sum of the two periods 515 and $514\frac{1}{2}$ may be called in whole numbers, 1030 years. And this number, with a small addition to it, we find to have been used in the computations in the form of two overlapping lines.

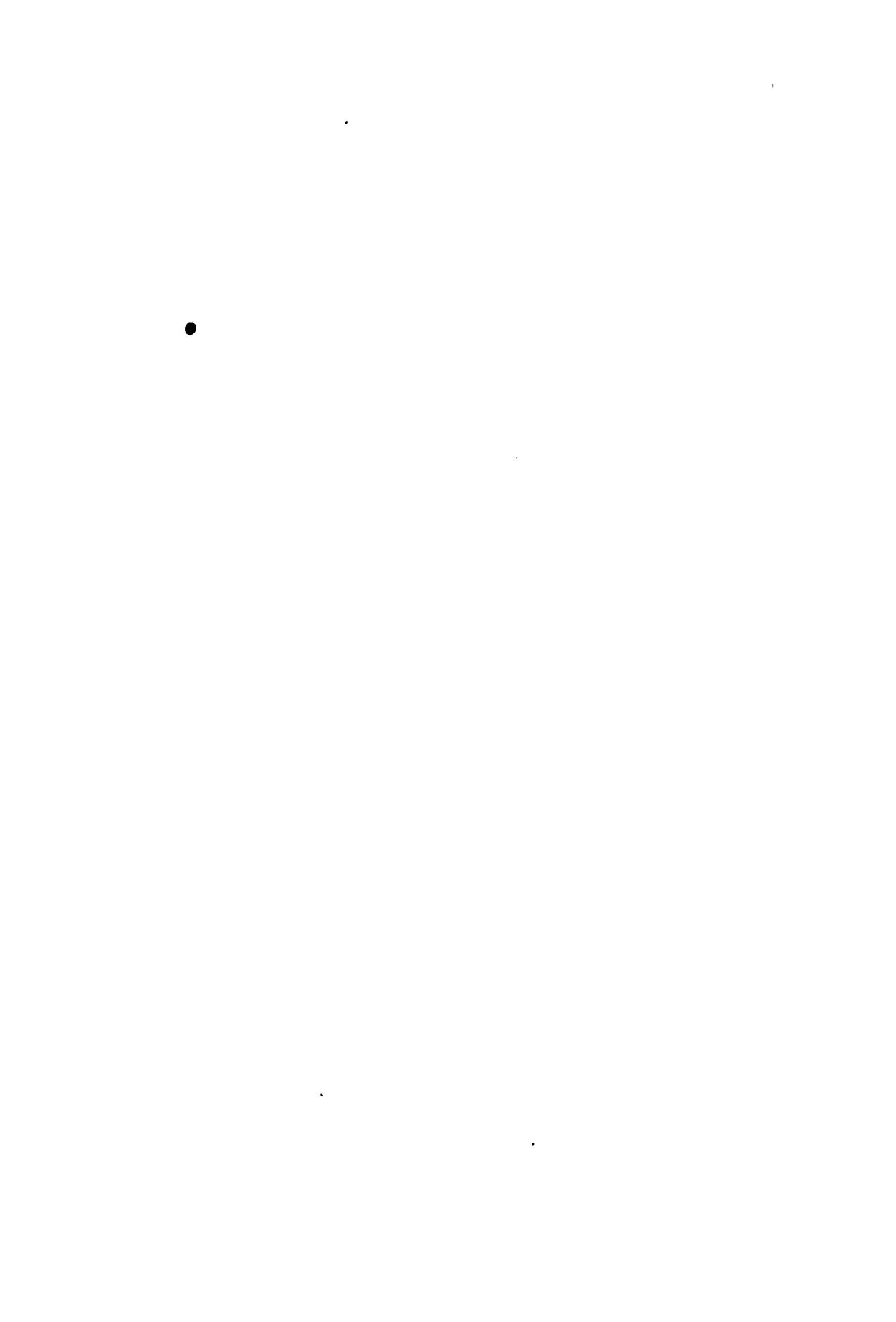
From the Exode to the first destruction of Jeru-
salem is reckoned 1067 years.

Also, from the founding of Solomon's Temple to
the second destruction ($408 + 20 + 639$) 1067 ,
o 2

1. {
 A
 }

2. {
 I
 L
 C
 T





coincidence that the addition made in the second of the above items as compared with the item holding the same place in the last example, exactly corresponds with the deduction required to be made in the third item of the last example, in order to make the third in this. For $408 + 99 = 507$, and $659 - 99 = 560$. And it may be worth while to remark here that this difference is separable into the two numbers 36 and 63—the former being = David's 33 + Solomon's 3 (or 6×6) and the latter = the 2 common intercalations $60 + 3$ —the one = $3^2 \times 4$ the other = $3^2 \times 7$. But probably it will serve to make this matter more clear if we bring together in contrast the two first items of the examples. We have had then, Exode to 1st building, 659y. Exode to taking Jebus, 560. Difference,—99; taking Jebus to 1st building, 36 : difference,—63.—1st building to 1st destruction, 408. Taking Jebus to 1st destruction, 507. Difference, + 99; taking Jebus to 1st building, 36 : difference, + 63. Now it certainly may be said, *at the least*, that, considering the nature of these calculations, and that it has been shewn that a difference of 99 years on one side has been made in one item, it is a *plausible conjecture* that a similar difference on the other side may have been made in another, so as to preserve the due balance between the second and third, in like manner as between the first and second items.

328. In considering the two last examples we were led to conjecture that it might be possible to combine the extremes of the first with the mean of the second. And this we at first thought we might be justified in doing on the ground of what has been already shewn (¶ 298 & 320), namely, that the $51\frac{1}{4}$ years may be considered as either inclusive, or exclusive, of David's reign; and that $7\frac{1}{4}$ years may be deducted from them as intercalary. Further investigation, however, brought to light more satisfactory proof, as we will shew after exhibiting in a tabular form the distribution which we suppose to have been made of the periods, and the combinations thence deduced. (See Table.)

PROOF OF COMMON-MEAN LINES.

329. In proceeding to prove the original formation of the lines on which these combinations depend we observe, first, that the 659's of Divisions 1 and 3, Col. 2, and the 408 of Division 2, Col. 4, have already been proved in ¶ 326. It only remains, therefore, that we establish the 507 of Division 2, Col. 2, and the 560's of Divisions 1 and 3, Col. 4. If this be done, the intercalary character of the differences will ne-

cessarily follow. But indeed the mode of proof will independently shew that they are intercalations.—In the first instance we shall deduce the 3 minimum Periods as laid down in Col. 4.—From our Table No. 3 (¶ 254), we get (as given by Josephus) Moses and Joshua 67, Anarchy 18, Lay Judges 360, Sacerdotal Judges 52, Saul 20, David 40, Solomon to building Temple 3. These amount to 560 years, and are contained in our 1st Division. For the 2nd we have—remainder of Solomon's reign 37 years, + Kings (¶ 324) 371 = 408. For the 3rd—Captivity (¶ 326) 20 years, Captivity to the Asmonæans (Ant. XX. x. V.R.) 314 years, Asmonæans (Idem) 122½ years, thence to Titus (Idem) 107 years = 563½ years. This sum exceeds the required number by 3½ years, or a 'half-week'. But it may be diminished to this extent on the authority of several variations which (as will be shewn in the proper place) reduce the 122½ years as low as 118½. We have, however, had a reason for exhibiting this supererogatory 3½ years, as will shortly appear. Having now obtained the series of minimum Periods, we proceed to shew how the intercalary quantities may be authorized.—The Hebrew assigns 30 years more to the Judges' time than Josephus. According to some authorities Samson's 20 years should not be included in the Philistine servitude. So also 20 years additional have been reckoned both to Samuel and Saul. 6 years have been inserted in David's time (¶ 316). Josephus doubles Solomon's time (Ant. VIII. vii. 8). Supposing him to have done so for the purpose of making out periods, and in the way of intercalation so as that the doubling should be applied to the divisions made in S.'s reign, there will be given an additional 3 to our Division 1, and 37 to our Division 2. Now $30 + 20 + 20 + 20 + 6 + 3 = 99$. $560 + 99 = 659$:—thus we get a corroborative proof of the maximum duration. Again, if we suppose that the 514½ years of Ant. X. viii. 4, includes all the kings of David's race, and deduct 43½ years for David's, and part of Solomon's time, there will remain 471 years for the kings from the first building, being 63 years more than the minimum duration just obtained. This 63, plus the above 37 = 100, being 1 more than the required number. But ½ of this would properly fall to the 1st Division. And though, to avoid fractions and preserve the symmetry of the scheme to the eye, we have represented each in whole numbers, it is not because it would not suit our purpose. On the contrary, we have no doubt that fractions have been purposely introduced in order that, by use of the inclusive or exclusive principle, a latitude of 1 or

2 might be obtained to favour the formation of periodic numbers. We have now obtained in the 2nd Division $408 + 99 = 507$ years. For the 3rd Division we have had both 659 years (¶ 326) and 560,—the difference between which is the intercalary quantity 99. It may further be observed that another proof of the 507 years of Division 2 may be deduced. Thus, from Exode to first destruction (¶ 327) 1067 years. Deduct, from Exode to first building 560; leaves, from 1st building to 1st destruction 507.

330. With regard to the division made of the intercalary 99 years, it has not been altogether arbitrarily adopted. Not only did the numbers themselves appear to indicate it, and the result in the production of periodic numbers confirm it, but in each division there seemed to be an intimation pointing out the same. The last item in the 1st Division is 36, leaving the 63 of the 99. Again, the first in the 2nd Division is 37; or more accurately $36\frac{1}{2}$. Then, as will be seen in the sequel, a number between 36 and 37 appears as supererogatory or intercalary in the 3rd Division. But while we give this division of the intercalated quantity the preference, we do not therefore exclude all others. On the contrary, we deem it highly probable that various distributions may have been made in order to the production of the greatest number of coincidences and cyclical periods. And there is one, to which the character of the numbers gives so much probability that we have thought it worth while to shew the effect of introducing it, though we do not propose to occupy space in illustrating it. 46 years, it will be remembered $= 100$ Sacerdotal Cycles, and 53 is a primary number in the computations.

331. A strong confirmation of the original introduction of such a quantity as we have supposed, arises from the circumstance that in the several divisions are found Various Readings which make a difference nearly to the same amount. In Division 1 is a Various Reading of 90 years: in Division 2 two of 100 years each: in Division 3 five of 100 years each in parallel lines. Does not this look as if they had been adapted to suit different computations?

PERIODIC COMBINATIONS IN TABLE No. 1.

332. In adverting now to the periodic numbers which result from these combinations we will first notice those of *the totals*. The sum of the maximum series, from the Exode to the 2nd Destruction, is 1825 years $= 5$ Cycles of 365 years.

Moreover, 6 Romulian Periods of 304 years each = 1824 years. Hence we may suppose this to be a Cycle of intercalation between the vague Egyptian and the Romulian Cycles. Perhaps, also, the 52 week Period has been brought into the equation, for $364 \times 5 = 1820$. The sum of the minimum series is $1528 = 1100 + 428$. In comparing this sum with the received chronology, which gives for the same interval (B.C. 1491 + A.D. 70 =) 1561 years, it strikes us as singular that the difference should be 33, or just one-third of the intercalations in each Division. And here we are led, by the way, to notice the near approach of Usher's date of the Exode, to a mystical number. Deprived of 1 year, it would be = a millennium + 70 sevens, and the 70 to the 2nd Destruction, would make eight 70's, or the number 560 of our present Table; again $1560 = 390 \times 4 = 12 \times 130 = 13 \times 120$. These coincidences attach so high a probability to the date 1490 B.C. as a true mystical date, that we have been led to inquire if the difference between that and the minimum date given by our Table can be accounted for. We find that it can. For, 1st, $1560 - 1528 = 32$, in itself a significant number. But, 2nd, since the particulars of our 3rd Division amounted to $563\frac{1}{2}$, which, as we have observed, may be reduced by a variation to 562 years, the sum of the minimum series may have been reckoned at $1530 = 1000 + (10 \times 53)$ shewing a difference of 30 years. 3rdly. The significant circumstance, however, is that this duration places *the Exode a Sothic Cycle before our Vulgar Era*; for, $1530 - 70 = 1460$. The sum of the intercalations is $297 = 11 \times 3^3$. But it will be shewn that a half-week Period, or 3 years, has been inserted in the Period between the Exode and the second destruction, which would raise this sum to 300; and of course would make the difference between the maximum and minimum series amount to *half a "Great Year."* The sum of Col. 6, is $1600 =$ the solar years in the Hebrew Antediluvian Period; of Col. 8 is $1663 = 1600 + (7 \times 9)$; of Col. 10 is $1699 = 1600 + (11 \times 3^2)$; of Col. 12 is $165\frac{1}{2} = 1600 + (216 \div 4)$; of Col. 16 = $1700 (= 1000 + 700) + 53$; of Col. 18 = $1700 + (52 + 2)$; of Col. 20 = $1700 + 89$.

333. In the *component items*, the following periodic numbers may be noticed. Col. 2, $659 = 606 + 53$. $507 =$ from Descent to Exode. From Exode to 1st Destruction, and from 1st Building to 2nd Destruction, 1166 years = *half a millennium*, + "*the number of the beast.*" Col. 4, for same

periods, $968 = 100$ (making, it may be said, with the sum of the intercalations half a "Great Year") + $868 (= 217 \times 4)$. $560 = 70 \times 8$, $408 = 360 + 48$ or $300 + (216 \div 2)$. Col. 5, each divisional intercalation of 99 years may be supposed to be that which has been used to raise a septenary series to $2\frac{1}{2}$ millennia. For $7 \times 7 \times 7 \times 7 = 2401$. And $2401 + 99 = 2500$. Col. 7, $365 \times 2\frac{3}{4} = 1003\frac{3}{4}$. Col. 8, $471 =$ period from Return to Maccabees (*Wars*, I. iii. 1). Col. 9, $1068 = 200 + 868 (217 \times 4)$. See other combinations ¶ 326-7, where both these lines are proved. Col. 11, $1103 = 1000 + 412 \div 4$. Col. 12, $623 = 500 + 70 + 53$. Col. 13, 1031 is 1067 — the intercalation of 36 or 37 e.g. From the 1st Building to the 2nd Destruction is 1067 years. Deduct Solomon's 37 = 1030 , or 36 = 1031 . And $1000 \times 365 = 354 \times 1031$:— 1030 would be $500 + (53 \times 10)$ or $600 + 430$. Col. 15, $1094 = 660 + 434$. The Titles of Josephus's books give—from the Exode to the Return in 1st Cyrus $1090\frac{1}{2}$ years. And we have, from the Call to the Exode 430, + from the Exode to the 1st Building, as above, $659 = 1089$. If to these we add small intercalations, such as may be justified (e.g. 2 to the 430 and 3 to the 659) we obtain 1094 . And though this is not an identical, it is no doubt a corresponding period to the one in Col. 15. This number has probably a connection with an equation of scales, for $365 \times 3 = 1095$, and $364 \times 3 = 1092$. Col. 17, $1130 = 700 + 430 = 600 + (53 \times 10)$. We have a clear and independent proof of this combination. *Wars*, VI. iv. 8, states the interval between the first Building and second Destruction to have been 1130 years 7 months 15 days. Col. 19 and 21 repeat numbers noticed before. Col. 23 gives $1166 = 500 + 666, = 2 \times 583 (= 53 \times 11)$.

334. If the first intercalation of the second division be added to the sum of the first division, we obtain $(659 + 63) = 722 (= 2$ old Egyptian Cycles + 2).—Assuming the doubling of Solomon's time before the Temple, as an intercalation, say 4, and adding the 408 to the first Destruction (the date of which is fixed by Usher at B.C. 588), gives from first Building to Vulgar Era, 1000 years, and from Exode to Vulgar Era, 1722 ($= 430 \times 4 + 2$).—If, again, to the 408 years we add the intercalation, 36, from the first division, we get 444 years from the first Building to the first Destruction. From the Call to the Exode, 420. From the Exode to the first Building, 560; together, 980, (490×2), from the Call to the first Building. Adding 20 for the Captivity (¶ 326), the sum of the whole, from the Call to the Captivity, is 1444 (or the above

number 722×2) = four 360 Cycles + 4. Also $428 \times 3\frac{1}{2} = 1444\frac{1}{2}$. It cannot be doubted that these odd numbers are intercalations, and the object of them appears evident. It is to produce an equality between the 360 and 428 scales.

335. Eusebius (Chron. I. p. 70) censures Africanus for computing, without authority, the Period from the Exode to the first Temple at 744 years. But we are inclined to think that the latter had a better insight into the true nature of these chronologies than Eusebius, or any other ancient writer. And perhaps the above number is a portion of a Period ($744 + 700 = 1444$) similar to the one above. At any rate, we may readily make Africanus's number from our own statements (¶ 254) of the Hebrew numbers. Thus, Division A, $67 + B 391 + C 72\frac{1}{2} + D 47\frac{1}{2} + E 36$; these, with the addition of Joshua's intercalation 127, and a doubling of Solomon's 3, = 744.

336. Other chronometrical lines similar to the foregoing (and doubtless combined into a great variety of cyclical numbers) might be adduced. As, for example, we might shew from the Call to the Exode 430, from the Exode to the death of Abijah ($653 + \text{intercalation } 7 =$) 660, from the death of Abijah to the Return ($360 + 70$) 430, giving for each line 1090 years.—And again from the Exode to the 1st of Darius and from the finishing of the Temple to the 2nd Destruction, each 1120 years ($= 56 \times 20 = 700 + 420$). Again, from the Exode to the Return and from the Captivity of the 10 Tribes to the 2nd Destruction each 1020 years ($= 600 + 420$). But we will not weary the reader with more of these details.

337. Before turning to another point, however, we may just call attention to the fact that we have now had meeting here, almost as in one centre, three several Periods corresponding to the medium duration of the sojourning in Egypt; and all these, like that, closely connected with intercalation; viz.

	Years.	Years.
1. From the division of Canaan to the taking of Jebus.....	515—	$7\frac{1}{2} = 507\frac{1}{2}$
2. From the accession of David to the first destruction.....	514—7 or $7\frac{1}{2}$	$= 507\frac{1}{2}$ or 507
3. From the first building to the first destruction		507 or $507\frac{1}{2}$

[5]. REMARKS ON DIVISION E.

337*. We have already had occasion to notice the variations in the divisions of David's and Solomon's years of reign. Consequently we need not advert to them here further than to observe that, as Josephus doubles Solomon's years, the nature of these computations leads us to suppose that the plan was to use the divisions in like manner, double or single as might be required. So that the smaller divisions would become, when doubled, 6, 7, and 8.

338. A period of 480 years, which 1 Kings vi. 1 states to have been the time that elapsed between the Exode and the foundation of the Temple, has been a great stumbling-block to almost all chronologers hitherto. It has been pronounced by the great majority utterly irreconcilable with the several particulars; and after a vain and illogical attempt to bear it down by the assumed greater authority of St. Paul, they have had recourse to the ever-available sword for all Gordian knots,—corruptions, and have agreed (Jackson, Hales and Clinton, to wit) to "reject it." Nevertheless, there have not been wanting those, as Eusebius among the ancients, and Usher among the moderns, who have deferred to its authority, and have shewn that chronologies may be framed in conformity with it. Perhaps we may be found justified in saying that both have been right and both wrong in their conclusions; and that neither have been wholly governed by valid critical arguments, but have been rather swayed by their own preconceived opinions, and by the consistency or non-consistency of the passage with the theories they have thought proper to adopt. Certain it is that the screw must be applied with extraordinary power to compress the several items within the required space. Taking the lowest of Josephus's statements, as shewn in our Divisions (¶ 254), they will amount to 540 years,—still an excess of 60 years, which can be got rid of only by supposing Eli's years to have been co-numerary with the Philistine servitude, and the Canaanite servitude included in Deborah's. Eusebius's method is in a great measure indicated above, and Usher's is so easy of access that we need not dwell upon it. It is evident that, on all former theories, one statement or other must be forced to give way, and that our's is the only one which admits of the alone legitimate principle of *taking every text as it finds it*. We shall, in this instance, not only accept this number, but derive many confirmations of our theory from it. Hereafter an important place in the great calculations will be found for

it : at present we shall offer only a few observations in reference to it, and make one or two inferences from it.

339. It has been shewn that this Period is characterized by 40-year divisions : and the accordance of this number herewith is an argument greatly in its favour. For $480 = 40 \times 12$.

The time from the Call to the first Temple

may be computed to amount to	960 years.
From the Call to the Exode	420
From Exode to first Temple. C. div. A 65	} 960 "
+ b 360 + c 52 + d 26 + e 37 = 540	}

Now this passage makes the time from the Exode to the Temple just *half this duration from the Call to the Temple*. This coincidence again confirms its genuineness. Viewing it in this connection, and calling to mind the changes and doublings made in the numbers of the Period from the Call to the Exode, we are led to inquire whether the rule of duplication may not have been extended to this Period, and in conformity with it this number 480 have been converted into 960 ; or whether additions may not have been made to it so as to raise it to 860, the double of the former number, which we met with ? That *the former may* have been the case is shewn to be very possible, if not probable, from the fact that Pezron, without having the object in view of producing the coincidence, has actually computed this period at 962 years. And it appears to be a note-worthy coincidence here that the double would fall short of the duration (1020 years) assigned by Josephus (Ant. VIII. iii. 1), to the Period from the Call to the first Temple by exactly the same amount (60) as we have just seen that the number 480 itself falls short of the lowest sum-total of our divisions. That *the latter has been the case* we are not at present in a position to shew; although there are circumstances which make it probable that it has been.

340. It is proper here to notice the variation in the Septuagint. This recension gives 440 as the number of years from the Exode to the Temple. It thus makes a further reduction: yet it is worthy of remark that it still adheres to the rule of 40's., and only changes from the duodenary scale to the undecenary; ($40 \times 11 = 440$). And we may observe that, added to the 420 years from the Call to the Exode, it makes 860 from the Call to the Temple,—thus making the period from the Call to the Temple = a former computation

of the time from the Call to the Exode. We have also in Josephus (Ant. X. viii. 5)—from the Flood to the Exode 895 years. This may be the same number 860 with Jacob's intercalation attached to it; or it may be composed of 365 from Flood to Call + 430 from Call + to Exode, 100 for intercalations, viz., Abram's 60 + Isaac's 10 + Jacob's 30:—at any rate we have had 430 and 430 = 860 for this period. And out of these we may deduce the following Table of equal periods and overlapping lines.

From the Flood to the Call ...	430	}	860
Call to the Exode ...	430	}	860
Exode to the Temple	430	}	

Reckoning Division A 65, B 360, C 12, D 27, E 36 = 500, and minus 72, by which Eusebius contracts the Judges' time down to Jephthah = 428, or reckoning 67 for Division A = 430.

[6]. SUMMARY VIEW OF PERIOD FROM ELI TO SOLOMON, BOTH INCLUSIVE.

341. The Period between the escape of the Israelites from one state of bondage, and their being carried captive into another, may be divided in a different way from that to which we have given the preference. It may be distributed thus. (1.) The transition, or unsettled state, under Moses and Joshua. (2.) The Lay Judges. (3.) The Sacerdotal Judges. (4.) The Kings before the Schism. (5.) The Kings after the Schism. The duration of the last will come for consideration in our next Period; those of the first two have been sufficiently canvassed, or the different views that may be taken, shewn in our Table No. 3; but it seems advisable to bring under one view those of the two middle Divisions, since the great variations in them can scarcely be appreciated unless viewed as a whole. Taking then, first, the largest *general* statements, to ascertain what may have been the maximum duration, we have the following. In Eli's case, there is nothing to shew how long he judged Israel, besides the numerical statement; this assigns to him 40 years. Samuel was "a child" when Eli was "very old," i.e. about 10 years before Eli's death, according to the received chronology. Suppose him to have been 20 (he was about 12, according to Josephus—Ant. V. x. 4) at Eli's death. He was "old" when he made his sons Judges; a considerable time must have elapsed before their mal-administration would have produced such effects as to induce the people to demand a king. It may therefore be conjectured that

Samuel might have been 90 when he anointed Saul—this would give 70 years for his time. Saul, again, was “a young man” when he was anointed king, say 20 years old; but he must have attained a considerable age before he was slain, seeing that he had a son in chief command from the time that the narrative of his reign begins, and grandchildren before he died. We may, at any rate, assign to his reign the 40 years attributed to it in Acts. David was very young when anointed by Samuel, and, from what is said of him (1 Kings i. 1), it might be supposed that he had reached the utmost verge of human life before he died; and consequently, in the absence of numerical statements, there would have been reasonably attributed to him 70 years of reign. Solomon is represented as having been equally young at accession, and equally aged at death; so that the same time would have been assigned to him. Thus, looking at general and indefinite statements alone, this Period might have been estimated at 290 years. Let us collect now the highest *numerical* statements. Of these there are Eli 40, Samuel 32, Saul 40, David 40, Solomon (according to Josephus) 80, = 232. And if the hypothesis be adopted that the 40 years each mentioned in reference to the sons of Saul and David be designed to indicate intercalations, the Period would be raised to 312 years. On the other hand there are various statements which would require a great reduction of the time. But we will confine ourselves to numbers. Of these we may select for Samuel and Saul 32, David 40, Solomon 40, = 112 years, Eli's time being (in conformity with the view of many chronologers) supposed to have been conumerary with the 40 years of Philistine supremacy. Thus it appears that, according to the passages we have respect to, and the numbers we select, a difference amounting to one half or nearly two-thirds may be made. The computations actually adopted by different chronologers will nearly bear this out,—the maximum one being more than double the minimum.

(3). MISCELLANEOUS PERIODS.

342. (1.) The amount from the Hebrew of Division B (390) + years of Eli (40) in Division c = 430. (2.) The Josephean amount of Division n. (360 + 18) + the Hebrew amount of c, 72 = 450. (3.) If to the 430 years from the Call to the Exode, or from the Descent to the Exode, be added Moses's 40 years, we obtain the periodic number of 470 years (= the duration from Building to Destruction of Temple, Ant. X.

viii. 5). (4). If to the sum of the particulars of the time from the Exode to the first Temple, as collected by Brinch from Josephus, viz. 599 years, be added the extra half year each assigned to David and Solomon, we obtain 600 years. And thus it appears evident that Josephus made the Period from the Exode to the foundation of the first Temple amount to what he calls, "THE GREAT YEAR." (5). From Moses to Eli, inclusive, our Table shews (according to Josephus) 67 + 18 + 360 + (if Samson's time be not reckoned conumerary with the Philistine supremacy) 20 + 40 = 505 years. (6). Or from Moses to the victory of Mizpeh (if Samson's time be accounted conumerary) 505 years. (7). The addition of Samuel's 12 years, reckoning 65 only to Division A, will make 515 years (= from settlement in Canaan to taking Jebus, Ant. VII. iii. 2). (8). From Moses's death to Eli's, or from the Exode to the end of the Lay Judges, omitting Shamgar's (part of) a year = 464 (= 232×2) = from the capture of Jebus to the captivity of Judah (Spanheim). (9). From the Call to the first Building of Temple (Heb. as collected by Brinch) 909 years. (10). From Creation to first Building (Idem) 2992 years ($2900 \times 365\frac{1}{4} = 354 \times 2992$). (11). From Deluge to first Building (Idem) 1836 ($1300 \times 364 = 354 \times 1836$). (12). Brinch has collected from Creation to Deluge (Ant. I. iv.) "above" 2000 years + from Deluge to Call (I. vii) 1000 (= 3000) + from Call to Exode (II. vi) 430 (= 3430 = $7^3 \times 10$, but Contra Apion I. 8 says "little short of 3000 years from origin of mankind to *death of Moses*") + from Exode to first Building (VIII. iii. 1) 592 = 4022 years from Creation to first Building Temple. This Period in Ant. VIII. iii. 1 is stated at 3102 years, but in Various Readings at 4102 and 3072.

Call to Exode (¶ 236) 420 + from Exode to first Destruction 592 = 408) 1000 . . .	1420
Call to first Building Temple (Ant. VIII. iii. 1) . . .	1020
First Building to first Destruction . . .	400

Deluge to first Building Temple (Antiq. VIII. iii. 1) 1440.
(= 360 × 4) or (600 + 420 × 2)

**Creation to Exodus (¶ 233) 2920 + years to first Building
(1 Kings vi. 1) 480 = 3400.**

Creation to Exodus (¶ 233) 2920 + to first Building (Ant. VIII. iii. 1) 592 = 3512.

Note that the difference between 480 and 592 is the intercalary number 12. $\equiv 56 \times 2$.

343. *Creation to Deluge = Deluge to first building Temple.*

	years.
1. From the Creation to the Deluge (¶ 25 Heb).	1656
2. Deluge to 1st building Temple. D. to Arphaxad 3 + Josephus' intercalation 10 + to b. of Abram 290 + to b. of Isaac 100 + to b. of Jacob 60 + to Descent 130 + to Exode 430 + Moses 40 + Joshua 27 + Judges 450 + Samuel 32 + Saul 40 + David 40 + to 1st building 4.	} 1656

(4). CYCLICAL NUMBERS NOT CHRONOMETRICAL, &c.

344. We shall now bring this period to a close with a selection of numbers which have a cyclical or unhistorical aspect but are not connected with the chronology,—adverting also to some coincidences and parallelisms.

[1.] 345. Among the former may be noticed the following. (1). 12 wells and 70 palm trees at Elim. (2). 70 elders. (3). 40 days Moses was in the Mount 3 times = 120. (4). In the ark Moses put the Tables whereon the 10 commandments were written, 5 upon each table, and 2½ on each side of them. (5). A quotation to come will shew that the dimensions of the ark were regarded as emblematic of the ages and duration of the world. (6). Perhaps the candlestick, with its 70 ornaments, 7 heads, and 7 lamps, "in imitation of the number of the planets," was looked upon in a similar light ($70 \times 7 \times 7 = 3430$, Comp. ¶ 342). (7). Another quotation, setting forth the mystical character of the numbers adopted in the Tabernacle, has been given ¶ 6. (8). 7 months were occupied in making the Tabernacle. (9). "There were 600,000 warriors, besides 3650" (= 365×10). (10). The 12 spies were 40 days in Canaan. (11). Days connected with a woman's purification 7, 30, 70. (12). To notice the numbers in the several tribes would occupy too much space, but those of the Levites may be given as examples: of Gershom 7500 (= 75×100), of Kohath 8600 (= 430×20), of Merari 6200 (= 62×100). (13). Weight of the 12 silver bowls 70 shekels, of the 12 chargers 130 (= $70 + 60$), of the 12 spoons 10 each. ($12 \times 70 = 840 = 420 \times 2$, $12 \times 130 = 1560 = 52 \times 30$. $12 \times 10 = 120 = 60 \times 2$). (14). Princes who joined with Korah 250 (= $1000 \div 4$). (15). Persons who died in plague, 14700 (= 70×210). (16). Ditto 24000 (= 40×600) or 14000 (= $70 \times 40 \times 5$). (17). In the offerings (Num. xxix. 12 sqq.) there is a singular decrease of 1 bullock per diem, for 7 days, while the numbers

of the rams and lambs continue the same. The following Table will shew the cause of this, and the combinations made.

	Bullocks.	Rams.	Lambs.	Tenth deals of flour.	Tenth deals of flour.	Tenth deals of flour.	Kids.
1st day	13	2	14	3 to each bullock = 39	2 to a ram	= 4	1 to a lamb = 14 1
2nd day	12	2	14	3 ..	= 36 2 ..	= 4 1 ..	= 14 1
3rd day	11	2	14	3 ..	= 33 2 ..	= 4 1 ..	= 14 1
4th day	10	2	14	3 ..	= 30 2 ..	= 4 1 ..	= 14 1
5th day	9	2	14	3 ..	= 27 2 ..	= 4 1 ..	= 14 1
6th day	8	2	14	3 ..	= 24 2 ..	= 4 1 ..	= 14 1
7th day	7	2	14	3 ..	= 21 2 ..	= 4 1 ..	= 14 1
For 7 days	70	14	98	21	210 14	28 7	98 7
8th day	1	1	7	3	3 2	2 1	7 1
For 8 days	71	15	105	24	213 16	30 8	105 8

If we bring together the animals we find that they decrease by one daily, from 30 to 24. The sum of them for 7 days is 189 (= 100 + 89); for 8 days, 199 (= 100 + 99). Can the 89 and 99 have any connexion with the 2 intercalations of those amounts? An examination of the numbers arising from the appointed sacrifices, might lead to a clearer insight into the numerical system, but we cannot afford time or space to it. (18). Beeves taken from Midianites, 72,000, divided into two 36,000's — (19). 32,000 virgins taken. (20). 60 cities taken from Ammonites. (21). Abonibezek's 70 kings. (22). 600 slain by Shamgar. (23). 28 cities, for Levites, with suburbs of 2000 cities. (24). 600 Benjamites left. (25). 77 Elders of Succoth. (26). Gideon had 70 sons, and Jotham and Abimelech made 72. (27). 70 pieces of silver given to Abimelech. (28). 42,000 Ephraimites slain. (29). Ibzan 30 sons and 30 daughters. (30). Abdon 40 sons and 30 nephews. (31). Samson 30, 30, 30, 30, 300, 3000, 1000, 1100, 3000. (32). Micah 1100. (33). 600 men sent to Laish. (34). Benjamites 26,000, Israelites 400,000, virgins 400. (35). 50,070 (70 Josephus) smitten for looking into the Ark. (35*). 70 (30) guests with Samuel when Saul came to him. (36). Israelites 300,000 (LXX. 600,000, Josephus 700,000,) Judah 30,000 (LXX. 70,000). (37). 600 men with Saul. (38). 200,000 (LXX. and Josephus 400,000) footmen, and 10,000 (LXX. and Josephus 30,000) horsemen, against Amalek. (38*). 60,000 Philistines slain. (39). Goliath 5000 and 600 shekels weight. (40). 600 (4000 and 6000 Josephus) with David, divided into 400 and 200. (40*). 600 foreskins demanded by Saul. (41). 400 Amalekites escape from David. (42). Army of David 30,000 (LXX. 70,000). (43). 21,000

footmen and chariots, 700 (1 Chron. and LXX. 7000) horse, taken from Hadadezer. (44). 22,000 and 18,000 (= 40,000) Syrians smitten. (45). 21,000 and 12,000 men (32,000 chariots, 1 Chron. xix. 7) hired by Ammonites. (46). 700 (7000, 1 Chron. xix. 18) chariots taken, 40,000 horsemen slain by David. (47). 600 men fled with David. (48). Ish-bibenob's spear 300 shekels. (49). 800 men slain by Adino. (50). 300 (600 Josephus) by Abishai. (50*). 900 by Jessai. (51). 800,000 (900,000 Josephus, 110,000 1 Chron. xxi. 5) warriors in Israel, 500,000 (400,000 Josephus, and 470,000 1 Chron. xxi. 5) in Judah. (52). 70,000 died in pestilence, "between morning and dinner time." (53). For Temple by David 10,000 (100,000 1 Chron. xxii. 14) talents of gold, 100,000 (1,000,000 1 Chron. xxi. 5) of silver, 38,000 Levites, and see 1 Chron. xxix. (53*). 3000 sacrifices. (54). David's army 258,000. (55). Priests slain by Doeg, Hebrew 85 (17×5), LXX. 305 (61×5), Josephus 385 (77×5). (56). David dwelt in Ziklag "4 months and 20 days" (= 140 days). (57.) Slain of Abner's soldiers 360, of David's 19 and Asahel (= 380). (58). Choice given to David of "3 things," 3 (7) years' famine, 3 months' discomfiture, or 3 days' pestilence. (59). David gave for threshing floor 50 shekels of silver (600 shekels of gold, 1 Chron. xxi. 25).

[2]. 346. (1). It is a curious coincidence that the number of nations in Canaan conquered should be 7, and the number of years assigned (by some statements) to the conquest 7. One might suspect that the time was measured by the nations, a year for a nation. (2). 7 of Saul's sons were hanged. David was the 7th son of Jesse (Ant. VI. viii. 1). (3). 6 sons are separately mentioned as born to David, of as many mothers; and in particular as having been "born to David in Hebron" during his 6 years' (¶ 304) reign there. (2 Sam. iii. 2-5, and Ant. VII. i. 4). Afterwards (2 Sam. v. 14-16, Ant. VII. iii. 3) 11 sons and 1 daughter are recorded to have been born in Jerusalem, which would be 1 for every 3 years of his reign there. (4). As there were 10 plagues inflicted on the Egyptians, so the Israelites tempted the Lord in the wilderness 10 times (Num. xiv. 22). (5). A parallelism may be discerned between Jacob and David and their respective families. Jacob was the founder of the nation, as David was of the kingdom; that is, of the royal line from which the Messiah was to spring. Jacob migrated with 11 sons and 1 daughter. David, after his removal to Jerusalem, had 11 sons and 1 daughter born to him (Ant. VII.

iii. 3). The daughter of each was violated*: blood was shed in consequence and the greatest grief occasioned to the respective fathers. Joseph and Solomon, each the 11th son, both born in the father's old age, the sons of the favourite wives, renowned for their wisdom, and ultimately elevated to supreme power, are counterparts of one another. Benjamin and Absalom were the fathers' pets. (6). Again, Jacob and Joshua may be compared. Both led the Israelites into another land. The one, "Jacob, said unto his household, and to all that were with him, *Put away the strange Gods that are among you*, and be clean, . . . and let us arise and go up to Bethel; and *I will make there an altar unto God*. . . . And they gave unto Jacob all the *strange Gods* that were in their hand, &c., and Jacob hid them *under the oak* which was by *Shechem*" (Gen. xxxv. 2-4). The other "Joshua, said unto the people, . . . *put away the strange Gods which are among you*. . . . So Joshua made a covenant with the people, . . . and Joshua set up there (at *Shechem*) a great stone *under an oak* that was by *the sanctuary* of the Lord" (Joshua xxiv. 22-26).

* In the two instances of incestuous connexion, the name of each of the females (Jacob's granddaughter and David's daughter) was Tamar.

4. PERIOD D.—FROM THE FOUNDATION OF THE FIRST TEMPLE TO THE FIRST DESTRUCTION OF JERUSALEM AND THE TEMPLE.

347. The importance of the above-named events in themselves is sufficient to evince the propriety of making them the termini of one of our main divisions; and the many chronological lines in Josephus, which begin or end with them shew that Jewish chronologers adopted the same division. In the present instance, it will be the most convenient method to exhibit the several computations of this Period and its chief Divisions, before proceeding to the consideration of the particulars.

TABLE No. 4.

	1st building to 1st destruction.	Duration of	
		Judah.	Israel.
348. We shall take, in the first place, those of Josephus.			
Title Numbers.			
• Books 8 and 9. From death of David to Captivity of Israel 163y			
+ 157 — 320 — 40 —			...280 ...
or Solomon's reign being taken at 80 =			...240 ...
	Sol. Cap.		
• Book 10 to 1st Cyrus 182½ and + 320 = 502½	— (40 + 70) 110 —		...392½ ...
• The different durations derived from the passages marked * depend on the different constructions which may be put upon those passages (as shewn above) and upon the years assigned to Saul and Solomon.	— (80 + 52½) 132½ —		...370 ...
	— (2½ + 70) 72½ —		...430 ...
	— (42½ + 70) 112½ —		...390 ...
	— (42½ + 50) 92½ —		...410 ...
A “Various Reading” adds 20y. 7m. to Book 9.			
Some make the Titles amount to			...412 ...
Ant. X. i.e. 4 would confirm this, if the 361 years might be reckoned to the 1st of Josiah, and 51 years thence. But computing it to the 18th of Josiah, this passage would give . . . (361 + 12) + 22½ —			...396 ...
• Ant. X. viii. 4 gives for 31 kings of David's race 514½y.	— 44½	470	494
(deducting for Solomon 40 + 4½ and for David 40 — 84½	— 84½	430	394
(deducting for Solomon 4½, for David 40, for Saul 20)	— 64½	450	414
(deducting for Solomon 40 + 4½, for David 40, for Saul 20)	— 104½	410	374
• Ant. XI. iv. 8. The kings from Saul and David 532½ — (Saul 40, D. & S.) 82½	— 82½	450	414
		470	434
Ant. XX. x. 1. High Priests in Solomon's Temple		466½	430
Ant. X. viii. 5. From the building to the burning of the Temple		470½	{ 396½ ... 434 ... }
Sum of particulars, as collected by Brinch and Clinton, (Sol. 77 + 393½)		470½	393½
“ as collected in following Table (complete 371y.) current			
Ant. IX. viii. 1. K. of Israel 240½y. Ant. X. ix. 7. Judah afterwards, 130½y. Solomon say 37		431½	394½
		408	371
			...240½

TABLE No. 4—Continued.

349. In the 2nd place we give a list of the computations of divers *Chronologers*.

N.B. The duration of the kingdom of Judah only has been taken from these writers. For the sake of comparison 37 years have been added to each to give that from the first building, and 130 subtracted to obtain that of Israel.

Other amounts will be derived in the following pages.

* To all the kings Africanus assigns 490 years.

	1st building to 1st destruction.	Duration of	
		Judah.	Israel.
Eusebius	442	405	273
J. Africanus	419	382	252
Hales	441	404	274
Volney	430	398	263
Scaliger	428	391	261
Clinton	426	389	259
Playfair	425	388	258
Usher	424	387	257
Petavius	423	386	256
Gants	410	373	243
Marsam	400	363	233
Kennedy	385	348	228

(2). DIVISION A.

THE Βασιλεία OF JOSEPHUS CONTINUED.

2. DAVIDIC RACE OF KINGS CONTINUED.

350. Our first Division will consist of the remainder of the years of Solomon, the separation of Israel and Judah at his death making it necessary to terminante the Division at the latter event. The time of Solomon's reign being ordinarily reckoned (on the authority of 1 Kings ii. 42) at 40 years; and 3, $3\frac{1}{2}$, or 4 years having been assigned to the period previous to the foundation of the Temple, the remainders will be the lengths of our present division. But as Josephus (Ant. VIII. vii. 8) attributes 80 years to Solomon's reign, intending we have no doubt to double each division of it, the durations will on this view become 72, 73, and 74. The applicability of these must remain to be shewn. At present we shall only add further that the divisions made in this reign, in 1 Kings and in Josephus, are the following:—1. To the building of the Temple 3 years; i. e. "in the 4th year, the 2d month of the year." This might be reckoned at 4 years, following the Jewish method of including the first and the last, however small a portion of each there might be; or at $3\frac{1}{2}$, as exceeding 3; or at 3, as commonly reckoned and as the Septuagint more explicitly asserts; or even at 2, as being actually little more than this time; since it is possible that Solomon might have ascended the throne on the last day of the twelfth month of the year a, and have begun to build on the first day of the second month of the year d, in which case, while the actual duration of his reign would have been only 2 years, 1 month, and 2 days, he might have been said after the Jewish manner to be in the 4th year of his reign, because his reign

had entered into four calendar years. 2. To the completion of the Temple 7 years or $7\frac{1}{2}$. 3. Thence to the completion of the King's-house, 13 or 14 years, making in all from 22 to $25\frac{1}{2}$ years. 4. Hence the remainder left (when the statement which makes the reign to have lasted 40 years is accepted), will be 18 to $14\frac{1}{2}$ years. We are not aware that any ancient writer has followed Josephus in assigning 80 years to Solomon's reign. But it must not on this account be hastily inferred that Josephus' text has been corrupted. For, right or wrong, it is evidently what he wrote and meant, as the age he attributes to Solomon—94 years, (observe the difference* $94 - 80 = 14$) and the whole course of his narrative plainly shews.

(3). DIVISIONS B to D.

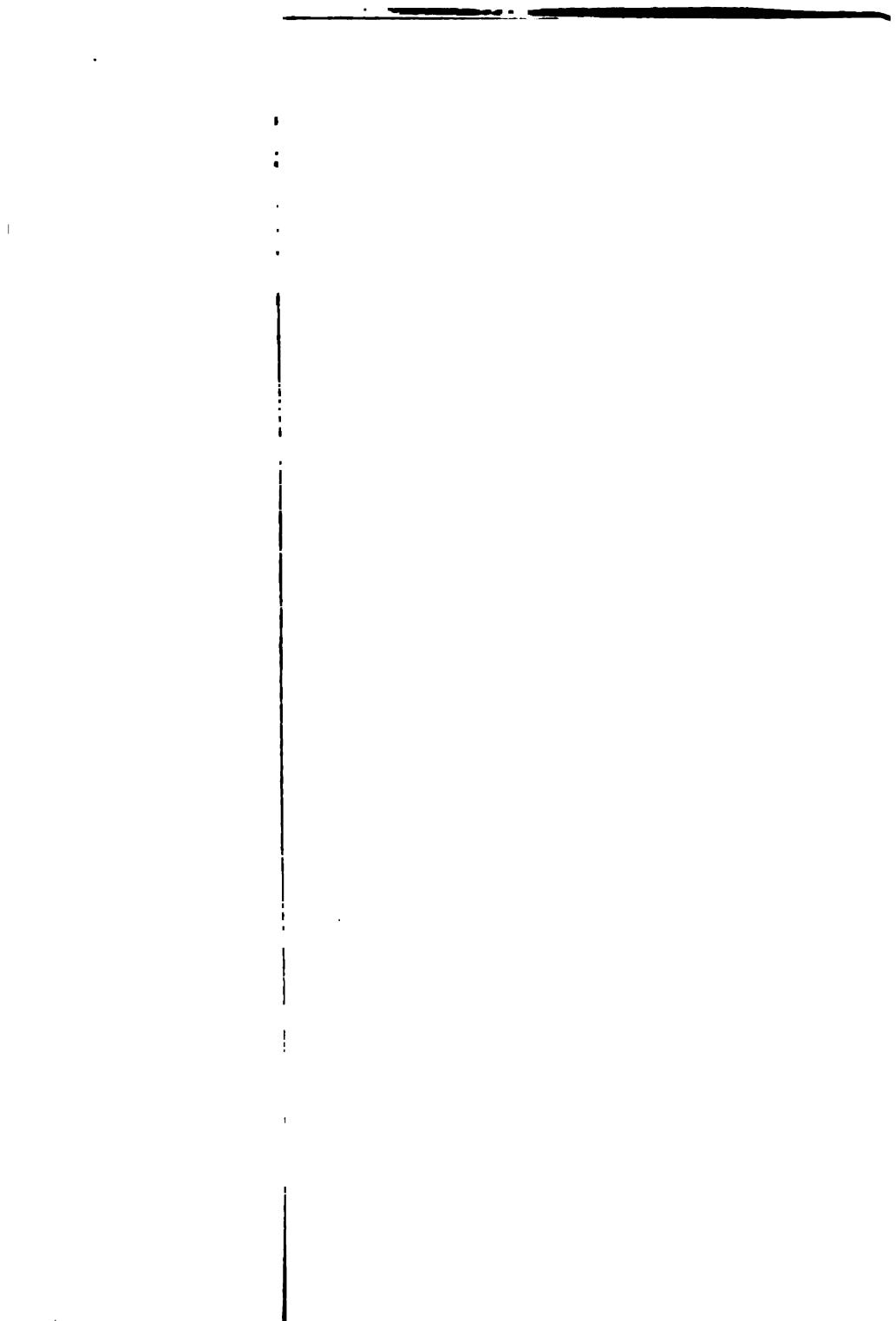
TABLE (No. 5). OF KINGS OF JUDAH AND ISRAEL.

351. This table will shew—the number of years attributed to each king in the Hebrew and Greek of 1st and 2d. of Kings and Chronicles and in Josephus' Antiquities—how a reduction of the years by means of joint periods of reign has been effected so as to produce a conformity with the statements of Josephus which make the whole time (Israel, 240 years, 7 months, 7 days + remainder of Judah 130 years, 6 months, 10 days =) 371 years, 1 month, 17 days,—what kings reigned contemporaneously,—and the dates of death or deposition B.C. according to Usher and Newman.

GENERAL REMARKS ON THE TABLE OF KINGS.

352. (1). Attention has already been directed to the remarkable coincidence that a score of kings is assigned to each kingdom, while, if to the duration of the kingdom of Israel be added one-half its own amount, it will not then equal that of the kingdom of Judah. The difference between the two durations is 130, = the favourite numbers $60 + 70$. (2). The first three kings of Judah extend over nearly the same space of time as the first eight of Israel; and the first twelve of the former exceed the twenty of the latter. (3). Half the kings of Israel were usurpers, and there were as many as ten changes of dynasty; while in Judah there was no change of dynasty, and no recognised usurper. (4). The average of

* N.B. This divides David's reign into $6 + 20 + 14 = 40$.



had entered into
of the Temple ~~the~~
the King's house
~~25~~ years. 4. ~~which makes the~~
~~will be 18 to 19~~
writer has followed
mon's reign. ~~He~~
inferred that Jo ~~s~~
or wrong, it is ~~as~~
he attributes to ~~the~~
 $94 - 80 = 14$ ~~years~~
shews.

TABLE (No. 5)

351. This table gives the number of years attributed to each king in the Kings and Chronicles and the number of the years by which they were effected so as to produce the total number of years given by Josephus which may be obtained by adding the months, 7 days + 1 day = 371 years, contemporaneously, from 1000 B.C. according to Ussher.

GENERAL REMARKS

352. (1). Attention is called to a remarkable coincidence in the reigns of the two kingdoms, while, if to the reigns of the two kingdoms be added one-half its duration, the total duration of the kingdom of Judah will be 130, = the total duration of the kingdom of Israel. The first three kings of the former kingdom exceed the reigns of the former by 130 years. The changes of dynasty; viz., the changes of dynasty, and no recognition of the

* N.B. This divides





text-years to a reign is—Judah 19·725, Israel 12·085. From the former we may perhaps infer that 20 years was the assumed length of a generation during this period. (5). The complete years of the first two kings of Judah equal half those of the third, and the three together make a sexagintal period. The text-years of the first two of Israel equal the third. The actual years of the fourth king of Judah = three times those of the 5th, or the 6th and 7th together. The text-years of the 6th and 7th of Israel = half the 8th and 9th together. Of their sum the 10th also is half; and the 9th and 10th = half the 11th. The actual years of all but one of the kings of Judah are sacred or periodic numbers, or multiples of such: twelve of them are either 5's, 7's, or 11's, or multiples of those numbers. Of the Israelite kings, the sum of the text-years of the first two is 24, of the first three 48, of the first four 50, of the first seven 62, of the first eight 84, of the first fourteen 200—all round or periodic numbers. (6). The sum of the first nineteen reigns in Judah is an old Egyptian cycle (360); while the addition of the years of the twentieth king, converts this into another periodic number: and it would be easy to frame a 365-cycle; for it is evident, that in statements which will admit of variations to the extent of one-fourth of their amount, *no calculation* can be depended upon, or made with any degree of certainty within 3 or 4 years. (7). The ages of all the sovereigns of Judah at their accession, with *three* exceptions—Abijah, Asa, and queen Athaliah, are stated: but none of those of the kings of Israel. The sum of the years stated, added to that of the years of reign, amounts to 740 years, according to Chronicles, but 720 according to Kings. The difference arises in Ahaziah's age at accession. 2 Chron. xxii. 2, says, "42 years old was Ahaziah when he began to reign;" but 2 Kings viii. 26, has "22 years." Judgment has been given in favour of the latter text, on the ground that Ah.'s father was only 40 years when he died. No doubt this would be a very cogent reason in any ordinary history; but it cannot be admitted in so peculiar a narrative as that under consideration. We must take the statements just as we find them; and we especially feel that we are justified in doing so, when (as in the present instance) a result is thereby obtained, which indicates that the variation was not undesigned. Abiding then by the two different sums of years, 740 and 720, we observe that the former is exactly double that, which is most probably the true (or unintercalated) amount of the complete or actual years of reign, viz. 370. Hence we are led to suppose that the scheme has been to make the sum of the years of life of the kings before their

reigns = that of those of their reigns ; and it may be, that the 3 ages at accession, which are now wanting, were made to produce the same proportion to the current or text-years. It is singular that just 50 (or 70) years would be required to produce this result. The sum derived from 1st Kings is equal to 10 septuagintal periods, or 2 old Egyptian-year cycles, and the sum of the actual years of the first 10 reigns equals 1 such cycle. It may be noticed here, that the captivity of Israel may be reckoned to have taken place 720 years B.C. (8). Another difference between the two cases of Judah and Israel is worthy of notice. Josephus agrees exactly in his statements of the *years* of reign in the former kingdom in every instance, but he differs in three in the latter. He, however, attributes 3 months 10 days, or 100 days to each of the reigns of Jehoahaz and Jehoiachin = 200 days for both ; while Chronicles gives 190 days, and Kings 180 days. (10). The identity, or near approach thereto, of the names of some of the kings, at one period in particular—viz. about the time of the two contemporaneous usurpations, seems not unworthy of notice. There were 2 Jehorams (contemporaneously), 2 Ahazias, 2 Jehoashs (contemporaneously), Amaziah and Azariah in succession, and likewise Pekaiah and Pekah, 2 Jeroboams, and 2 Shallums or 2 Jehoahazs, Jehoiakim and Jehoiakin. (11). It is remarkable, too, that the sums of the years of the two sovereigns (on either side), who reigned first after the double assassination by Jehu, are equal. Athaliah 6 + Jehoash 39 = 45. Jehu 28 + Jehoahaz 17 = 45. (12). Samaria was completely conquered in the 9th year of Hoshea. Judah was entirely subdued, with the exception of its metropolis, Jerusalem, in the 9th of Zedekiah. (13). It is remarkable that 12 reductions, amounting to $23\frac{1}{2}$ years, have been found necessary, in the case of the Jewish kings, in order to bring their text-years of reign into consistency with their actual years, as ascertained from comparative and general statements, and no one counterbalancing change has been made ; while in the case of the Israelite kings, though 9 reductions, amounting to 10 years, have been found requisite in the first 14 reigns, these have been so far balanced by two additions demanded in the 17th and 19th, that on the whole the difference between the totals of the current and complete years ultimately proves to be only 1 year. We may take occasion, in this place, to observe, that we have altogether declined to enter into the knotty questions involved in these reductions, because we have no space to give to the long discussions they would involve, and because they are of small importance on our view of the matter. We have given the conclusions

which have appeared to us best supported, and for the arguments, &c., we refer the reader, who desires more information, to the works of Usher, Hales, and Clinton, and more particularly to an article in the Journal of Sacred Literature,* No. 8. The above named, and other chronologists, by the help of conjectures, joint reigns, interregna, asserted corruptions, &c. &c., have brought the divers contradictory statements (as they think) into harmony, and they have severally "cooked" the chronology to suit their own tastes. The specimen given in our table, we hold to be the best and most plausible. But none can be satisfactory; for to harmonize that which was never meant to harmonize is a thing impossible. We doubt not that our theory would shew that this was the case, and would furnish a reason why every apparent discrepancy was *purposely* made to exist as we find it. But the labour were too great, and the reward too small to induce us to engage in the investigation, especially as our limits would forbid our entering into such minor points, even if fully cleared up.

* This article furnishes a remarkable and amusing instance of the disastrous consequences of the smallest omission in calculations of this kind. After quoting the two passages of the Antiq., which state that the durations of the kingdoms of Israel and Judah were 240 years 7 months 7 days, and 130 years 6 months 10 days respectively, the writer concludes with this remark:—"These, when united, yield exactly our sum of $370\frac{1}{2}$; and what is as important and convincing still, this number, as we shall shew in a future article, proves a perfect clue to unravel the present confused chronology of Josephus, by revealing at once the source of its principal errors."

In the article alluded to, he observes:—

"In the 4th quotation, it is stated that 'the temple was burnt $470\frac{1}{2}$ years after it was built.' This extraordinary number far exceeds every calculation that has yet been proposed for this period."

"Our own calculation of the duration of the kingdom of Judah after its disruption under Rehoboam, as given in a former article, was $370\frac{1}{2}$ years. That this was the estimate also of Josephus, was shown by two quotations, the first, giving 240 years as the interval between the death of Solomon and the captivity of the 10 tribes, the second, $130\frac{1}{2}$ between the captivity of Israel and that of Judah, and both amounting to exactly $370\frac{1}{2}$ years. If now to this we add the 37 years between the founding of the temple and the death of Solomon, when the revolt of the 10 tribes took place, we have exactly $407\frac{1}{2}$ years between the erection and demolition of the temple. A single glance at the two sums $470\frac{1}{2}$ and $407\frac{1}{2}$ will, we think, reveal to the dullest eye, the undoubted source of that error, which has occasioned the greater portion of the disorder and discrepancy so much deplored in this valuable history. We have not a doubt, that through some extraordinary inadvertence, some careless copyist, misled by their similarity, has written ἐβδομῆκοντα for ἑταρά, $470\frac{1}{2}$ instead of $407\frac{1}{2}$, and thus by one sweep of the pen, has added 63 years to the period before us. It is quite easy to see how this error could arise, as there was nothing more simple and natural than the mistake; but the error has not ended here, else it might as easily have been remedied. We find the same excess entering into the composition of other periods, and occasioning increasing difficulty by its systematic reappearance. There is no other way of accounting for this than by supposing that some future copyist and critic, finding the enlarged number of $470\frac{1}{2}$ in the copy which he used given in such

353. We shall be able, however, without entering into all the minutiae, to exhibit pretty accurately the construction of this period; though it is so far complicated in its structure that we fear we may have some difficulty in placing it in a clear light. To facilitate this end, we shall first throw the items together in a tabular form, so as to shew the constituent parts of the period, and then offer some remarks in explanation of our Table.

decided terms, as the exact extent of the templar period, assumed it therefore to be correct, and set himself carefully to alter and adjust all the dates which should contain it, so as to make them consistent with this calculation. That this is a very probable explanation, is evident from the fact that the two dates 240 and 130 $\frac{1}{2}$, which compose this period, remain uncorrupted, simply because in their separate state the 63 years of excess could not be added to them. It is still more remarkably evident, from the fact that two other sums have somehow escaped the hands of the rude emendator to testify against him."

Again,—“Our position is thus confirmed by the repeated evidence of Josephus himself, that the number 470 $\frac{1}{2}$ is altogether spurious; that it has been most incorrectly, but inadvertently substituted for the authentic number 407 $\frac{1}{2}$; and that the 63 years by which it exceeds the truth, have been afterwards most unwarrantably and ignorantly added to a number of dates, which we now proceed to rectify.”

The writer proceeds to set every thing right, mainly on the principle of striking out this 63 years, and this good work he performs with much apparent success and great triumph for a number of periods, and then concludes with the words, “We leave the reader to judge whether we have not successfully attained the object we proposed—a clear and complete adjustment of the chronology of this learned and venerable historian.” (!!) Now, what is the fact? He himself has made the small mistake of omitting $\frac{1}{2}$. For 240. 7. 7. + 130. 6. 10. = 371. 1. 17. instead of 370 $\frac{1}{2}$, and consequently + 37 would become 408 in round numbers. And what is the result? Why, the plausible conjecture about the transposition of figures upon which all his theory rests, falls to the ground, and the theory with it. And the “careless copyist,” whose “extraordinary inadvertence” by “one sweep of the pen,” together with the “rude emendator,” who “most unwarrantably and ignorantly added to a number of dates,” may now enjoy the laugh at him. We, too, may turn upon him the comments he makes upon Hales. “Will it be credited that this number is the *cardinal date*, which forms the hinge, as it were, upon which the whole of his ‘restoration of the chronology of Josephus’ turns? It may hence be evident what the results of such a system must be.” (p. 74) “It is easy to conceive what errors the system of that distinguished chronologist must contain, when his fundamental datum is so fallacious.” Should these pages fall into his hands, we fancy he will be himself amused at many of the statements he has been led to make. The secret of the great apparent success he has had will hence be obvious. He has hit upon a principal intercalary number (63) which enters into some periods, but not into others.

TABLE (No. 6) OF DIVISIONS IN REIGNS OF KINGS OF JUDAH AND ISRAEL.

JUDAH.				ISRAEL.	
No. of Regns.	Divisions made by parallel acrostics.	No. of Regns.	Divisions made by parallel acrostics.	No. of Regns.	Divisions made by parallel acrostics.
1 to 3	{ Nos. 1 & 2 20 No. 3 27 14 } 41	.. 61	1 to 7	7	Part of No. 1 20 Nos. 1, 2, and 3 28 Nos. 4 to 7 13 22 } 41
4 to 6	{ Nos. 4, part 17 Nos. 4, 5, & 6 17 } 34	..... 41	8 to 10	3	..... 24
7	7	..... 41	..... 14	..... 14	..... 36
8 to 10	{ Nos. 8* 23 No. 9 15 No. 10 14 } 55	..... 55	11 to 13	3	{ 6 + 14 20 22 + 17 22 + 2 = 41 17 } 6 22 } 55
11 to 13	{ (21 = 55 x 2 + 11) 66 No. 11 16 No. 12 16 } 121	..... 121	14	1	..... 33 14 } 41
14	1	..... 60	..... 61	..... 14	..... 41
15 to 20	{ Nos. 15 2 No. 16 4 } 20	..... 20	15 to 20	6	{ Nos. 15 to 18, and part of 19 14 } 41
					..... 41
					240
					3944

* Not only is the reign of Jehovah divided at the 3rd year by the accession of a sovereign in the rival kingdom, but also by the memorable demand made by the king upon the priests that they should repair the temple (1 Kings xii. 6). It appears that they had neglected to do so for 23 years (= 50 Sacerdotal Cycles). This number, 23, occurs twice in Table No. 5.

REMARKS ON TABLE No. 6.

354. A cursory inspection of this Table may suffice to satisfy the reader that there were two principal objects in view in forming these combinations—to reduce the reigns to sevens so far as the entire number (20) would permit, and at the same time to form the years of reign into Asha (or 60y) periods. In Judah we have 3, 3, and 1 (= 7) reigns twice repeated, and then the remaining 6 are combined in one period. The same is the case in Israel, excepting that the first 7 are formed into one period, the shorter duration of this kingdom requiring it. And we may remark by the way that an evident division into 2 decades is made by the numbers in the case of each kingdom. That it has been a principal object to form the duration of each kingdom into 60-year periods, and in order to do so that the reigns have been formed or broken up in such a manner as that they might combine into these periods is evident enough from the number of 60's (+ an intercalary 1) which we have obtained, and by the fact that the apparent exceptions are readily accounted for.

355. The first exception in each kingdom is attributable to the simultaneous vacancies in the two thrones occasioned by the assassinations of Abaziah and Jehoram by Jehu; and it would seem as though the object of the division here was to produce certain periods. The duration assigned to the kingdom of Judah (394½ years) may be called 395 years. To the death of Abaziah (No. 6) is shewn to have been 95 years. Thus a round 300 years (or half a great year) is left for the period following the most important change in the government of Judah, when the only usurpation in Judah took place, and the race of David (as some think) was exterminated by the usurper, Queen Athaliah. With regard to the division in Israel, it will be seen that the first two items in our table under the head of Israel make the time up to this epoch to have been 97 years. Yet that the duration must have been the same in both kingdoms is evident hence—that the accessions of Rehoboam and Jeroboam, and those of Athaliah and Jehu were contemporaneous. (In the uses for different computations we may find the reason of the apparent discrepancy.) If then we suppose the true time to have been 95 or 96 years, and therefore computable at either; and in this instance take it at 96: then these 96 years, being deducted from the total 240, will leave 144 (= 12 × 12 or 72 × 2). This may have been the result aimed at in the case of Israel; or possibly the division may have been into 100 and 140 (= 70 × 2.) It must not, however, be supposed that the period of 2 years in excess has arisen from any

error or corruption. Both the sum-total arising from the numbers as they stand, and the division on the one side of the 34 into two 17's, and the combinations arising out of those of the other, preclude this supposition.

356. The two last items in each kingdom also form apparent exceptions, because they fall short of the number 60. But this obviously arises from their coming within reach of the terminations of the periods. These did not allow of two Asha periods being made in either case. And consequently, instead of one and an odd number, each of the two last items is made to amount to the highest component part of the period, which the remaining time would allow. For it will obviously appear from the examples in our Table that the number 61 is compounded either of $55 + 6$ or of $41 + 20$. 55, again, is made up of $41 + 14$, or of $28 + 27$, or of $20 + 35$. It is equal to 11×5 , which may explain the frequent occurrence of 11's, or of multiples thereof in the years attributed to the kings' reigns. 41, again, is made up of $28 + 13$ or of $27 + 14$, and is equal to $14 + 14 + 13$. We have endeavoured to exhibit the combinations in the most concise and convenient form, and it is proper to observe that none of them have been arbitrarily made. All arise out of statements in the text. For instance, Asa reigned 41 years. In his 27th year, Zimri ascended the throne of Israel. This event divides Asa's reign into 27 years and 14 years. Again, Jehoshaphat, Jehoram, and Ahaziah together reigned 34 years. In Jehoshaphat's 17th year, Ahaziah began to reign over Israel. Thus, the sum of the reigns is divided into two 17's. And so, of the other divisions. But it must also be observed that our Table is not made so complete in respect of these as it might be, because it includes only a selection from those divisions which are made by the accessions of the contemporary kings as shewn in our Table No. 5. If it had been thought worth while to extend the search to all the dates of events, possibly a complete system of divisions in conformity with the numbers mentioned above might have been traced out. For example, 2 Chron. xv. 9, would divide the first period into 55 and 6 years. We have taken occasion to point out to the left of the numbers which stand for the kings' names, some combinations which do not appear to belong to the computations under our consideration; but the peculiar aspect and frequent recurrence of which leads to the suspicion that they may have had a meaning and a place somewhere.

357. If now any doubt can remain as to the correctness of our statement that the durations assigned to the kingdoms of

Judah and Israel are composed of Asha periods, we apprehend a consideration of the sums-total will fully dispel it. Take, first, that of Israel, as being the most obvious, = to 240. This needs no discussion; for it is at once seen to consist of four 60's. That of Judah is not so obvious. The sum of the text-years may be called 395. 2 Chron. xxxv. 10, says, "When the year was expired." Perhaps this means that the odd quantity is to be made up to an exact number of years. And let it be borne in mind that we have found the complete years to amount to 370; for though the captivity falls in the 371st year of the kingdom, and consequently for the convenience of some periods it may be called 371 years, yet there were only 370 years complete, and there can be no doubt that this cyclical number was the duration meant to be, and which commonly was assigned to it; just as 240 years was the time attributed to Israel, its captivity falling in its 241st year—although, indeed, Josephus makes it to have happened in the 240th year, for the aggregate of his items is 239 years, 7 months, 7 days. We have, then, a difference of 25 years between the years current and single and the years complete and concurrent. Now $60 \times 7 = 420$. And this number exceeds the sum of the years given in the text by the same amount that the actual years fall short of it. So that there is just 50 years between the extremes. Hence a strong presumption arises that as the text-years have on the one hand been diminished to 25 years, so on the other a way may have been found to augment them to the same extent. If we could say no more than this, it would suffice, in the view of most persons, to justify us in assuming that such was the case. But we are able to prove that it was so. 1st. We are told in 2 Chron. xvi. 1, that "in the 36th year of the reign of Asa, Baasha came up against Judah." But in our table, Baasha is made to have died in the 26th of Asa. Assuming then this text to be correct, we must lengthen Baasha's reign by 10 years. So doing we shall throw his successors by so much later. And as Jehoshaphat is said to have succeeded Asa in the 4th year of Ahab, Asa's reign must be increased by 10 years. 2dly. The 19th of Jehoshaphat was connumerary partly with the 22nd of Ahab, and partly with the 1st of Ahaziah. The "17th year" therefore in 1 Kings xxii. 51, (followed in our Table) "is inconsistent with the other coincidences given at the years 916, 915." (Clinton's Fasti Hell. I. 323). According to this statement, we ought to add 2 years more to our account; as well as on the ground of the argument following in the same Work, which is thus stated.

"The '18th of Jehosaphat was the 1st of Joram,' (2 Kings iii. 1). This is evidently impossible; for between the accession of Jehosaphat and the accession of Joram, son of Ahab, are 18 years complete of Ahab and 2 years of Ahaziah." Idem, p. 315. 3dly. Amaziah of Judah lived after the death of Jehoash of Israel, and consequently after the accession of his son Jeroboam, 15 years. (2 Kings xiv. 17.) Therefore Uzziah, son of Amaziah, ascended the throne in the 15th of Jeroboam. But (2 Kings xv. 1.) asserts that Amaziah began to reign in the 27th of Jeroboam. Reckoning 14 years complete, here is a difference of 13 years, which may be added to our sum-total of Judah. We have now obtained additional years, authorized by certain texts, to the number of $(10 + 2 + 13 =)$ 25, which was the amount required to make up the 420-year period. $420 + 80$ for Solomon would make 500 years. And, on the whole, we are justified in saying that the duration of the kingdom of Judah has been made out to have been 7, and that of Israel, 4 Asha periods.

358. But this is not all. There is another text, which would still further prolong the duration. We shall quote, as before, the argument of Clinton. "Joram, son of Ahab, is said, 2 Kings i. 17, to have succeeded his brother in the 2d of Jehoram, king of Judah. But as the 1st of Jehoram, king of Judah, was the 5th of Joram, king of Israel, (conf. a. 891), and the 8th of the king of Judah was the 11th or 12th of the king of Israel, (conf. a. 884), this date 'the 2d of Jehoram' is evidently wrong." (Idem p. 323.) We may then, taking the utmost latitude of $2 + 5$, reckon 7 years to be added on the authority of this text. This would make a total of 427 years. How may this be accounted for? Why thus. $61 \times 7 = 427$. Hence this addition gives the other side of the Cycle,—that which has the intercalation added to it: and if the intercalation be $7\frac{1}{4}$, the period might be either 427 or 428.

359. We have now obtained additions amounting to $(25 + 7 =)$ 32 years. And it is evident that the extensions demanded in one series of reigns must involve the same in the other, inasmuch as they are measured by one another. In the case of Israel, this amount receives some confirmation from the conclusions of those chronologists who have judged it necessary to interpose interregna (as we have noted in our Table) amounting to $(23 + 9 =)$ 32 years. This 32 years, added to our total for Israel, will make 272 years, ($= 200 + 72$.)

360. We have yet one more addition to make to our amount of text-years of Israel. According to 2 Kings xv. 27, Pekah's reign began in the last year Uzziah = 1st of Jo-

tham. Pekah reigned 20 years, and Jotham 16. Consequently Pekah's death, and his successor's (Hoshea's) accession, would fall in the 4th year of Ahaz, the successor of Jotham. But 2 Kings xvii. 1, says that "in the 12th year of Ahaz, king of Judah, began Hoshea to reign." If, then, we follow this last text, it will be necessary either to suppose an interregnum of 8 years complete, or 9 years current, between Pekah and Hoshea, or else to lengthen Pekah's life to the same extent. The first is the alternative commonly adopted, because it does not interfere with the text, which assigns 20 years to Pekah's reign; yet the silence of the narrative as to any interregnum, and the extreme improbability that so long a time would elapse between the murder of the king and the accession of his assassin, together with the authority of the Alexandrian MSS., which attributes 28 years to Pekah's reign, might rather incline us to prefer the latter. But this affects not our argument, however it may have been. It is sufficient for us that 8 years may be added on this ground to the sum of the text-years.

361. We have now attained the maximum of additions, and what is its amount? *Exactly 40 years.* And what results does it give when added? In the case of Israel, $240 + 40 = 280$; that is 10 of the favourite 28 periods or $7 \times 4 \times 10$. In the case of Judah, $395 + 40 = 435$. This number is not at first sight so striking; but let it be remembered that, on the ground of reckoning complete years in the place of current in various places, this might easily have been diminished to the extent of 3, or even 5 years, and it will be seen that the amount may readily have been reduced to the constantly recurring period, 430 or 432. Adopting the former number, the duration of the kingdom of Judah is made to have been just 150 years longer than that of Israel. A reduction, however, of 1 year would give the periodic number 434 ($= 217 \times 2$). Comp. ¶ 348.

362. Adverting now to the frequent occurrence of the number 55, as shown in our last Table, we may direct attention to the fact, that one of the computations of the duration of the kingdom of Judah appears to have been formed of this number. A reference to our list (¶ 348) will shew that it has been reckoned at 412 and 413 years; and $55 \times 7\frac{1}{2} = 412\frac{1}{2}$

363. This leads us to observe further, that it is not quite clear that we were correct in saying that 40 years is the maximum of the additions. For there is another text, opposed to that which we have followed, which may require yet a further addition. It is 2 Kings xv. 30,—“Hoshea slew Pekah, and

reigned in his stead, in the 20th year of Jotham." If this be genuine, Jotham reigned, at the least, 20 years, instead of 16, as stated in v. 33; and, consequently, an addition of 4 or 5 years must be made to his reign. And that Jotham did reign so long, may be argued thus:—Ahaz is said to have died at 36 years of age, and his son Hezekiah to have been 25 when he succeeded him. This makes Ahaz to have been only 11 at the birth of his son. It would be nothing out of the way to say that 10 years ought to be added to Ahaz's age at accession. This would make him to have been 30 at his father's, Jotham's, death. But Jotham died at 41. Consequently, this alteration would make him 11 years old at his son's birth. If, however, he be supposed to have reigned 5 years longer than we have reckoned, and to have been at least 46 at his death, it would suffice to remove this objection. If, then, on the authority of the above text, we add 5 years to the 435 previously obtained, the final sum will be 440 (= LXX. of 1 Kgs. vi. 1).

364. It may be asked, why have the periods been made to consist, for the most part, of 61, and not of 60 years. The reason of this may be seen, if we call to mind that they are made to correspond to bimensal divisions of the year, in which each contains one month of 30, and one of 31 days. These divisions may have been formed into cycles of days or years, thus:— $61 + 61 + 60 + 60 + 61 + 61 = 364$, or five of 61, and one of 60, would equal 365. Another reason, too, may be assigned. The formation of cyclical periods, when joined with the accompanying numbers 41 and 55 may have been had in view. For $61 + 41 = 102 = 408 \div 4$, or $\frac{1}{4}$ th of this whole period; $61 + 55 = 116 = 232 \div 2$; $41 + 55 = 96 = 384 \div 4$; and $36 + 41 = 77 = 7 \times 11$. We may well suspect that divisions have been contrived (probably by use of the inclusive and exclusive method), into $62 + 40$ or $60 + 42$, or even $60 + 20 + 20 + 2$. A reference to the Table will shew, that in the case of Judah, the first 3 reigns may easily be (as indeed they have been in the column of actual years in Table 5), taken at 60 years. Then 42 will remain for the next 4. If 1 year be taken from the 11th, and added to the sum of the 3 preceding reigns, it will amount to 122; and as the 8th is 40 years, the two next will have 62 years. Then the 4 which follow will contain 115 years ($= 460 \div 4$). The last 6 reigns may be reckoned (inclusively) 56 ($= 7 \times 8$). The sum, without these 6, that is, the sum of the first 14 reigns, or at any rate of 15, is 340 or 341 years, making the years contained in 14 or 15 reigns of Judah greater by a century than those in the 20 reigns of Israel. The five

last of Judah amount to 53 years, or $424 + 8$. The sum of the 17 last is 333—a notable number in Josephus, from the remarkable addition of 60 years made to it in 3 places. And this has led us to observe, that by a comparison of the passages referred to in ¶255, with our sum of the text-years of the kings of Judah, both the reason of the addition made by Josephus may be learnt, and a true mystical sum (viz. 393 years) of the latter clearly indicated. It is scarcely possible to doubt that the period which Josephus pretends to have taken from Manetho (for we have great doubts of the existence of such a person), is a companion-period to that of the kings of Judah. And, indeed, there has been here opened to us a more complete insight into the construction of this part of the chronology. It well deserves to be exhibited at some length, and we would invite special attention to it. But we must first complete our notice of the divisions in the reigns. In Judah the sum of the four last chief divisions is 232. That of the 13 last reigns is 293 years, a period which embraces the kings of David's race after the restoration. Turning to Israel, we observe that the sum of the first 7 reigns (according to one reading) is 62, divided into $20 + 42$; that of the first 10 is 97 (98) or 89; of the last ten $143\frac{1}{2}$ or $152\frac{1}{2}$. The remainder (assuming an intercalation or interregnum of 6 to 7 years against No. 13), will divide themselves thus:—42, 42, ($20 + 40 =$) 60, 42. The sum of the first 7 may be taken at 60, of the last 13 at $180 = 60 \times 3$.

SERIES OF 333's AND 393's, AND COINCIDENCES.

365. We proceed now to the point alluded to;—and, first, we would recall to the reader's recollection, that we have seen (¶245) that Josephus reckoned from the Exode to the building of the temple 612 years:—from the Exode to Danaus 333 years (*393 years):—from the building of the temple to the building of Carthage 143 years 8 months. Now, the near approach to coincidence makes it probable that he reckoned the time of the Jewish kings at 393 years†; and the parallelism, (favoured by the separation of a period of 60 years at the beginning of the 393), leads to the conjecture, that in like manner this 393 was reduced to 333. Having then 2 such equal periods, we are prepared to expect that the space between them may have been filled with one similar and similarly

* Note that 13th Eg. dyn. = 453y—the 18th = 393. Difference 60.

† There is a variation in No. 7 (¶351), which reduces the text-years by 2 years. 393 $\frac{1}{2}$ are collected by Brinch and Clinton, and 393 assigned by Volney. See ¶348.

red. Let us assume (in order to see the result), that as the case. Then they will run thus:—

No. 1. Years.	No. 2. Years.
Exode 333 { = 293 + 40 or 40 × 7 + 53)	393 { = 100 + 293)
Schism 333 { = 293 + 40 or 40 × 7 + 53)	393 { = 100 + 293)
1st destr. 333 { = 293 + 40 or 40 × 7 + 53)	393 { = 100 + 293)
to 1st destr. 999 (= 879 + 120 or 120 × 7 + 159)	1179 (= 300 + 879)

Hence it would appear that, from the Exode to the Schism, and from Danaus to the first destruction were each = "the number of the beast." If 1 year be intercalated, there will be a millennium from the Exode to the first destruction on the shorter scheme, and 1180 years ($= 590 \times 2$) on the longer; and the divided sums will become $880 (40 \times 22) + 120 (40 \times 3) = 40 \times 25$, and $300 + 880$. These results appear very significant. The shorter scheme receives confirmation from the circumstance that it gives a date for the Exode nearly identical with one which will be derived in the sequel by a totally different process. The longer receives additional probability (as a mystical reckoning), from the circumstance that if the intercalary 7, which was demonstrated for David's time at Hebron, and is included in this period, be withdrawn, there will remain $1172 (= 293 \times 4)$. It also gives from the Exode to the 2d destruction, $1179 + 587 + 70 = 1836 (= 408 \times 4)$. But let us inquire what is the actual chronology here furnished to us by Josephus. Since, from the Exode to the first building were 612 years, and from the Exode to Danaus 333 or 393, there will remain from Danaus to the first building either 279 or 219 years (which the addition of the 1 year before required would raise to 280 or 220). And since from the first building to the first destruction were $(37 + (\text{say}) 333 \text{ years or } 393 \text{ years}) = 370 \text{ or } 430 \text{ years}$, and from the first building to the building of Carthage $143\frac{1}{2}$ years, there will remain, from the building of Carthage to the first destruction, $226\frac{1}{2}$ or $286\frac{1}{2}$. It will be convenient to put this in order in a tabular form:

No. 1.	No. 2.		
1. From Exode to Danaus 333	612	:	393 { 612
2. From Danaus to building Temple 279	{ 219		
3. From 1st building to Schism 37	{ 37		
4. From Schism to build. Carthage 106 $\frac{1}{2}$	{ 370	{ 106 $\frac{1}{2}$	{ 143 $\frac{1}{2}$ } 430
5. From build. Carthage to 1st dest. 226	{ 333	{ 286 $\frac{1}{2}$	{ 393 }
Exode to first destruction	982	1042	

Now, 1041 years is the Josephean duration, plus Cainan's 130 years, from the birth of Arphaxad to that of Terah; and 1042 years is the Samaritan interval (exclusive of Cainan), from the Deluge to the birth of Isaac. (See ¶ 25. 2 + 870 + 70 + 100 = 1042 years.) Now, as in the latter precedent (at any rate) the units are intercalary, it may fairly be inferred that they may be so regarded in the case before us. Indeed, the number itself is enough to shew that it is compounded of a millennium, plus an appended quadragintal period. Dismissing then the intercalation, we have 1040 (= 52 × 20 = 65 × 16); and it is especially worthy of notice, that this number of years is *equal within 39 min. to** 12863 *mean lunations*. Similarly, we get 980 (= 490 × 2.) And if to this 980 years be added the 60 years, which, for the sake of the parallelism between the 333's has been eliminated from the time of the kings, we obtain as the actually recorded interval between the Exode and the Captivity 1040 years. But, from the first 393 the 60 years has been virtually struck out by us in subtracting from 612. Inserting it, this interval becomes 1100 years (= the LXX. duration between the births of Arphaxad and Terah. Again, 1100 + 588 + 70 = 1758 (= 293 × 6) from Exode to 2d destruction). Let it not be supposed, however, that the intercalated numbers serve no purpose. Quite the contrary: 982 + 588 + 70 gives from the Exode to the 2d destruction 1640 years (= 40 × 41). 1042 + 658 = 1700 years (a millennium + ten 70's) for the same interval. We would now direct attention to the coincidence, that the difference between the 2 sums in the items 2 and 5, is in each case $7\frac{1}{2}$, and that they balance one another. $286\frac{1}{2} - 279 = 7\frac{1}{2}$ and $226\frac{1}{2} - 219 = 7\frac{1}{2}$. Now, it is further remarkable, that this is the intercalation we have found introduced by doubling David's reign at Hebron, and in the case of the item No. 2 occurs at the very same juncture. But here the intercalation appears to have been neutralized, if indeed the period has not been altogether struck out. Let us try the effect of inserting it. We immediately find that the period from Danaus to the building of Carthage, is raised in the shorter computation to 430 years, and in the longer to 370 years, thus inverting the arrangement for the period from the first building to the first destruction. The totals are raised to $989\frac{1}{2}$ and $1049\frac{1}{2}$, and the effect

* 12633 years is the LXX. sum of the years of life of the first 21 Patriarchs. 12863—12633 = 230. Can such a periodic difference be wholly accidental?

is produced (in respect of the former) of giving an interval between the Exode and the 2d destruction = a mystical and received date b.c. of the Exode—viz. 1648. Reverting now to the hypothetical computation with which we began, we observe that item 2 of No. 1 in it exceeds items 2 and 3 of the last No. 1 by only 17. Now, reason has been shewn (¶ 322) for thinking that a double intercalation ($6 + 6\frac{1}{2}$) has been withdrawn at this point, and if, in the computation now under consideration, the $7\frac{1}{2}$ years have been altogether left out, the deficiency of 17 may have been made up by partial restoration. The difference between the above named items in the two Nos. 2 is $137 = 60 + 60 + 17$. The insertion of the two 60s to complete the 2d item may be justified on the ground of the parallelism and of their intercalary character, and then the 17 only will remain to be supplied as above. We think that a fair case has now been made out for both computations.

366. It were natural to inquire whether this Josephean series has any cyclical connexions with the kingdom of Israel. It has. Our table No. 5. will shew that there are three variations in the sum of the years, viz. 241 years, 7 months, 7 days; 240 years, 7 months, 7 days; and 239 years, 7 months, 7 days. The sum of the first decad of "text" or "current" years is 98 or 97—of "complete" or "actual years" 90 or 89. Hence the last decad in text-years would be $143\frac{1}{2}$ years with 3 variations, in actual years $152\frac{1}{2}$ with 3 variations. Now here is a remarkable coincidence with the duration assigned by Josephus to the interval between the 1st building Temple and the building of Carthage. The exact amount of the one is 143 years, 8 months; of the other 143 years, 7 months. Suppose them to be consecutive. Then their sum is $287\frac{1}{2}$ years, which wants only the addition of 6 to make 293. Deducting 241 (as the duration of Israel) from 287, leaves 46 years (100 Sac. Cycles); which with the 6 would make 52. But 37y. more ought to be subtracted for the remainder of Solomon's time, and this will leave a deficiency of 15 years or $9 + 6$. To make this more clear, we will put it in another way, only adopting in this view one of the variations. From the building of the Temple to the captivity of Israel were $(37 + 239 =) 276$ years, which wants 17 years of the cyclical number 293. From the two variations it appears that either a double intercalation of David's time at Hebron, or of *the same number as was required in the case of Judah* is necessary to make up the mystical number. The coincidence between the two cases in the number wanted is confirmative of the

Now, 1041 years is supplied. Note, that if the 130 years, from the Deluge, be added to the 1042 years is the sum of 1172 years, and that of Israel 240, $(= 100 + 53)$ = in round numbers 153 years in Israel (actual years). It is proper to advert to the reduced period of 143 years 8 months. Josephus' period of 143 years 8 months. The sum of particulars being adopted would amount to 33 or 35 years. We can offer no better account to this than to observe that the correspondence with the 333 series, and the 143 period.

$(= 52)$

notice,

128^c.

And

see

f.

The first division of this "*Period of separation*" will be made at the death of Ahab. It may excite surprise that he should have chosen upon this event; which, it may be said, has nothing to distinguish it. For neither did this king belong to any favoured nation, nor was there anything in his character, nor yet any event of the smallest importance, nor any convenient distribution of time, to point to the close of his reign as a suitable place for a sub-division. All this is however, and it forms the very reason on account of which we make the division. For, seeing that Josephus has made his eighth Book to end here, while he had none of those reasons which commonly govern the arrangement to induce him to make a chief division in this place, and while, if he had carried it on to the end of the ninth, it would not greatly have exceeded the average length of his books; we have been led to suppose that he must have been influenced by some motive proper to the computations which does not appear; and we confidently expect by following his guidance to be led to some hinge on which the calculations turn. Moreover, this expectation is very greatly increased by the circumstance that the books of Kings are divided into two at this event. This, however, will not account for Josephus' division; since he has not adopted the divisions of the Sacred Writings in some other places, in which we should much more have expected that he would have done so.

369. *Zimri* and *Tibni* would not, according to our ideas, have been accounted to have reigned at all. Having never held undisputed possession of the throne, they would have

been considered by us as mere “pretenders.” But it has been clearly shewn that this was not the view taken in eastern nations. Even rebels, who rose against the reigning monarch and were by him put to death, were styled “kings,” and are said to have “become king.” This is remarkably illustrated by an inscription on the tomb of Darius Hystaspis at Behistün, which Major Rawlinson has recently deciphered.

370. *Nadab*, *Elah*, *Ahaziah*, and *Pekahiah* of Israel, and *Amon* of Judah have each 2 years of reign attributed to them, making 10 current years in all—8 of them in one chronological line, and yet they added scarcely anything to the actual time. For example, Nadab ascended the throne in the 2d year of Asa, and he died in the 3rd. He may not have reigned a full year: nay, if he had begun to reign on the last day of Asa’s 2d year, and been slain on the first of the 3d, his reign would have been brought into 2 years of the parallel measurement, and might have been reckoned as 2 years, while he actually reigned only 2 days. And so of the rest. Thus, it is very possible that 8 years might have been attributed to these reigns, while the whole might not have made one year complete. This is a remarkable example of that peculiarity of the Jewish mode of reckoning, which we have had several occasions to notice.

AHAB'S INTERCALATION.

371. In the *Antiquities*, the title of the 8th book states, that it contains the interval of 163 years. The peculiarity attaching to the number 3 is so remarkable in these computations, that whenever we meet with the figure, we are led to look out for some mystery in connection with it. Hence we have observed, in this instance, that if the odd 3 in the above number could be separated from it, and regarded as an independent quantity standing by itself, we should obtain the following results:—The years contained in this book would form a round number = 40×4 . Going upwards—if we add the title-number of Book 7 (40), we obtain 200 years = 40×5 . Taking another step, and adding the number of years said to be contained in Book 6 (32), we have 232 years. Now, though we have not as yet discovered what combination has given rise to this number, nor ascertained its mystical meaning, we have little doubt that it veils one or the other, from its parallelism

with the singular coincidence between Benhadad's 32 kings, and Ahab's 232 "sons of the princes" (1 Kings xx. 1. 15., Ant. VIII. xiv. 1, 2). It is obvious that both numbers are divisible by 8 and by 4; 32 is also the complement included in the 432 period. Going a step higher, we obtain 708, and it will be remembered, that on our last inspection of these titles, which reached down to the death of David, we had then a final sum-total of 808, which we found commutable. And the same is the case with this. For $700 \times 360 = 356 \times 708$. Again, the sum from the Exode is 968, from which may be dismissed the odd 8 on account of Jephthah's and Samuel's intercalations, and there will remain $960 = 480 \times 2$, or 40×24 . The whole amount from the Creation is 4801, which may be reduced to a round number $= 480 \times 10$, or $40 \times 60 \times 2$, by dismissing Shamgar's intercalation. Directing next our survey downwards, we first observe that if the odd 3 be detached from the 163, and added to the title-number of the next book (157), we have two 160 years $= 40 \times 4$, making together $320 = 32 \times 10$ or 40×8 . The sum-total from Adam, inclusive of this number, that is, to the Captivity of the ten tribes is 4961. The commutation nearest to this, is $4800 \times 360 = 348 \times 4965$. Hence it is probable that the first book has not at least invariably been introduced into the calculations, and there are other reasons for expecting that it would stand by itself, and be subjected to peculiar rules. The sum from the death of Isaac is 1128, a number of frequent occurrence, and apparently interchangeable with the periodic 1130. These appear to be compounded of $700 + 428$ and $700 + 430$. The former, by subtraction of Shamgar and Samuel's intercalations will become $1120 = 112 \times 10$ or $700 + 420$. Proceeding another step downwards, we come to the number $182\frac{1}{2}$, in the title of Book 10. We shall presently aim to shew that the units here also form an intercalation. In the mean time, we observe first, that, taking the sum total of the numbers prefixed to Books 2 to 10, viz. $1310\frac{1}{2}$, and subtracting from it the title-numbers by successive increase of one at a time (e.g. $1310\frac{1}{2} - 40 = 1270\frac{1}{2}$, $1310\frac{1}{2} - 516 = 794\frac{1}{2}$, &c.) we get the following numbers, all of which seem capable of reduction, by changes of the intercalary additions, to periods of frequent occurrence in these calculations:— $1310\frac{1}{2}$ (1300) $1270\frac{1}{2}$ (1270 or 1260), $794\frac{1}{2}$ $762\frac{1}{2}$ (760), $722\frac{1}{2}$ (720), $559\frac{1}{2}$ (560), $402\frac{1}{2}$ (400). Again, the total of years in the title-numbers of books 2 to 9 is 908: which may be a commutable quantity; for $900 \times 311 = 308 \times 908$: and thus we have now met with periods of 808, 708, and 908 years, begin-

ning from different epochs, and terminating respectively with the title-numbers of Books 7, 8, and 9, and all commutable quantities. Also, the sum of the years prefixed to Books 3 to 10 is 1090 $\frac{1}{2}$, being a period which we have heretofore had under consideration. The limit of our present period forbids us to proceed further at present in the downward course, or we might doubtless produce other periodic numbers, dependent upon the inclusion or exclusion of the several figures occupying the units' places. But, indeed, we have already obtained sufficient results to incline us to think that the units in all the title-numbers from Book 4 downwards, have an intercalary character. And if those already adduced be not deemed sufficient, more might be added; but we judge that further induction would be deemed both unnecessary and wearisome.

372. We must, however, direct attention to a few noteworthy results, arising more immediately from the title-numbers of the Books which contain our present Period. The sum of those prefixed to Books 8 and 10, is $502\frac{1}{2}$ years. And this sum affords a presumption that the terminal units in $182\frac{1}{2}$ are intercalary; since, deprived of them, it becomes an exact half-millennium. Further, if we deduct the 70 years of captivity, so as to confine our view to the limit of our present period, we find that we have a remainder of $432\frac{1}{2}$. Here is another indication that the $2\frac{1}{2}$ is an intercalation; for it cannot be doubted that the design is to make the duration between the death of David and the captivity, amount to the periodic number of 430 years. But now, extending our view to the titles of the two preceding Books, we are struck with observing that the sum of their numbers is 72. And we know that there is an odd seven months appended, in some computations, to Samuel's or Saul's time (arising out of the abode of the ark at Kirjath-jearim), which might be added to this number, thus making it exactly equal the time of the captivity, plus the intercalary $2\frac{1}{2}$ years. But as it is evident, from the case of the former number, that the fraction was omitted or reckoned just as it happened to suit the calculation, we are more inclined to think that it should be omitted in the last case. On that assumption we may exhibit the combinations thus:—

From the death of Eli to death of David 70	Intercalation	70	70	70	70	70
		2		2		2
From death of David to 1st destruction 430	Intercalation	430	432	430	432	575
		2		2		2
From 1st des. to return in 1st of Cyrus 70	Intercalation	70	72	70	70	70
		2		2		2

We have here a remarkable instance in proof of the manner in which the numbers 70 and 430 have been converted into 72 and 432. And when the 70 years of captivity is deducted from the sum total (575), there remains a number (505), very nearly corresponding to four periods previously obtained. The difference being only the common intercalation of $2\frac{1}{2}$ years, there can be no doubt it has been supplied; and we should have no difficulty in shewing how, if the occasion called for it.

373. Sufficient presumptive evidence has now been adduced to shew that, among others, the odd 3, which forms part of the 163 years mentioned in the title of Book 8, may be regarded as an intercalation, and in this character treated as an independent and moveable quantity. But it behoves us to inquire whether any direct and specific evidence to the same effect can be obtained.

374. It has already been stated that we followed Josephus in terminating our Period at the death of Ahab, because we fully expected that we might thereby be guided to some particular important to the computations. And on turning to Ahab's name in our list of the Kings, we observe that it has been found necessary to reduce by 3 years the text-numbers of his reign. But as it may be suspected that this has been done with a view to the effect it would have on the point under consideration, we deem it right to state that the computation was made and inserted in the list previous to our having an idea of any intercalation. Its evidence, therefore, if it have any, is wholly independent and free from collusion. In point of fact, this view of the necessity of reducing Ahab's years has been adopted from the above-mentioned paper in the Journal of Sacred Literature, No. 8, p. 244. Usher, too, it may be added, reduces Ahab's years by 2. The fact of such a reduction having been found necessary to produce consistency is certainly a singular coincidence. We shall, however, draw no further inference from it than this, that it indicates the place where, with most likelihood of success, we may look for something to our purpose. Nor is its indication fallacious. For, on perusing the narrative of Ahab's reign, we find a period marked out which seems likely to prove the very thing of which we are in search. But, before pointing it out, it will be necessary to settle the order and chronology of the events. The concluding verses of 1 Kings xvi. give a summary account of Ahab and his doings. The next 3 chapters relate to transactions in which Elijah was the chief actor,—the famine, his residence at Zarephath, the sacrifice on Carmel, his flight to

Horeb, and his fast for "40 days and 40 nights." The 3 last chapters are occupied with public affairs,—the invasions of Benhadad, the judicial murder of Naboth, the battle of Ramoth-Gilead and death of Ahab. Now, the question is, are we to understand that the narrative follows closely the order of time, and consequently, that these events happened in succession? Such is the view commonly taken; and, in conformity therewith, we find that the common chronology assigns 13 years to these occurrences, as though it were necessary to spread them as much as possible, in order to fill up Ahab's time. But there appears to be no other reason for taking this view than the circumstance of the events being related in succession, which is obviously not a *conclusive* argument *per se*. The manner of most historians, not being mere annalists, is to make one series of connected events (say, of domestic occurrences), as complete as possible, and then to return and take up the parallel thread (it may be of foreign, or other transactions), which they could not introduce in the strict order of time, without throwing the whole into confusion. This may well have been the case here; and the brief outline we have given above of the contents of the chapters may suffice to shew that the course the narrative takes is quite in favour of such a parallel arrangement. Three chapters may be said to relate the religious and domestic history, and three the foreign and political transactions of note. There is nothing that requires the whole to be regarded as a narrative of consecutive events, though, at the same time, there is nothing that amounts to proof of the contrary. Yet various indications to that effect may be adduced. Suppose the order of time to have been as follows: Elijah, about harvest-time, announces to Ahab that "God foretold he would not send rain nor dew but when he (Elijah) should appear," Ant. VIII. xiii. 2; or "at his command," I Kings xvii. 1. He then withdraws and conceals himself. About the same time Benhadad invades Samaria, and is repulsed with a great slaughter. "At the return of the year," or "in the spring," as Josephus has it, he makes a fresh attack, but is still more signally defeated, and himself taken prisoner; although, by Ahab's clemency, he is set at liberty, on the condition that he should "restore the cities which his father took from Ahab's father" (chap. xx.). During this time, probably, Elijah was concealed in a cave by the brook Cherith (chap. xvii. v. 5); and if so, it is evident that the drought had not as yet produced any great effects, from the circumstance that this little brook, which Dr. Kitto thinks was a winter torrent that fell into the Jor-

dan, and which, doubtless, was *generally* dry in the height of summer, had not as yet failed. The expression in the Hebrew of 1 Kings xvii. 7, "at the end of days," agrees well enough with the supposition that it was at the end of the winter or spring that the brook dried up; and, in consequence, Elijah was commanded to go to Zarephath of Zidon. Here he abode "many days" (ch. xviii. 1), so that a considerable interval is passed over *sub silentio*, until, "in the 3d year" from that in which he had foretold the drought, and, it may be, quite in the beginning of it; and if so, when about a year complete of drought had elapsed, and, in consequence, "there was a sore famine in Samaria" (ch. xviii. 1, 2), he received the command to go and shew himself to Ahab, and announce the coming of rain. Ahab, in the meanwhile, in faith of the prophet's declaration that rain should not come till he (the prophet) should be found, but at the same time with the intention of putting him to death when he found him, had "sent into every nation and kingdom to seek him;" or, as Josephus expresses it, "*all over the habitable earth;*"—*πάσας τὴν οἰκουμένην* (*πάσαν τὴν γῆν*. Luke iv. 25:—οὐκ ἔβρεξεν ἐπὶ τῆς γῆς James v. 17). The rain came after Baal's prophets had been slain,—the prophet's servant had *seven* times visited the top of Carmel, and Elijah himself, "under a divine fury," had run before the king's chariot, in the capacity of an avant-courier, "to the entrance of Jezreel." Next, from fear of Jezebel, the prophet flies, fasting for 40 days and 40 nights, on his journey to Horeb. How long he may have remained there does not certainly appear; though the narrative seems to imply that he immediately received the command to anoint Elisha, Jehu, and Nimshi, and forthwith returned to Samaria to execute it. However, we suppose that he arrived there about the time when it is said they had "continued 3 years without war between Syria and Israel." Nor is there anything in this statement necessarily inconsistent with our view, seeing it is explained in the following verse (xxii. 1, 2) by the words "it came to pass in the 3rd year,"—an expression similar to that above (xviii. 1), "the word of the Lord came to Elijah in the 3rd year." So that the 3 years may be computed after the Jewish manner of reckoning one whole, and portions of two others, however small, as three wholes. If Benhadad's second invasion was made in February or March, just before the commencement of the sacred year, the April twelvemonth following might be called 3 years; and adding the previous 6 months (before which Elijah denounced the drought,) might make the "3 years and 6 months" of Luke

iv. 25, and James v. 17. There is, however, nothing that we know of to forbid the insertion of another year consistently with our hypothesis, and we may therefore suppose that Elijah remained in seclusion a year longer, either at Zarephath or Horeb. We have only introduced this computation here with the view to shew, for a purpose that will appear hereafter, how Jewish Chronologers, in their very peculiar way of reckoning, may have contrived a method of doubling the actual time. Whatever may have been the exact time that had elapsed, it was probably on Elijah's return to anoint Elisha that he rebuked Ahab for the murder of Naboth, and then withdrew himself again, just before the arrival of Jehoshaphat and the expedition against Ramoth-Gilead, in which Ahab met his death.

375. This statement may serve to shew that the events recorded in chapters xvii. to xix., and xx. to xxii., may very well have happened contemporaneously, and that all the occurrences may be brought within the compass of 3 years, without doing violence to a single text. But, indeed, we may go further, and say that this view would serve to remove some difficulties which attach to the common scheme of chronology of this portion of the Scriptures. For instance, by bringing the mission of Elijah to anoint Jehu and Hazael down nearly to the time "when the Lord would take up Elijah by a whirlwind into heaven," it serves to remove the strange appearance which his neglect to obey the divine command for 10 years (according to the common chronology) has. Nor does it seem likely that that command was given while Benhadad was at the height of his prosperity, and had 18 years of his allotted time yet to come. Again, the absence of Elijah during the time of the drought accounts for the singular circumstance that not he, but some other prophet (or perhaps more than one), whose name is not given, was sent to Ahab four several times during the war with the Syrians. His flight, too, after uttering a denunciation against the king for being a party to the murder of Naboth, explains why, when Jehoshaphat enquired for a prophet of the Lord besides, there was but "yet one man, Micaiah, the son of Imlah," to be found. And again, the distress that both nations were in by reason of the severity of the famine may serve to account for their "continuing three years without war between Syria and Israel." This seems to be mentioned as a strange circumstance, and, if we had only the general course of the history to judge from, we might well suppose that it was so. But if we take into account that Ahab had reduced Benhadad to the greatest

extremity, and yet the latter had refused to fulfil his covenant to give up Ramoth-Gilead, it seems quite inexplicable on any other view. If Benhadad was not so weakened, as we should suppose he must have been, by the destruction in one day of 127,000 of his soldiers, to say nothing of the "great slaughter" of them mentioned before, it was quite out of keeping with the disposition manifested by him, both before and after these events, that he should remain quiet for three years, unless some such urgent cause restrained him. But if, indeed, he was brought so low as to be unable to meet Ahab, it were unaccountable that Ahab should "be still, and not take Ramoth-Gilead out of the hand of the king of Syria" for 3 years, unless some great calamity were pressing heavily upon him. Once more, the view we have propounded removes the extreme difficulty of supposing a period of $3\frac{1}{2}$ years' continuance in Palestine without rain or *dew*, and the still greater difficulty of understanding how the whole population perished not,—nay, that they were so little affected by it as to be ready immediately for war, and able to bring as large forces as ever into the field. The method by which the Jews were wont to contract or expand the 3 or $3\frac{1}{2}$ year period, and which has been partly opened already, and will be more fully hereafter, will go far to solve this objection.

376. On the whole, it appears that the six last chapters of 1st Kings contain the history of a Period which may be estimated either at 3 (or $3\frac{1}{2}$) years or at double that time. If it be understood that the events happened in the order in which they are related, the latter would be the view to be taken of the time; but if not—and there is no obligation so to understand it, on the contrary, there are such reasons as we have assigned above, why it should not—then 3 or $3\frac{1}{2}$ years would be the time. The narrative of Josephus in some places takes decidedly the consecutive view, while there are not wanting indications here and there of a reduction of the time to the smaller computation; as when he says that Elijah came to Ahab "after a little while," instead of "after many days," as in 1 Kings xviii. 1; and when he quotes Menander's statement, that "there was a want of rain from the month Hyperberetæus till the month Hyperberetæus of the year following,"—"by which words," Josephus says, "he designed the want of rain that was in the days of Ahab." Our own opinion is that this is one of many instances in which a period of this kind is made expansive or contractile to suit the requirements of the computations. At any rate, it cannot be denied that

we have here a period of 3 years, and one which has some peculiar features. This is just what we are in search of, and we feel justified in assuming it to be the space marked out, to serve as the intercalation needed by so many calculations. It must serve too as an example of what might be found in other like instances, if time and space could be afforded for the investigation.

(5). REMARKS ON DIVISION C.

377. In our remarks on the intercalations of the 3 books of Josephus, we have found it convenient to introduce a part of that which should have come under the head of this and the following Division. In consequence, we shall have to offer here only a few observations in reference to the intercalation (7 years) of Book 9.

378. Being of opinion that the general principle of the intercalation system (which is all that it is important to establish) has been abundantly illustrated, we shall not occupy time and space in searching after every particular example. We therefore only observe here, that it strikes us as singular in this connection, that the first Period in this Division in the one kingdom, and the last in the other, should consist of 7 years. In Judah the complete years of Jehoram are 7; and in Israel, from Hezekiah's accession to Hoshea's dethronement, may be reckoned 7. We might, indeed, have said that Periods of 7 years have been marked off, as it were, in both kingdoms, at the beginning and end of this Division, which corresponds with Josephus's 9th Book. There would also be a 7-year Period made by Ahaziah's (1) and Athaliah's (6) reigns. We will not venture an opinion which, or whether any of these was made to indicate the intercalation, but merely point them out. It would be more consistent with the conjecture hazarded above, that, in the case of Judah, the intercalary quantity should be found in the conumerary years of two kings; which it possibly may be in those of Uzziah and Jotham.

379. Note, that, from the 3rd of Abdon to the 50th of Uzziah, Eusebius reckoned 408 years. (See *Præp. X. ix. p. 484.*).

380. It is worthy of notice that Josephus asserts (VIII. iii. 1.) that *Tyre* was built 240 years before Solomon laid the foundation of the Temple. This sum of years corresponds in round numbers to the 240 years, 7 months, 7 days, which he

assigns as the duration of the kingdom of Israel. The two added together would make the period 480, of so frequent occurrence. But there is an interval between them of 37 years—the remainder of Solomon's reign. This added makes 517 years; and now we cannot fail to be struck with its near approach to the two periods (of 515 and 514½ years), the one ascending, the other descending, which overlap one another between David's accession and his capture of Jebus,—especially at this period might, by a justifiable reduction of Solomon's remainder, be made to correspond with either the one or the other. Can this remainder have been treated as an intercalary quantity, and accordingly been sometimes omitted and sometimes included? This conjecture may be thought to receive some support from the circumstance that the period from the foundation of Solomon's Temple to the Captivity, and that from the death of Solomon to the Captivity, are made on different computations to include the same number of years. But, again, on account of the fraction, the above period may be reckoned as 518y. and this, or its moiety, is a number which occurs more than once in the Egyptian dynasties: thus, Hell. Shepherds 518; Phoenic. Shepherds 259; between 2 expulsions of foreigners, 518; 18th Dyn. 393 + Sethosis 59 + Ramesis 66 = 518.

381. In our Table 721, b.c., is given as the date of the captivity of Israel. But if we follow Clinton's computation, and he shews, apparently beyond dispute, that the vulgar date of the captivity of Judah (b.c. 588) ought to be reduced by a year—the true date was b.c. 720. This places it 2 old Egyptian Cycles or 10 Septuagintal Periods before the Christian era!

(6). REMARKS ON DIVISION D.

DIVISIONS IN JOSIAH'S REIGN.

382. "Josiah was 8 years old when he began to reign, and he reigned 31 years. In the 8th year of his reign (being the 16th of his age) he began to seek after the God of David his father, and in the 12th year (the 20th of his age) he began to purge Judah." (2 Chron. xxxiv. 1—3). The book of Kings makes no mention of these two revivals of religion. Neither does Josephus. But he says (Ant. X. iv. 1) that Josiah, "when he was 12 years old (*i.e.* in the 4th year of his reign) gave demonstrations of his religious and righteous behaviour."

Ought we to suppose an error here, or to understand that there were 3 reformations at intervals of 4 years; followed by a 4th after 6 years? The discrepancy as to the 12th year is of the greater importance on account of its bearing on Jer. xxv. 3. "From the 13th year of Josiah, even unto this day, (the 4th of Jehoiakim and 1st of Nebuchadnezzar, v. 1) that is, the 23d year, the word of the Lord hath come unto me." This may be understood, in consequence of the variation between Chronicles and Josephus, of the 13th year either of Josiah's reign or his age. But we suppose the length of his reign must be allowed to determine it to the former. The points, however, which it is of most importance to us to ascertain are—when "the bones of the false Prophets were burnt upon the altar which Jeroboam first built," and when the great Passover was kept?

THE PROPHECY OF JADON.

383. 2 Chron. xxxiv. 3-7 states that it was in Josiah's 12th year that "he burnt the bones of the priests upon their altars, and cleansed Judah and Jerusalem; and so did he in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali." And it goes on to say (v. 8), "Now in the 18th year of his reign *when he had purged the land.*" But 2 Kings (xxii. 3, xxiii. 4-20) and Antiq. (X. v. 2-4) distinctly state that this was done in the 18th year of Josiah's reign. The reason why it is important to fix the date of this event is on account of Josephus's statement that "the predictions which the Prophet Jadon delivered in the presence of Jeroboam took effect after 361 years." The sum of the text years from the death of Solomon to the 18th of Josiah inclusive is only 358 or 359 years. Consequently, even supposing this event to have happened when Josiah had reigned 18 years, the sum of the years will not amount to that stated by Josephus, still less will it agree with the view taken in Chronicles. Yet, on the whole, we would give the preference to the statement in Chronicles, supported as it is by Josephus himself. But, leaving this point, we cannot fail to notice the near approach of this number to a 360 Cycle; and we can scarcely doubt but that the intention has been to represent that the interval between this remarkable prediction and its accomplishment was exactly an old Egyptian Cycle. But why then is a unit added to it, converting it into a number which may be taken for a combination of 300 + 61? It is

possible that an interval of 3 or 4 years may have elapsed between the separation of the two kingdoms, and "the coming of the man of God out of Judah." For the narrative between these two events represents Rehoboam as assembling an immense army to attack Jeroboam, and Jeroboam as building Shechem and dwelling therein; and going out from thence and building Penuel" (1 Kings xii. 21—25). If this were the case, it might be intended to make up, with this interval, a 364 or 365 Cycle between Jeroboam's usurpation and the great Passover of Josiah. But this supposition does not seem to accord well with the narrative of Josephus, who appears to represent this prediction as having been uttered at the Feast of Tabernacles which followed next after the disruption. On the whole, we are more inclined to think that it is meant to represent the delivery of the prediction as falling within the year in which the revolt of Israel took place, and consequently that the two events are to be regarded as chronologically contemporaneous. On this hypothesis, we may find a reason for the addition of the unit in the fact that 360 years \times 365 days = 361 years \times 364 days within 4 days. So that the 361 years may represent one side of a 360-year Cycle of equation.

384. We may take occasion here to observe that it would appear from this statement of Josephus, as well as from others, when compared with the sum of the years which he assigns to each king, that the mode of reduction by assuming concurrent years, so generally adopted by our modern chronologers with the view to produce consistency between different statements, does not appear to have been known to Josephus. For if it had been the practice of ancient Chronologers in recording the separating reigns, to assign to each king the whole of a year in which he may have actually reigned only a few months or days, or to attribute to each monarch the time that he reigned contemporaneously with another; it is not credible that, when stating the length of a considerable period, they would not rectify this doubling system and record the true time. But Josephus, we observe, does not reduce the sum of his particulars. Neither, on the other hand, does he allow room for the interregna which some find it necessary to introduce. And hence we infer that his method differed from the common one. And though we have exhibited the latter in its best form in our Table, it has been more for convenience' sake, and because it appeared to produce the same results in this instance, than for any reliance we should place upon it. True it is that Josephus reduces the sum of his particulars in

other statements ; or, rather he assigns smaller amounts in some places than in others, and these agree with the reduced or "actual (so called) years." But we apprehend it is by quite a different process. And we doubt not that the apparent discrepancies have been produced in the same way here as elsewhere, viz., by the intercalation system—by including or excluding certain numbers according as they were required to produce cyclical periods and round numbers.

JOSIAH'S GREAT PASSOVER.

385. As to the year when the great Passover in Josiah's reign was celebrated, Kings and Chronicles are agreed in placing it in the 18th of that monarch's reign. (See also 1 Esdras i. 22). Josephus may intend the same ; though the events which he narrates as having occurred between the finding of the Book of the Law "in the 18th year of Josiah's reign," and the celebration of this Passover, would seem to require more than a year for their accomplishment. There can be no doubt, however, that we must be guided by Kings and Chronicles. We have then the three following great events falling within this year. 1st. The pollution of Jeroboam's altar in fulfilment of Jadon's prediction. This may be thought emblematic of the final cessation of the national and religious schism which originated with the former—the last remnants of the separate worship of the Israelites being now rooted out. 2dly. The discovery of the Book of the Law of Moses. 3dly. The celebration of so great a Passover, that "there was no Passover like to that kept in Israel from the days of Samuel the Prophet ; neither did all the kings of Israel keep such a Passover as Josiah kept." And the year in which these great events fell was the last (it may be said, the intercalary) year of the most ancient and most sacred Cycle. But what is most remarkable is that it has recently been attempted to shew that this very year was a grand Jubilee year. It has been argued, in Literary Gazette, No. 1702, p. 641, that the Exodus took place "B.C. 1652, and the settling of the Israelites in the conquered lands B.C. 1605, which would therefore be the first year of the first Sabbatical Period. Counting 70 Sabbatical years, or 10 Jubilees, i.e. 490 years or 70×7 years we come down to the Jubilee year 1115, which was in the time when Samuel was Judge. Again, counting 490 years after the last mentioned year, we come to B.C. 625, the year in which commenced the

Civil Year, of which the Passover fell b.c. 624, in the 18th year of Josiah, according to Usher. An additional argument in favour of this view is derived from the fact that the only Sabbatical years which have been recorded to have been celebrated, namely, those *current* in b.c. 133, 165, and 37, shew that a Sabbatical year began b.c. 626, and was current in 625, and consequently that a Jubilee might have commenced b.c. 625 and been current b.c. 624. . . . Hence there is considerable probability that the first Sabbatical Period commenced b.c. 1605; the first grand Jubilee 1115 (in Samuel's time); and the second in 625 (= Josiah's 18th year)." We submit this extract to the reader as we find it. For ourselves, we see difficulties attending its hypothesis which could not be got over on the ordinary chronological systems. To say nothing of other reasons, this may suffice. It is clear from Josephus (Ant. III. xii. 3, and IV. viii. 28), that the 50th year was the year of Jubilee, and consequently that 500 ought to have been reckoned instead of 490.

386. It may appropriately be noticed here that a Passover was kept in the 2nd month of the 1st year of Hezekiah (2 Chron. xxix. 3, 17; xxx. 2, 3, 13, 15), of which it is said (v. 26) "since the time of Solomon there was not the like in Israel." The years that elapsed from the 1st of Hezekiah to the 18th Josiah, including both, were ($29 + 55 = 84$, and $2 + 18 = 20$) 104 (52×2). This is so near an approximation to 2 Jubilee Periods (reckoning 50 years to each), that we cannot doubt that they are meant to be understood as being Jubilee Passovers. But how is the surplus of 4 years to be got rid of? One of the Passover years must certainly be excluded. Three years will then remain, and this we observe is *the exact number by which, between the reigns of Hezekiah and Josiah inclusive, it has been found necessary to reduce the text or current years, in order to bring them into conformity with "complete years," so called.* When, however, we notice that the number "4" occurs in one division of the numbers which make 104 years—that 4 is the amount in which Josephus differs from Chronicles—that it is a number of peculiar occurrence about this time—that there are several progressive stages of 4 made—and that $4\frac{1}{2}$ years is the amount in which we have seen, in one instance, reason for thinking that the sum of the text-years of reign has been reduced, we cannot help suspecting that there is some other explanation to be given of this surplus than that indicated above, which yet may be of itself sufficient.

387. We observe that in the text last quoted, a great Pass-

over in Solomon's time is alluded to. We might expect beforehand, that, guided by the Jubilees, we should find this fall at one of the times when Solomon is recorded to have offered such a multitude of sacrifices, either at his accession or at the dedication of the Temple. And this may be made out, in one way, to be the case. The sum total of text-years is $394\frac{1}{2}$; deducting from this sum that of the reigns from Hezekiah to Zedekiah, both inclusive, = $139\frac{1}{2}$ (but no doubt reckoned as 2 Septuagintal Periods = 140), there remains $254\frac{1}{2}$ years, as the time between Solomon's death and Hezekiah's accession. To this add Solomon's 40 years, and we have, deducting $1\frac{1}{2}$ year (as before from the $394\frac{1}{2}$, ¶ 365) = 293. So also $254\frac{1}{2} - 1\frac{1}{2} = 253$. And $253 + 37 = 290$ years from the Building of the Temple, or $293\frac{1}{2}$ yrs. from Solomon's accession (soon after which we find him offering "1000 burnt offerings" 1 Kings iii. 4) to the Great Passover in Hezekiah's 1st year. Now 6 Jubilees, of 49 years each, would amount to 294 years, which is sufficiently near. But yet we cannot think that this is the correct view of the matter on the common mode of computing, because it is open to several great objections; though we have thought it right to give those who differ from us in considering a Jubilee Period to have been 49 years the benefit of it. And we will add further, that we have found an instance (Wars, VII. x. 4) in which the Jubilee Period is unquestionably computed at this rate. But we proceed to state the view we prefer; and if any give the preference to the former, we will concur with them so far as to say that we think it not improbable—nay, we have no doubt, from the statements on one side, and the examples on the other, that both computations must have been used, and an equation effected, at the proper stages, by intercalation.

388. We consider ourselves justified, by what has heretofore been shewn, in reducing the above $254\frac{1}{2}$ years by the odd $4\frac{1}{2}$. There will then remain 250 years (= 5 Jubilee Periods) as the length of the time between the death of Solomon and the accession of Hezekiah. We would place, then, the Passover noticed above in Solomon's last year, = the time of the separation of Israel and Judah. Our reasons are the following. This Passover, so placed, will fall into the line of Jubilee Passovers, lying between the first Great Passover noticed (that mentioned in a text quoted above as having happened in Samuel's time) and those in the reigns of Hezekiah and Josiah; which, on the other view, it would not. The years of reign of Saul, David, and Solomon, according to some statements, amount to 100. Consequently, 2 Jubilee Periods,

reckoned from Solomon's death, will bring us to Samuel's last and Saul's first year. A grand Jubilee would obviously be a fitting occasion for the consecration of the first monarch, and we are told by Josephus, that, *at a solemn convocation* "the Prophet anointed Saul with the holy oil in the sight of the multitude, and declared him to be king the second time; and so the government of the Hebrews was changed into a regal government." Further, one of Josephus's computations (¶ 254) makes the time—

	Years.
From the Exode to the Building of the First Temple	563
(Being apparently the 560 Period (¶ 329), plus a half-week, intercalated by duplication of Solomon's first Division.)	
Deduct, for Saul, David, and part of Solomon	63
From the Exode to the Anointing of Saul ...	500

According to this computation, we get the Exode as the *Aera* whence the Jubilees were reckoned. To review, now, the results in descending order. (1). The first Grand Passover, of which any special notice remains, was that which was celebrated in the *tenth* Jubilee year, on the solemn occasion of a change of government from a Theocracy to a Monarchy, and when the first king was inaugurated. (2). The second to which an allusion is extant, may have fallen in the *twelfth* year of Jubilee, not long before the death of the last monarch of the United Kingdom, and its separation into two rival states. This would agree well with the opinion of those who think that Solomon repented, and turned to the Lord before his death. (3). The third, signally commemorated, took place in the *seventeenth* Jubilee year, on the occasion of that first reformation and revival of religion which almost immediately preceded the subjugation and captivity of the rival kingdom, and to which the sparing, at that time, of Judah has been attributed. (4). The fourth, extolled as surpassing all that preceded it, would fall at the end of the *nineteenth* Jubilee Period, when another and more complete reformation was effected. (5). And, lastly, the *twentieth* Jubilee would terminate in the Period of Captivity, about the time when the *thirtieth* High Priest in succession from Aaron may be supposed to have died. These results—making a score of Jubilees, or a millennium, reckoned from the Exode, and equally bisected at the accession of the first king—are so striking as scarcely to leave a doubt that the true mystical

theory of the computation is, on the whole, exhibited. Our view is no doubt liable to objections, and in particular that it requires some little adjustments of the years to the events, by what would be called on the common theory the reduction of current to complete years, &c., but which we suppose to have been effected by the intercalary system. And that our supposition is not far from the truth will be made more probable by the coincidences shewn in the following Table.

	Years in which Great Passovers are recorded.	Surplus or intercalary Years.
From Exode to last year of Samuel...	500	—
Thence to last year of Solomon ...	100	—
Thence to 1st of Hezekiah	250	+ 4½
Thence to 18th of Josiah	100	+ 3
	<hr/>	<hr/>
	950	+ 7½
	<hr/>	<hr/>

Hence it appears, first, that the intercalations amount exactly to the same sum as we have before found included in the chronometrical line which, including the kings, runs upward to David's accession. This intercalation has been attributed to David's time at Hebron, but as it equally affects the whole line, it may have been made moveable as occasion required. At any rate the coincidence is worth notice. The addition of the $35\frac{1}{2}$ years, between the 18th of Josiah and the Captivity, will make (with the $7\frac{1}{2}$ years) the 393 years of the Kinga. Previous to this there is a "Great Year" from the Exode. The sum of these, added to Clinton's date of the Captivity (B.C. 587), plus 70 years to the Second Destruction, will place between the Exode and the Second Destruction exactly 33 Jubilees, that is 1650 years—a number approaching, as nearly as correspondency with the Jubilees would allow, to a Period which will appear more than once in connexion with a remarkable series of mystical numbers. Perhaps it is not without meaning that the time between Josiah's 18th year and the Captivity is $35\frac{1}{2}$ years, since, according as this is made a whole number, inclusively or exclusively, it will be the half of the intercalated or unintercalated Septuagintal Period of Captivity.

389. It has been stated above that we have no doubt that the Jubilee Periods may have been computed at both 49 and 50 years. This may have appeared absurd, and doubtless it would be so on the ordinary theory, which recognises the use of only one kind of year in the computations. But if it be

called to mind that the common Jewish year was the lunar year of 354 days, and that the Jews certainly used also the old Egyptian year of 360 days, it will perhaps not be deemed improbable that the Jubilee may have been reckoned the 50th of the former, but the 49th of the latter. For 49 years of 360 days = 50 of 354 within 60 days, or an Asha Period ; and, consequently, as the 49 series would lose 60 days in every term, the intercalation of a year in every (49×6) = 294 years, or of 420 days in every 49×7 years, would exactly equalise the two series. (It may be noticed, too, that 50 years \times 354 days = 49 years \times 361 days, within 11 days, which perhaps may help to account for the introduction of a 361 Period). Thus it is shewn how, on our theory, a Jubilee Period may have been reckoned both at 49 and at 50 years ; but it is obvious that this solution is not open to those who hold that only one kind of year was used in computing, and who reckon by the Julian year exclusively.

THE FOURTH OF JEHOIAKIM NOT THE AERA OF THE SEVENTY YEARS.

390. From *the fourth year of Jehoiakim*, the 70 years' Captivity is commonly reckoned to begin. We proceed to examine the grounds on which this is taken to be the terminus *a quo*.

391. Two texts only are alleged. Clinton says (F. H. v. 2, p. 366), "The commencement of the Captivity is clearly marked, Jer. xxv. 1–11, 'The word that came to Jeremiah concerning all the people of Judah, in the 4th year of Jehoiakim, that was the 1st year of Nebuchadnezzar; Thus saith the Lord : Behold I will send Nebuchadnezzar my servant, and these nations shall serve the King of Babylon 70 years.' And Dan. i. 1, 'In the 3rd year of Jehoiakim, came Nebuchadnezzar unto Jerusalem and besieged it. And the Lord gave Jehoiakim into his hand, with part of the vessels of the house of God; which [*the vessels*] he carried into the land of Shinar.'" Now, we ask, how do these texts mark the commencement of *any* Captivity, much less of *the* Captivity. The first simply states a fact, that Jeremiah delivered a certain prophecy in Jehoiakim's 4th year. That prophecy contained a prediction of a 70 years' Captivity, but the time of its commencement is not at all determined in reference to Jehoiakim ; the natural interpretation is 70 years' Captivity from Nebuchadnezzar's coming, whenever that might be. It were absurd to make the mere mention of the time when a pro-

phecy was delivered, a sufficient proof that the fulfilment of the prophecy is to be taken to commence from that date. But if in one instance, then in all, and what will be made of a number of prophecies on this rule? The second text relates to the 3rd year of Jehoiakim, and speaks only of a conquest, and not of a Captivity at all. We can find, therefore, no ground whatever in these texts for fixing upon this year as the æra of the commencement of "*The Captivity*."

392. But let us see what may be said to the contrary; for this is an important point, and worthy of investigation. 1. In the first place, there was really no Captivity at all, *properly so called*, in the 4th of Jehoiakim. No mention is made by any one of the historians of a single *person* having been carried captive in this year. Nebuchadnezzar indeed "bound Jehoiakim in fetters to carry him to Babylon," but so far was he from fulfilling his intention, that he reinstated him on the throne, and carried off *only the sacred vessels*. In or after Jehoiakim's 3rd year, it *may* have been in his 4th, though we are not told that it was, some "of the king's seed, and of the princes," were *sent for* to Babylon, ostensibly to be taught "the learning and the tongue of the Chaldeans," but, we may well believe, to be emasculated, and kept as hostages; and this is the only vestige to be found of anything like a Captivity. So far as the statements of numbers go, the largest Captivity of any was that in which Jehoiachin was carried off, though, with regard to this, the numbers widely differ. But what is the largest amount of captives (18,000) on this occasion compared with a *national* Captivity? Or with what propriety can the carrying to Babylon of "the princes and mighty men of valour," in order to deprive the people of leaders, and the "craftsmen and smiths," to supply the occasion which Nebuchadnezzar had at that time for such mechanics, to work at the buildings he was erecting—with what propriety can this be called a Captivity of *a people*? The greatest number specified is scarcely a 27th part of the number said to have been slain of Israel by Judah in a single battle, in earlier times (2 Chron. xiii. 17). However, if this had been the occasion chosen as the epoch of the Captivity, there would really have been a Captivity *in comparison* with that which *hypothetically* took place in the 4th of Jehoiakim. 2. Further, the only real Captivity was that in the 11th of Zedekiah. True there is no specification of the numbers, excepting of those taken from Jerusalem. Yet, whereas before an account was given of certain princes and artizans who were carried off for a special reason and purpose, now it is said

"the rest of the people that were left in the city, with the fugitives and the remnant of the multitude did Nebuzar-adan carry away,"—"them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons;" and the melancholy conclusion is recorded in the laconic but emphatic sentence, "Thus Judah was carried away captive out of his own land." The occasion on which, not only the conquest and laying waste of the whole country, and the taking, sacking, burning, and razing to the ground of the chief city, but also the deportation of the people, the utter annihilation of the national existence, and the leaving the land to "lie desolate" took place, must necessarily be the æra of "*the Captivity*." 3. Were it necessary to add to what has been said in proof of this point, it might be shewn that neither of the historians refers to the 4th year of Jehoiakim as the epoch of the Captivity; but that, on the contrary, all the three place it in the 11th of Zedekiah. But it were wasting words to say more on so clear a point; and as there will be occasion hereafter to advert to the several passages, we will add no more in this place.

393. It will be convenient, however, to notice here another opinion in reference to the terminus of the Captivity. Three are those who, feeling it impossible to adopt any other date for the commencement of the Captivity than the 11th of Zedekiah, carry down its termination to the 2nd year of Darius. But there are insuperable objections to this view also, of which it may suffice to mention here that the texts to be presently quoted will shew that the authorities, beyond mistake and with one consent, agree in fixing its close at the 1st of Cyrus.

394. If it be asked, why such different views have been taken? the answer is, that the texts predicate a period of 70 years' duration, whereas the interval between the 18th of Nebuchadnezzar and the 1st of Cyrus was only about 50 years. It is calculated that 20 years intervened between the 4th of Jehoiakim and the 11th of Zedekiah, and 20 years between the 1st of Cyrus and the 1st of Darius. And hence has arisen the attempt to add the one or the other of these 20 years to the true period of the Captivity, so as to make the 70 years of the prophecy. But whether this can legitimately be done may well be questioned.

AGE OF JEHOIACHIN AT ACCESSION.

395. *Jehoiachin* is said, in 2 Chron. xxxvi. 2, to have been “8 years old when he began to reign;” but, in 2 Kings xxiv. 8, “18 years old.” It is certainly improbable that a child of 8 years old would have been suffered to reign in such a juncture of affairs as then prevailed, more especially as there would appear to have been an elder brother of his father’s, who, or whose children, had a better claim to the throne. For 1 Chron. iii. 15 attributes 4 sons to Josiah, in the following order: Johanan, Jehoiakim (father of Jehoiachin), Zedekiah, Shallum. It is also opposed to the younger age of Jehoiachin that he is said (Jer. xxii. 24, 28; xxix. 2; 2 Kings xxiv. 15) to have had a harem, even during his short reign of only 3 months. And it makes something against it that the lower age would spoil the coincidence (or rather the ratio of 2 to 1) which has evidently been made between the years of life and the years of reign of the kings of Judah. On the other hand, it must be observed that there is a singular partiality for the number 8 just at this time. Josiah and his grandson, Jehoiachin, are each said to have been 8 years old at accession. In the 8th year of Josiah he became religious. In the 8th year of Jehoiachin, as we should suppose from the wording of the text 2 Kings xxiv. 12, but as we are compelled by the fact that he reigned only 3 months to understand it, in the 8th year of Nebuchadnezzar’s reign he (Nebuchadnezzar) besieged Jerusalem. In the 8th of Jehoiakim, according to Ant. X. vi. 1, Nebuchadnezzar sent the “bands of Chaldees.” And in the 8th year of Zedekiali’s reign (Ant. X. viii. 3) he threw off the yoke of Babylon. However, it may be said, in reply to this, that 18s ($= 72 \div 4$) are almost equally numerous. There are events noted in the 18th of Josiah’s and Nebuchadnezzar’s reigns, and in the 18th of Jehoiachin’s age, and in the 18th month of the siege Jerusalem was taken. 12s are also of frequent occurrence.

DISCREPANCIES BETWEEN AGES.

396. Certain it is that an alteration must be made in some of the numbers, if it be thought necessary to bring the genea-

logical successions within the bounds of possibility. According to the book of Kings,

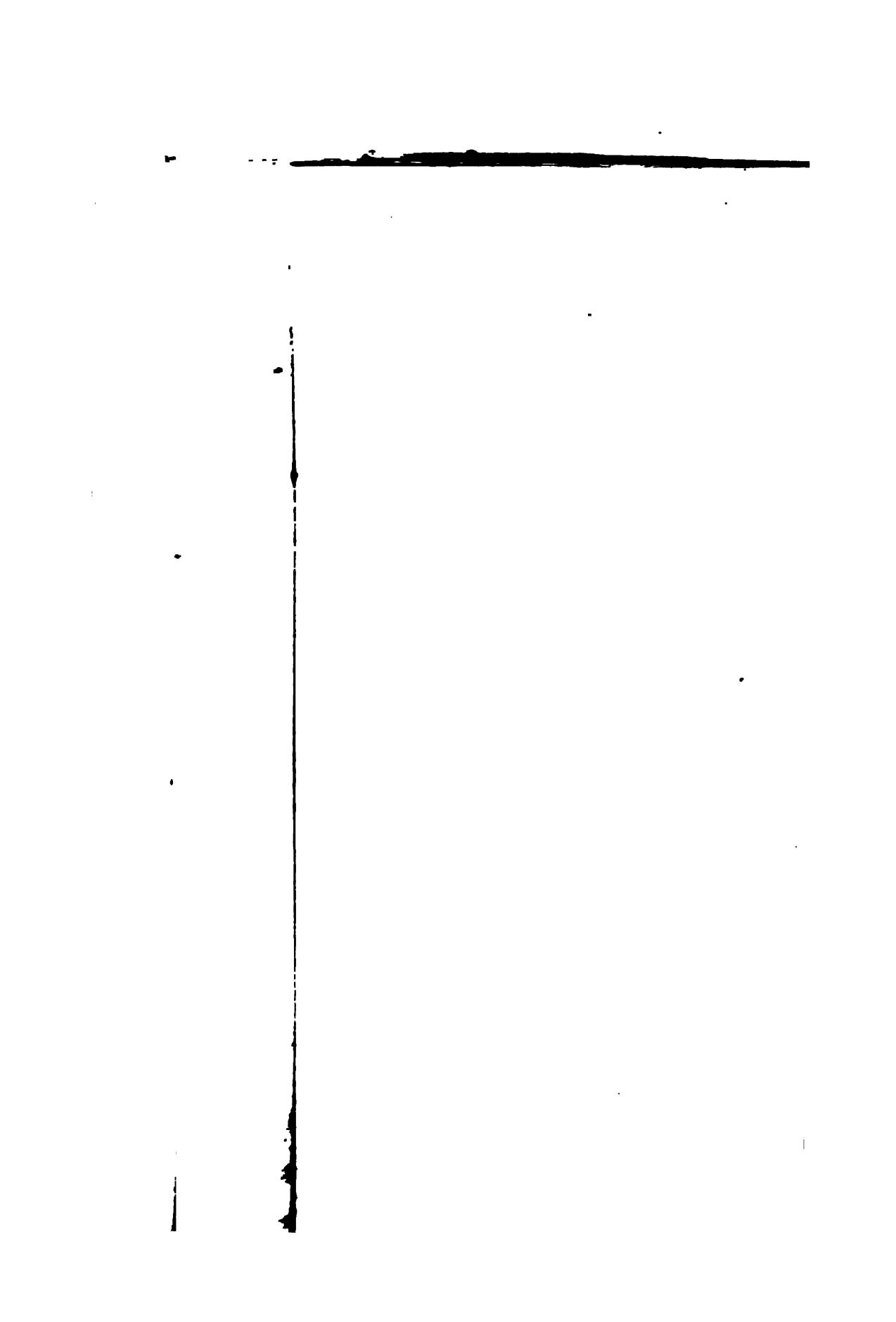
Amon died at 24 yrs. of age, leaving his son Josiah 8 yrs. old at his accession.		
Josiah „ 39 „ „ „	Johanan α yrs. old.	
	Jehoiakim 25 „	
	Jehoahaz 23 „	
	Zedekiah 10 „	
Jehoiakim „ 36 „ „ „	Jehoiachin 18 „	

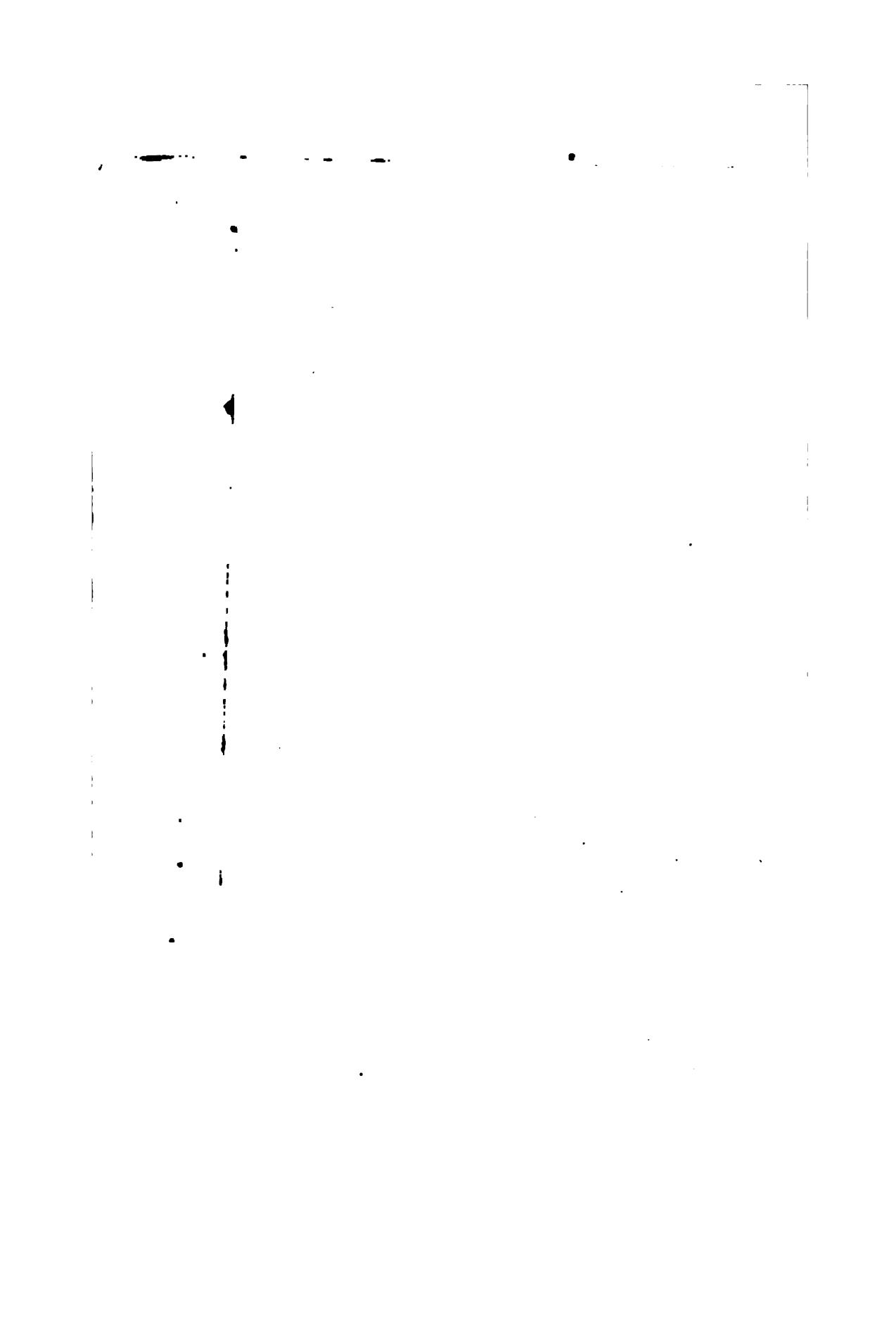
Consequently Amon was a father at 16, a grandfather at 30, and a great-grandfather at 48. And on this computation the most favourable view is taken, Josiah being reckoned a father only at the birth of his 2nd son, on the supposition that *possibly* the eldest may have been by a different mother, and have had only a few weeks priority of birth.

397. It is evident, from the above statement, that some texts must be sacrificed; but it is difficult to determine which of the possible corrections will be least beset with difficulties. If we propose to raise Josiah's years of life, we must add either to his years after or before his accession. The former would involve an addition to his father's years; the latter would derange the chronology, and be inconsistent with other statements. The age of Jehoiakim cannot be reduced, if we reckon his son's age at accession to have been 18, because that age makes Jehoiakim to have been only 18 at his son's birth. And the age of 8 for Jehoiachin cannot be accepted for the reasons assigned above, particularly his having had wives and concubines. May we not conclude, hence, that the years of life have been imposed without regard to the genealogical difficulties they entailed, in order to produce the ratio noticed above?

(7). TABLE OF DATES OF PROPHECIES, INVASIONS, AND CHIEF EVENTS.

398. Having now concluded the remarks we proposed to make on the Tables of the Kings of Judah and Israel, we shall introduce another Table, which may shew the dates to which the prophecies and chief events (particularly those of the last days of Judah) have been assigned, and which may also serve as a guide to some further remarks. The chronology of Usher has been followed for the most part, but some few alterations, chiefly derived from Clinton, and many additions, have been made. We would specially direct attention to the





periods indicated, and particularly to the durations assigned to the prophesying of the several prophets.

NOTES TO TABLE No 7.

(1). *Jeremiah* prophesied from the 13th year of Josiah unto the end of the 11th year of Zedekiah—unto the carrying away of Jerusalem captive in the 5th month (Jer. i. 2-3). The following computation would make out 40 years to a day.

			Yrs.	m.	d.
Josiah's reign was 31 years, deduct 13 leaves	...	...	18	0	0
Jehoahaz's (according to Josephus) ...	...	...	0	3	10
Jehoiakim	...	...	11	0	0
Jehoiachin (according to Josephus) ...	...	...	0	3	10
Zedekiah, to the 10th day of the 5th month of the 11th year (Jer. lii. 4)...	...	...	10	5	10
			40	0	0

May not the coincidence be taken to shew how the computators would reckon such a statement as the last. But indeed, as Josephus states that 30 days after the burning of the city Gedaliah was slain; and, in consequence, Jeremiah carried off to Egypt, this month may have been introduced to complete the 40 years. By Josiah's death this 40 years is divided into 18 + 22; by the 3rd-4th of Jehoiakim, where a sort of division is made in Jeremiah's prophesying (Jer. xxv. 3), into 22 + 18. (2). b.c. 606.—From the 13th of Josiah (b.c. 628) to the 4th of Jehoiakim (b.c. 606) Jeremiah makes (xxv. 1-3) to have been 23 years, or "the 23rd year" ($31 - 13 = 18 + (\frac{1}{2} + 4) 4\frac{1}{2} = 22\frac{1}{2}$ years). (3). b.c. 595.—Captives taken to Babylon, according to 2 Kings, 18,000 (10,000 + 7000 + 1000); according to Jeremiah, 3023; according to Josephus (Ant. X. vii. 1) 10,832. (4). b.c. 594.—Ezekiel (i. 1) equalises the 5th year of Jehoiakim's Captivity with the 30th year from *a.* From Josiah's 18th there would be—remainder of Josiah's 13 + Jehoahaz's $\frac{1}{2}$ + Jehoiakim 11 + Jehoiachin's $\frac{1}{2}$ + 5 = $29\frac{1}{2}$. It would therefore be the 30th year from Josiah's 18th. (5). In the Table, the view of those commentators who suppose that, when no month is inserted, the one last mentioned is intended, has been followed, and the assumed month has been placed between brackets. But the correctness of this opinion is very doubtful. It is well

the true interpretation of the prophecy in chapter iv. The following, taken from Scott, is the commonly-received view. "The years may be calculated from the establishment of idolatry by Jeroboam in the kingdom of Israel, to the final desolation of the whole land by Nebuzar-adan in *the 23rd* of Nebuchadnezzar, which the best chronologers compute to have been exactly 390 years. In the siege of Jerusalem, and the ruin of the nation, they bore the punishment of their iniquity committed during those years; and Ezekiel, by lying so long on his left side, as a sign to them, typically bore it for them. When he had accomplished those days, he was ordered to lie 40 days more on his right side, which represented the 40 years which intervened between Josiah's Reformation in his 18th year, and the same final desolations." Now this is really jejune and absurd, if we rightly understand the meaning. A prophecy retrospective! A type emblematical of events preceding it! A Period selected, not commensurate with the duration of the kingdom of Judah at either end, and consequently years of national iniquities reckoned before Judah was a separate nation, and after it had ceased to be a nation at all! The iniquities of *Judah* during (or rather *NOR* during) its entire existence, made the measure of *Israel's* punishment without a word of explanation! A 40 years arbitrarily picked out of the same period to suit Judah! And no attempt made to shew *how* Ezekiel was a type in what he did, or that there was anything prophetic in the specialties of the type! The true and simple interpretation we take to be this. There was a number of days (430) determined, as will presently appear. The duration of Judah's national existence, from the separation to the subversion of the monarchy (390)* was then taken to be the measure of the iniquities of the one people. But as the remainder (40) is a much smaller quantity, and the iniquities of Israel the greater, the order was inverted, the largest number being made applicable to Israel, and the smaller to Judah. Some coincidence, too, may have been intended between the model 40† years and the odd 10's of Israel's national existence, = 240 years. It may have been meant to intimate that the punishment of 1-6th ($240 \div 6 = 40$) the iniquities of Israel would be equal to the demerits of Judah; but that that due

* 390 years is the 393 minus a "half week." It is within a year of the duration assigned by Clinton and Scaliger, Comp. ¶ 348.

† Forty years, it will be borne in mind, is the period of Israel's wanderings, and of Egypt's prophetic desolation; forty days, of various fastings. In short, it seems to be "the number of affliction."

to all the transgressions which Judah, in the whole course of its existence as a nation, had committed, would not suffice, or more than suffice, to expiate the guilt which Israel, in a much shorter time, had accumulated. It is, however, worthy of notice in this connexion that from *the 13th year* of Josiah to the burning of the city or the murder of Gedaliah (¶ 398 n. 1) were 40 years to a day (18 years + 3 months 10 days + 11 years + 3 months 10 days + 10 years 5 months 10 days) and that Jeremiah marks off this Period, as it were, in a peculiar manner. He seems to say, in effect, in his 25th chapter (compare also 35th chapter, &c.) that whereas the Lord, in the preceding times of their national existence, had "sent unto them all his servants the Prophets, rising early and sending them, but they had not hearkened;" and whereas Jeremiah himself also had spoken to them to no purpose for 23 years, from the 13th year of Josiah, now their doom was irremediably determined upon. In the previous times the threatening was conditional—"The Prophets had said, Turn ye again now every one from his evil ways, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever; and go not after other gods . . . and I will do you no hurt." Now it is said unconditionally; "*Because ye have not heard my words, behold I will . . . bring Nebuchadnezzar against this land, and against all these nations round about, and I will utterly destroy them.*" In the year following, the final call appears to have been given (see chap. xxxvi.); and afterwards a change comes over the spirit of prophecy. Henceforth the Captivity is treated as a fact partly accomplished, and the consummation of which was irreversibly decreed; and now the attention is chiefly directed to the happy restoration in store, and to the punishment of the enemies of Israel. So that, on the whole, the time of Judah's existence as a separate nation seems to have been divided, in the view of the Prophet, into two periods of 350 (70×5) and 40 years respectively, which were distinguished from one another by a difference in the calls and warnings which the people had, and the way in which they received them, so that their guilt was of a much more aggravated character during the latter than the former Period. The latter was subdivided again into 23 (= $46 \div 2$) and 17, or perhaps 24 and 16 years, during the first of which periods the most solemn threatenings and urgent invitations were given; but during the last, their fate was sealed, and they were given over to a reprobate mind. From such a distinction as the above being discernible.

and from the precise marking off of the last 40 years, it may be inferred that this period formed a model and measure for the type which Ezekiel exhibited. But if this was the case, it would not follow that there is nothing relevant to the matter in the coincidences noticed above. On the contrary it is most probable that all were had in view. At any rate, these two numbers 390 and 40 formed the measure of the type which Ezekiel, by laying a day for each of the years round a miniature model of Jerusalem, was to present to his fellow-countrymen. The fulfilment of the type which he thus formed is exactly made out in the siege of Jerusalem, and the durations assigned to it; and the whole passage leaves no room to doubt that that siege is emblematically and prophetically portrayed in it. Josephus says that it lasted 18 months. If we reckon these at the rate of 24 days to a month, that is, as labour-day months containing 4 weeks of 6 days each, $18 \text{ months} \times 24 \text{ days} = 432 \text{ days}$. This exceeds the number in the text by 2 days. But the next item, (the month that intervened between the taking and the burning of the city), is found to want 2 days of a complete 30-day month (¶ 398). Hence it may be inferred that room has been made in it for the supererogatory quantity. Nor is this all. It may be observed that there is a variation between the authorities of ten days at the commencement of the siege, and others of 7 and 9 ($2 + 7$) at the end of it. Can it be doubted that these are adaptations framed for the insertion of the 420 and 413 day Periods? Moreover, there is a variation as to the year of Nebuchadnezzar in which the destruction of the city fell, some passages making it to have been in his 18th, and others in his 19th year. May not this also arise out of the equalising of Josephus's 18 months with Ezekiel's 14 ($14 \times 30 = 420$)? At any rate, it must be confessed that our view affords a remarkable explanation of the way in which the variations *may* have arisen; and it would be little short of a miracle if so many exact coincidences were purely accidental. It may further be observed that if to the 432 days be added the 28 days, which form the interval between the capture and the burning of the city; and to the 420 days another 40 days = the emblematical period of Judah's punishment, this equation is formed; $432 \text{ days} + 28 \text{ days} (460 \text{ days}) = 420 \text{ days} + 40 \text{ days}$. Note that Israel's share of the allotted punishment (390 days), or the duration of Judah in days + Judah's Captivity, (similarly putting a day to represent a year = 70 days) = 460 days. And let it be observed that Josephus states that the duration of the

revolt or war (3 years) was double that of the siege ($1\frac{1}{2}$ year). Once more, the

$$\begin{array}{rcl} 11y. 4m. 9d. - 9y. 10m. 10d. = 1y. 5m. 29d. \times 30d. & = & 539 \\ & & = 31 \\ \hline \end{array}$$

$$\begin{array}{rcl} \text{From the commencement of the siege to the razing of the city} & & 570 \\ \text{Thence to the murder of Gedaliah by Ishmael (Ant. X. ix. 4)} & & 30 \\ \hline \end{array}$$

$$\begin{array}{rcl} \text{From the investment of the city to the flight of the chiefs of} \\ \text{the Jews (with Jeremiah) into Egypt} & \dots & \dots \\ \hline \end{array}$$

$600 =$ a Great Year Period, or ten 60-day Periods.

[2]. FINAL SUBJUGATIONS OF ISRAEL AND JUDAH
COMPARED.

402. *A comparison of the final subjugations of Israel and Judah* will not be out of place here. That of Judah, as we have noticed, occupied 3 years, of which half was spent in the siege of Jerusalem. The 18 months of 24 days each, (= 432 days) during which the siege lasted, have been equalised with 14 months of 30 days (= 420 days) and 14 months of 29 days 7 hours (= 413): or rather, each has been dovetailed into the chronology. Hence the time of the conquest may perhaps be reckoned at the double of these amounts, say 860 days, 840 days, and 826 days. And now, by a change of the computation, the time of the war may be nominally equalised with that of the siege. For if we take the year of 432 days, two of them equal 864 days. Therefore, since neither of the above sums, 860, 840, or 826 amount to 2 of these years, the time could be called, on the Jewish exclusive method, $1\frac{1}{2}$ year. With regard to the subjugation of Israel we are told (2 Kings xviii. 9), "In the 4th of Hezekiah, which was the 7th of Hoshea, Salmaneser came up against Samaria and besieged it; and at the end of 3 years they took it; even in the 6th year of Hezekiah, that is, the 9th year of Hoshea Samaria was taken." The remarkable correspondence in the same time (3 years) being assigned to both conquests may well lead us to expect that the parallelism has been made complete in all respects. An examination of the above text will fully bear this out, and it affords us an incontrovertible proof that Jewish Chronologers adopted an exclusive as well as an inclusive mode of computing. The latter has been universally recognised, but not so the former. Now, it is evident, that the above 7th year of Hoshea, + 3 full years,

would give the 10th year; whereas the 9th year is predicated. Hence it would appear that, by the dates, a year is thrust out; and it may be $1\frac{1}{2}$ year. The dates indeed, if they stood alone, would allow of the time being reckoned either 3 years or $1\frac{1}{2}$ year. For supposing a day only to have fallen in Hoshea's 7th and 9th years; inasmuch as the Period formed part of 3 years, it would be called, on the inclusive method, '3 years': but, inasmuch as the number of days exceeded a year, yet did not amount to $1\frac{1}{2}$ year, therefore, on what we call the exclusive method, $1\frac{1}{2}$ year might be computed. Can it now be doubted that the following is the explanation of the discrepancy in this passage? 3 full years are mentioned to shew that, on one computation, this is to be made the time. But the *dates* are added to shew that, on another reckoning, the time is to be brought *within 2 years*. Everything accords with this view. The narrative imports that the whole time (whatever it was) was occupied in the siege; and the same may be made out, on one view, in the case of Jerusalem. But it is evident that some time must have been occupied in the conquest of the kingdom of Israel, and we can find no reason why it should not have required the same space as that of Judah. If then, taking the other view, a time equal to that of the siege be allotted to the latter, so may it also to the former. We contend, therefore, that there are sufficient indications of an intention to make a perfect parallelism between the times and circumstances of the two conquests. And this receives a remarkable confirmation from the fact, that provision is made in both cases in the years of the two contemporary kings, whose reigns afford a check upon the chronology, for the insertion of such double computations. In some passages the destruction of Jerusalem is placed in the 18th, and in others in the 19th year of Nebuchadnezzar's reign. And 2 Kings xviii. 1, compared with the text above cited, shews a difference of 1 year between the parallel dates of Hoshea and Hezekiah. In this connection, too, it may be noticed again, that there is a difference of 2 years between the chronology and Josephus as to the length of Nebuchadnezzar's reign. The former makes it 45 years, while the latter asserts that it was only 43. The discrepancy is commonly solved in the way shewn in the Table, i.e. by the hypothesis of a period of joint reign with his father; * but perhaps it may be

* It is singular that Usher should have "concluded that this king, in Scripture computation reigned about 20 months with his father, and 43 years by himself." 20 months is just the time that elapsed between the investment of Jerusalem, and the assassination of Gedaliah by Ishmael.

accounted for with more probability in such variations of computation as that before us.

403. We may notice here, by the way, that a most appropriate illustration and convincing proof of the inclusive theory is to be found in the instance of our Lord's abode in the grave. He was to rise "on the third day" (Mark ix. 31)—"after 3 days"—and "as Jonah was 3 days and 3 nights in the whale's belly, so shall the Son of man be 3 days and 3 nights in the heart of the earth." (Matthew xii. 40). Now 3 days and 3 nights = 72 hours: yet he was actually in the grave only from Friday evening,—his interment being completed just before 6 p. m., to Sunday morning,—say, before 1 a. m.: therefore little more than 36 hours, or the half of 3 days and 3 nights. Here a little (it may be only a few minutes) more than 3 halves of a natural day, when entering into 3 Calendar days, are reckoned as 3 natural days. And similarly, in the two instances above, 3 half-years are made equal to 3 years.

(9). MISCELLANEOUS COINCIDENCES.

404. With noticing one or two miscellaneous coincidences or periodic numbers, we will now close the chronological division of this Period. (1). In reference to the $2\frac{1}{2}$ years, forming part of the Title number of the 10th Book of the Antiquities, and which has been pointed out as an intercalary quantity, it may be observed that the last three reigns in Judah extended over $22\frac{1}{2}$ years ($= 20 + 2\frac{1}{2}$). (2). The alternate equality of the last four reigns cannot but be regarded as extraordinary:—11y. 100d., 11y. 100d. The number of days, at 364 to a year, would be 4004 for the 11 years. 10 days have been added by Josephus to each of the short reigns. Can this have been done to make a periodic number out of each pair of reigns, viz. 4104 ($= 216 \times 19$)? (3). There can be little doubt that 390 yrs. is a mystical duration of the kingdom of Judah. If so, the whole time of the kings would be ($20 + 40 + 40 + 390 =$) 490 yrs. Africanus and Syncellus computed 490y. for the Judges. In the other direction 490 have been reckoned from Daniel's prophecy. $390 + 70$ would give 460 for the Kings and the Captivity. $390 + 660 = 1030$ to the 2nd destruction. $390 +$ Solomon's 40 ($= 430y.$) + David's 40 = 470y. (4). We have found from the Creation to the first building (¶ 342) 3512. Add 37 + 371

(¶ 351) = 408y., and the sum is 3920 (= 392 × 10) from the Creation to the first destruction. And $3800 \times 365\frac{1}{4} = 354 \times 3920$ y. 3512 has been raised by intercalation to 3522 (comp. ¶ 25) which makes the whole sum 3930 = 393 × 10. From the Deluge to the first destruction were (Ant. X. viii. 5. V. R.) 1960y. = 490 × 4.

(10). CYCLICAL NUMBERS NOT CHRONOMETRICAL.

405. A selection of numbers of an unhistorical appearance, but not connected with the Chronology, will conclude this Period. (1). Solomon's burnt offerings, 1000.—(2). Chariots, 40,000 (2 Chron. i. 14. 1400).—(3). Horses, 12,000.—(4). Proverbs, 3000.—(5). Songs, 1005 (LXX. 5000).—(6). Wives, 700.—(7). Concubines, 300.—(8). Daily cuisine, 300 + 600 + 10 + 20 + 100 = 1030.—(9). Measures of wheat, 20,000.—(10). Of oil, 20 (LXX. 20,000), (20,000 barley, 20,000 wine, 1 Chron. ii. 10).—(11). Levies, 30,000.—(12). Men to Lebanon, 8 × 10,000 = 30,000.—(13.) Burden-bearers, 70,000 (1 Chron. ii. 18, 80,000).—(14). Hewers, 80,000, in all 340,000.—(15.) Officers, 3300 (1 Chron. ii. 2, and LXX. 3600).—(16.) Temple, long 60 (LXX. 40), broad 20, high 30 (LXX. 25 Jos. 60) cubits. See other variations.—(17). The Oracle, a cube of 20 cubits.—(18). 22,000 oxen, 120,000 sheep, sacrificed.—(19). 420 (LXX. 120, Jos. 400) talents of gold from Ophir.—(20). 120 talents from Q. Sheba.—(21). 666 (660) talents annual tribute.—(22). 200 (LXX. 300) targets.—(23). 600 (LXX. 300) shekels in each.—(24). 300 shields of 300 shekels.—(25). 1420 (2 Chron. and LXX. 4000) chariots.—(26). 600 (LXX. 100) shekels for a chariot.—(27). 150 (LXX. 50) for a horse.—(28). 180,000 (LXX. 120,000) picked men from Judah and Benjamin.—(29). 100 prophets in two 50s. concealed by Obadiah.—(30.). 450 and 400 priests.—(31). 40 days Elijah fasted.—(32). 7000 not worshippers of Baal.—(33). 100,000 Syrians slain.—(34). 27,000 slain by the fall of a wall.—(35). Ahab enquired of 400 prophets.—(36). Three 50s. sent for Elijah, of which 2 consumed by fire from heaven.—(37). 50 sons of the prophets attended Elijah.—(38). 42 children torn by bears.—(39). 100,000 lambs, and 100,000 rams sent as tribute to Ahab.—(40). 700 men joined Moabites.—(41). 6000 pieces of gold taken by Naaman as a present.—(42). 7 times Naaman was to dip in Jordan.—(43). 7 yrs. famine in Elisha's time (N.B. There had been 3½ yrs. in Elijah's, and 7 yrs. were offered to David).—(44). 40

camels sent by Benhadad to Elisha.—(45). Joram, Ahaziah, and 70 sons of Ahab (= 72) and 42 brethren of Ahaziah slain by Jehu.—(46). 10,000 men of Edom slain by Amaziah. (47). 1000 talents of silver given by Menahem to Pul.—(48). 300 talents of silver and 30 of gold laid on Hezekiah by Sennacherib.—(49). 185,000 slain by an angel.—(50) 100 talents of silver laid on Judah by P. Necho.—(51). 50,000 camels, 250,000 sheep, 2000 asses, and 100,000 men taken by 44,760 men of the $2\frac{1}{2}$ tribes, from the Hagarites.—(52) 1760 = 40×44) priests, 212 porters.—(53). The numbers in 1 Chron. xi. xii. xv. present many cyclical indications, but they are too numerous for citation. The hundreds of 1000ds who feasted three days at Hebron should be noticed.—(54). 123,600 (LXX. 153,600) strangers in Israel.—(55). 600 talents of gold to overlay the Temple.—(56). 3000 talents Hyrcanus took out of David's sepulchre.—(57). 1,353,000 articles of all kinds made by Solomon for the Temple.—(58). Shishak invaded Judea with 12,000 chariots, 60,000 horsemen, and 400,000 footmen.—(59). Hezekiah's sacrifices, 7 bulls, 7 rams, 7 lambs, 7 kids—70 (LXX. 7) bulls, 100 rams, 200 lambs, 600 oxen, 3000 cattle—1000 bulls, (Jos. 2000) 7000 cattle—1000 bulls, 10,000 (Jos. 1040) cattle.—(60). Solomon's at dedication, 22,000 oxen, 12,000 (120,000. 2 Chron. vii. 5) sheep.—(61). Rehoboam had 18 wives, and 60 concubines, 28 sons, and 60 daughters.—(62). Abijah's army 400,000, Jeroboam's, 800,000, of which 500,000 slain.—(63). Abijah had 14 wives, 22 sons, and 16 daughters.—(64). Army of Asa—from Judah 300,000, from Benjamin 280,000.—(65). Army of Zerah, 1,000,000, and 300 chariots.—(66). 700 oxen, and 7000 sheep, were sacrificed by Asa.—(67). 7700 (Jos. 360) rams, and 7720 (Jos. 360) he-goats brought to Jehoshaphat.—(68). 1,160,000 valiant men waited on Jehoshaphat, besides those whom he put in the fenced cities.—(69). 300,000 of Judah, fit for military service.—(70). 100,000 of Israel hired for 100 talents.—(71). Uzziah's 2600 (2000 Jos.) officers, and 307,500 (Jos. 370,000) men.—(72). 80 priests withstood Uzziah.—(73). 10,000 (Jos. 100,000) talents of silver tribute from Ammonites.—(74). 120,000 men of Judah slain by Pekah, and 200,000 (Jos. 300,000) carried captive.—(75). Josiah sacrificed 3000 lambs, 3000 bullocks, 7600 small cattle, and 800 oxen.—(76). Jonah prophesied 'Yet 40 days, and Nineveh shall be destroyed.'—(77). There were in Nineveh 120,000 infants.—(78). 70 ancients stood before Ezekiel.—(79). The numbers given of the Jews carried to Babylon are—in Nebuchadnezzar's 7th year (2 Kings xxv.).

18,000 ;—(Jer. iii. 27) 3023 :—(Ant. X. vii. 1) 10,832 ;—in 18th year (Jer. iii. 28), 832 ;—in 23d year (Jer. iii. 30), 745. Jeremiah's numbers amount to 4600. The above numbers have not been selected only on account of their cyclical aspect, but also on account of some peculiarity, or because of some doubtful or unhistoric appearance about them either in respect of their magnitude or of the Various Readings. It is singular, and doubtless it was not without a reason, that Josephus carried on his 10th book to the return from captivity. Why did he choose the captivity of Israel for a point of division in preference to that of Judah, which must have been in his eyes a much more important event ? One might almost imagine that he attached some peculiar importance to the former event; for at it he divides, as equally as possible, the sections of his great work. The first nine Books of the Antiquities have been divided into 719 sections; while the last eleven contain 718.

**5. PERIOD E.—FROM THE FIRST TO THE SECOND
DESTRUCTION OF JERUSALEM.**

406. These great events are sufficient in themselves to justify their selection as the terminating points of our fifth and last grand division. But, like the former, they have not been chosen arbitrarily, nor merely on account of their own intrinsic importance, but chiefly because it is evident (as will hereafter be seen) that they have been adopted by the ancient Jewish chronologers to mark out a principal division of their system.

407. In the first place it will be proper to collect the several predicated

DURATIONS OF PERIOD E.

It is a remarkable fact that Josephus nowhere directly states the length of this period. The pre-eminent importance of the events which bound it would have led us to expect, in this instance perhaps more than in any other, that he would have done so. Doubtless there must have been some reason for the omission, and possibly it may be found in the circumstance that the different durations assigned by him to the Captivity may have made it inconvenient. For, from both ends of that peculiar condition of his nation, he throws out his long chronometrical lines; and these, perhaps, required to work upon the intermediate space, like a sliding rule. However, we may derive, by an addition of his particulars, and a comparison of various statements, the following durations:—

No. 1.

	T. x.
The amount of years in the Title-numbers of Bks. 11 to 20 is -	638 11

(Note that there are three Various Readings of some weight in the Title of Bk. 19, which would make an addition respectively of 7d. 8d. or 19d.— There is also a variation in Bk. 11, which sub-

T

tracts 9y. 8m. : — one to Bk. 15, which subtracts 1y. : and, one to Bk. 20, in all Latin and some Greek copies, which adds 4 years, — perhaps to complete the period to the 2nd destruction.)

As Bk. 11 begins from the 1st of Cyrus, the time of the Captivity must be added from Bk. 10, which, according as it is reckoned at 50 or 70y., will make 688 11 or 708 11y.

Add from the 12th of Nero (when the Antiq. ends) to the 2nd of Vespasian (Ant. XX. x. 1. see No. 6 infra), 174y. 3m.	3 9	3 9 ×	356 2
less (Title Nos. of Bks. 13 to 20, 215. 6, minus Bk. 13 to Aristobulus's accession, 45y.=) 170. 6=3y. 9m. (but the dates give 4y. + 110 days)			
	692 8	712 8	(712 = 356 2)

A Various Reading in Title-number of Bk. 10. may be taken to reduce these durations to 592 8 and 612 8— equalising them with those assigned to the interval between the Exode and the first building of the Temple. And these durations may be nearly confirmed thus : —

Time of the Captivity -	50y. or 70 0
Ant. XX. x. 1. From the Captivity to the deposition of Onias (V. R.) -	314 0
Thence to the 2nd destruction -	229 6
[593 6]	618 6

No. 2.	x.	d.
In Wars VI. iv. 8. the interval between the 2nd of Cyrus and 2nd destruction of Temple is -	-	639 45
Thence to the 2nd destruction of the City -	-	27
Add the time of Captivity—as before 50 or 70	-	
[689 70] or 709 72		

No. 3.	x.	m.	d.
In Ant. XX. x. 1. the sum of the years of the High Priests during this period is -	-	713	6 0
But a Various Reading, if adopted, would reduce the duration to -	-	613	6 0

No. 4.

	Y. M.
From 11th of Zedekiah to Daniel's prophesying in the 1st of Darius the Mede, say	67 0
<i>Ant. XII. vii. 6.</i> From Daniel's prophesying of the 1260 days to Antiochus Epiphanes [V. R. 308]	*408 0
<i>Wars; Titles, Bks. 1—6.</i> From Antiochus Epiphanes's taking Jerusalem to its destruction by Titus	} 238 7
	<u>[613 7] 713 7</u>

N.B. This computation is chiefly introduced to shew by comparison of the result with No. 3 that the Titles to the Wars, which are not original, may be authenticated in this instance.

No. 5.

	Y. M.
<i>As above, No. 4.</i> From 11th of Zedekiah to Daniel's prophecy of Antiochus Epiphanes [V. R. 375]	- 475 0
<i>Antiq. Titles.</i> Part of Bk. xii. 9y.; Bks. xiii. to xx. 215y. 6m.; 12th of Nero to 2nd Vespasian, 3½y.	- 228 3
	<u>[603 3] 703 3</u>

* <i>Ant. XX. x. 1.</i> — The sum of the years of the High Priests, from 1st of Cyrus till Antiochus Eupator deprived Onias	Y. V. R.
	414 [314]
<i>Deduct</i> the years that the profanation took place before Onias's de- position (as shewn by <i>Ant. XII. v.—ix.</i> , <i>Macc.</i> and <i>Hist.</i>)	} 6
<i>Leaves</i> , from the 1st of Cyrus to the profanation of the Temple by Antiochus Epiphanes	- 408
<i>Ant. XII. vii. 6.</i> — From Daniel's prophecy to profanation by Antiochus Epiphanes	- 408

Hence it would appear that the above chronometrical lines are connumerary, being dated from the 1st (2d) Cyrus. But the prophecy is dated by Daniel (ix. 1) "in the 1st year of Darius." This would be two years before the 1st, and three years before the 2d of Cyrus. So that we may say that there is an overplus of three years, if the one statement be correct; or a deficiency of three years if the other be. And the one or the other statement must be corrected either between the 1st of Darius and the 2d of Cyrus, or between the re-dedication of the Temple and the deposition of Jacimus.

The following comparison may make the above more clear: —

YRS.		YRS.	
1st of Darius to profanation	- 408	1st of Darius to 2d Cyrus	- 3
Time of profanation by		2d of Cyrus to deposition of Ja-	
Ant. Epiphanes - 3 years		muis	
Re-dedication to Jaci-			414
mus's deposition - 3 years			417
	6		
	414		

No. 6.

	y. m.
From 11th of Zedekiah to 1st of Cyrus	70 0
<i>Ant. XIII. xi. 1.</i> From the return from Babylon to Aristobulus's assumption of diadem	- 481 3
„ XX. x. 1. Time of the High Priests from Aristobulus's accession to taking of city by Titus	- 174 3
	<hr/>
	725 6
	<hr/>

No. 7.

<i>Wars I. iii. 1.</i> has 471y. 3m. instead of 481y. 3m. as in <i>Ant. XIII. xi. 1;</i> therefore 10y. less	- 715 6
	<hr/>

No. 8.

	y. m.
<i>As above</i> , No. 5. From 11th of Zedekiah to Antiochus Epiphanes's taking Jerusalem [V. R. 875]	- 475 0
<i>Wars VII. x. 4.</i> From Onias's building Temple in Egypt to its being shut up [V. R. 233]	- 343 0
	<hr/>
[608] [708]	818 0
	<hr/>

N.B. Three yrs. to be added for Antiochus Epiphanes's profanation, but 3 yrs. to be deducted for the time after the destruction of Jerusalem. This calculation may not be accurate, because it is not certain whether any time is to be allowed for an interval between Onias's flight and his building the Temple.

No. 9.

<i>Wars VI. x. 1.</i> Melchizedec to Titus, 2177y., less from Melchizedec to 18th of Nebuchadnezzar 1468½y. =	- 708½
	<hr/>

No. 10.

	y.
<i>Idem.</i> David to Titus 1179y. (V. R. 1079y.) less, from David to 18th of Nebuchadnezzar 477½ - [601½]	701½
	<hr/>

No. 11.

	y. m. d.
<i>Wars VI. iv. 8.</i> From building of Temple to destruction by Titus	- 1130 7 15
Deduct (<i>Ant. X. viii. 5.</i>) from building of Temple to destruction by Nebuchadnezzar [V. R. 370]	- 470 6 10
	<hr/>
[760]	660 1 5
	<hr/>

No. 12.

<i>Wars VII. x. 4.</i>	<i>From the prophecy of Isaiah (xix. 19.) to the closing of Onias's Temple</i>	-	-	943
Deduct (<i>Wars VII.</i>) from the 2d destruction of Jerusalem to closing of Onias's Temple	-	-	-	3

<i>From the prophecy of Isaiah to the 2d destruction</i>	-	-	940
The precise date of this prophecy cannot be ascertained, but the circumstance that Josephus states that Isaiah prophesied of Cyrus, "140 yrs. before the Temple was demolished" (Ant. XL i. 2.), and the coincidence in the numbers, induce us to adopt this number on conjecture. Therefore we deduct	-	-	140
	-	-	800
	-	-	

<i>N.B. The date affixed ordinarily to the prophecy is, B.C.</i>	-	714	784	
<i>The destruction of Jerusalem was, A.D.</i>	-	70		
The difference which a Various Reading makes being added to the above two durations, would give	-	-	-	1154 and 1170y

The following near coincidences between Wars VII. x. 4. and Ant. IX. xiv. 1. seem worthy of notice :—

<i>Wars VII. x. 4. Isaiah to Onias's temple</i>	-	943	<i>1st to 2d destruction</i>	-	800	<i>Isaiah to 1st destruction</i>	-	714	140
<i>Ant. IX. xiv. 1. Captivity of Israel to the entrance into Canaan</i>	-	947	<i>Id. to death of Joshua</i>	-	800	<i>Id. to Schism</i>	-	70	

No. 13.

<i>Duration of the Captivity</i>	70 or 50			
<i>Ant. XX. x. 1. Sum of years of High Priests from Captivity to Onias's deposition by Ant. Eup.</i>	-	-	x.	m.
	-	-	314	0 (V. R.)
<i>Wars, Titles to Bks. 1—6. From Ant. Epiph.'s profanation to 2d destruction</i>	-	-	238	7
(deduct) from Ant. Epiph. to Ant. Eup. 6yrs. less surplus of 3	-	3	0	
	-	-	235	7
	[619	7]	599	7 (say 600)

N.B. The received Chronology gives (B.C. 588 + A.D. 70) 658yrs.
Clinton (B.C. 587 + A.D. 70) 657yrs.

With the adduction of the above great mass may serve, is to bear out an assertion that the chronological discrepancies are so great, that they cannot be reasonably accounted for by a hypothesis of errors on the part either of the original author or of the transcribers of his works. It is convenient to mention in this place that our Divisions of the Period will be these:—DIVISION A., *from the first deportation to the return*;—DIVISION B., *thence to the assumption of independence under the Maccabees*;—DIVISION C., *from the accession of the Idumæan dynasty*;—DIVISION D., *hence to the second destruction and final subjugation*.

(1). DIVISION A.—FROM THE CARRYING INTO CAPTIVITY TO THE RETURN.

[1]. THE *Alexandria* OF JOSEPHUS.

408. The period of captivity obviously presents itself as proper to form the first Division of this Period. It is marked out by many statements, and stands pre-eminent above others for the expansive and contractile aspect which its duration presents. This renders it difficult, in fact impracticable, to treat of it separately, without encroaching upon other Divisions. Hence, a portion of that which might perhaps seem to belong more properly to it has been forestalled, and hence hereafter it will be unavoidable that we anticipate much of what should otherwise come under the following Division. It is also characterised by the abnormal condition of the Jewish nation during it, and by the dearth of historic notices of their social and ecclesiastical state.

i. DATES AND DURATIONS OF THE CAPTIVITY, &c.

409. The dates and durations attributed to the Captivity are as follows:—The commencement of the Captivity is clearly fixed to the 11th of Zedekiah in the following passages:—(1.) 2 Chron. xxxvi. 19—23. (1 Esdras i. 46—58.) —(2.) Ant. X. ix. 7.—(3.) Contra Ap. I. 21.—(4.) Ant. X. viii. 5.—(5.) Ant. X. ix. 7.—Its termination is fixed to the 1st (2nd) of Cyrus by these:—(1.) Isa. xliv. 21. to xlvi. 4. —(2.) Ezra i. 1—3. (1 Esdras ii. 1—9.)—(3.) Con. Ap. I. 19—21.—(4.) Ant. XI. i. 1.—(5.) (Ant. XX. x. 1.)—70 years are assigned as its duration in the following:—(1.) Jer. xxv. 12.—(2.) Jer. xxix. 10.—(3.) 2 Chron. xxxvi. 21.—(4.) Zech. vii. 5.—(5.) Ant. X. ix. 7.—(6.) Ant. XI. i.

1, 2.—(7.) *Ant. XX.* x. 1.—(8.) *Ant. X.* vii. 3.—(9.) *Con. Ap. I.* 19.—But it is expressly said in *Contra Ap. I.* 21. that the temple lay desolate for 50 years from the 18th of Nebuchadnezzar to the 2nd of Cyrus; yet a Various Reading gives 70 years. And, again, a period of 70 years is reckoned from the 11th of Zedekiah to the 2nd of Darius Hystaspis in *Zech. x.* 7. 12. as well as vii. 5., and that Josephus computed 70 years from the 11th of Zedekiah (though it would appear that he made it terminate at the 1st of Cyrus) is clearly proved by a passage referred to above (8.); but which we quote because it shews what he considered the *era* of Jeremiah's prophecy. “Jeremiah prophesied that the king of Babylon would renew the war against Jerusalem, and besiege it again, and would destroy the people by famine, and carry away those that remained into captivity, and would take away what they had as spoils, and would carry off those riches that were in the Temple; nay, that, besides this, he would burn it, and utterly overthrow the city, and that they should serve him and his posterity 70 years; that then *the Persians and the Medes* should put an end to their servitude, and overthrow the Babylonians; and that we shall be dismissed, and return to this land, and rebuild the Temple, and restore Jerusalem.” It is scarcely necessary to observe that Josephus attributes much more to Jeremiah than he actually foretold.

410. These questions of chief importance being determined, the next point to be ascertained is how the period of 70 years is made out, or how far the sum of the several component items agrees with the asserted duration. Here we come upon a knotty point indeed, and one to which more volumes may have been devoted than we can afford pages. Nevertheless we do not despair of being able to throw some light upon it.

411. Having, however, last adverted to the passage (*Con. Ap. I.* 21.) in which Josephus quotes from the *Phoenician records*, in order to confirm his assertion of the 50 years' duration, we will first advert to that citation. Josephus says, “I will now add the records of the Phoenicians.” . . . “Nabuchodonosor besieged Tyre for 13 years in the days of Ithobal their king; after him reigned Baal 10 years; after him were judges . . . Ecnibalus . . . 2 months; Chelbes . . . 10 months; Abbar . . . 3 months; Mitgonus and Gerastratus . . . were judges 6 years; . . . Belatorus 1 year . . . Meralbalus . . . 4 years; . . . Hirom . . . 20 years. Under his reign Cyrus became King of Persia.” So that the whole

interval is 54 years, besides 3 months (6 mo. Codx. Hafn and Big); for, on the 7th (17th V. R.) year of the reign of Nebuchadnezzar, he began to besiege Tyre, and Cyrus the Persian took the kingdom on the 14th year of Hirom. So that the records of the Chaldaeans and Tyrians agree with our writings about the Temple."

The historian states that "the whole interval is 54 y. 3 m." Whether he means "the interval which he quotes from the records," or "the interval between the carrying captive and the return," is not very clear. If the former, his statement is erroneous, for the sum of the particulars is 55 y. 3 m. But, indeed, the argument which he proceeds to use is so inconsistent with this hypothesis, that it must be rejected. Taking, then, the latter, we are, at the first glance, puzzled to understand how Josephus can adduce a statement which makes out an interval of $54\frac{1}{4}$ yrs. (as he says) in proof of his assertion that it was 50 yrs. And, on closer examination, we are still more surprised to find, that the real interval derivable from the Phoenician records would make only $38\frac{1}{4}$ yrs. For, from the sum total of $55\frac{1}{4}$ yrs., must be deducted 11 yrs. (the interval between the 7th and the 18th of Nebuchadnezzar), plus 6 yrs. (the interval between the 14th and 20th of Hirom), leaving $38\frac{1}{4}$ yrs. An equality may, however, be obtained (within a fraction), by adopting the Various Reading*, and supposing Cyrus's accession to have taken place at the end of Hirom's 14th year, and to have been conumeraly with his 15th. Then it will stand $55\frac{1}{4} - (1 + 5 =) 6 = 49\frac{1}{4}$. This solution may perhaps be admitted.

412. It is proper to observe, however, that, in this view, we have supposed Josephus to mean, when he says, that "under Hirom's reign Cyrus became King of Persia," that he became "King of the whole Persian empire by the conquest of Babylon." He might well intend this, because, though Cyrus began to reign 22 yrs. previously in Persia, yet what is generally understood by the Persian or Medo-Persian empire or kingdom, began only from Cyrus's accession in Babylon. And, indeed, there would be no propriety in the quotation or consistency with his statement, except on this assumption. Nevertheless, if we suppose the Phoenician numbers to make out $38\frac{1}{4}$ yrs. from the 18th of

* This Various Reading receives more than confirmation from Ezekiel xxvi. 1. 7. sqq. For it may be inferred from this passage, that Nebuchadnezzar had not entered upon the siege of Tyre up to the 19th year of his reign. The difference between the 17th and 19th years may possibly be explained by the variations of two years, which we find running through Nebuchadnezzar's reign.

Nebuchadnezzar to the accession of Cyrus in Persia, and add 22 yrs., the interval of time to his accession in Babylon, we obtain $60\frac{1}{4}$ yrs. Now 60 is certainly a suspicious-looking number, more especially as the introduction of the Various Reading would convert it into 70; and we have noticed that there is a Various Reading which would convert the 50 yrs. likewise into 70 yrs. This undoubtedly looks as though there were a relation between the Various Readings. Perhaps they may belong to one computation, and the text-numbers to another. However, we have primarily to do with the *textus receptus*; and we have shown how a consistency may be made out between its statement and the numbers of the quotation. In support of the genuineness of the received text, may be alleged the peculiarity of Cyrus's 2nd yr. being mentioned, which is never the case when a period of 70 yrs. is spoken of, and which seems, therefore, to indicate a different computation. And, against the other view, it may be said that (as will appear from our next table) $38\frac{1}{4}$ yrs. is a number too small according to the figures of Josephus, and too large according to those of Berossus, to suit the period from the 18th of Nebuchadnezzar to the 1st of Cyrus in Persia.

On the whole, however, we can come to no other conclusion than that this is an instance, and a very striking one, of the artifices used in these computations. To make this more plain, we will try in succession the two hypotheses that may be made. 1st, As Josephus adduces this passage to prove that a period of 50 yrs.' desolation of the Temple lay between the 18th of Nebuchadnezzar and the 2nd of Cyrus in Babylon, we will endeavour to make out this number. In order to do so, we must adopt the Various Reading, which makes the siege of Tyre to have been begun in Nebuchadnezzar's 17th year. Then we have,

1. From the 17th of Nebuchadnezzar to the end of the siege (implied=death of Ithobal)	-	18	y.	y.
2. From death of Ithobal to accession of Hirom	-	22	{	36
3. From accession of Hirom to accession of Cyrus in Hirom's 14th year, say complete	-	13	}	36

From the 17th of Nebuchadnezzar to accession of
Cyrus in Babylon - - - - - 48 $\frac{1}{4}$

Therefore, from 18th of Nebuchadnezzar to 2nd of Cyrus, may be reckoned (inclusively) 50 years, if 14 be allowed for Hirom's time. 2ndly, Assume that, by the expression

"Cyrus became King of Persia," Josephus would have us understand Cyrus's accession in Persia, as we naturally should do, from the distinction made between his *accession in Persia* and his *accession in Babylon*. Then we have to add to the above for the interval between Cyrus's two accessions ($31 - 9 =$) 22 yrs., making in round numbers 70 yrs. from 18th of Nebuchadnezzar to 2nd of Cyrus in Babylon. This is the time given by the Various Reading, and that which Josephus predicates in other places. If the received reading of "7th year" be adopted in this computation, the 70 years will lie between the 7th (instead of the 18th) of Nebuchadnezzar and the 1st of Cyrus, and the siege will be made to have ended, instead of begun, at the 20th or 19th (or perhaps the 17th of the sole reign) of Nebuchadnezzar. Such an epoch for the termination of the siege would be quite inconsistent with Ezek. xxvi. 2; yet the coincidence arising in the transposition appears significant of some artifice of computation. And it is singular, too, that Nebuchadnezzar, in his 7th year, as it would seem, made two expeditions against Jerusalem (Ant. X. vi. 1—3, vii. 1). It will be justifiable to reckon $22\frac{1}{4}$ yrs. between Cyrus's two accessions, and then we shall have a parallelism in the series (13, $22\frac{1}{4}$, 13, $22\frac{1}{4}$); and it may be considered that 3 demiseptuagintal periods were made out. Can it be doubted that Josephus designed to indicate covertly two different durations for the same period in accordance with diverse statements? It may be suspected that, in the same passages, he hints at another period of 70 yrs., since, after saying "the foundations of the Temple were laid in the 2nd of Cyrus," he adds, "and it was finished again in the 2nd of Darius." For, though Clinton's chronology places only 17 yrs. between these two dates, yet the accounts are so uncertain, that it is very possible 20 may have been reckoned. We may notice here, that from the beginning of the 70 yrs.' captivity to Cyrus's victory over Neriglissar, were 30 yrs. (Hales's and Scott's dates); thence to his accession in Babylon were 20 yrs. (Scott); and thence to the finishing of the Temple 20 yrs., making ($30 + 40 =$) 70 yrs. Also, the liberation of Jehoiachin having been placed in b.c. 560 (= 56×10), and the edict of Darius in b.c. 520 (= 52×10), there would be 40 yrs. between those events.

413. Having now before us these Phœnician numbers, we will advert to another period connected with them.

From the captivity of the ten tribes in 6th of Hezekiah inclusive, to the captivity of the two tribes in 11th of Zedekiah (=18th of Nebu-	x. m. x.
chadnezzar), were - - -	134 6 say 135 (¶ 351)
From 18th of Nebuchadnezzar to death of Belshazzar - - -	100 9 „ 101 (¶ 419. Col. 1.)
Darius 2 yrs. Cyrus 2 yrs. - - -	4

From the captivity of the ten tribes to the
return in the 2d of Cyrus - - - - 240 yrs.

And we have shewn, that

From the building of Tyre to the building of the Temple by Solomon (¶ 380.) were -	240
From the building of the Temple to the cap- tivity of the ten tribes * - - -	} 240
(Ant. X. viii. 5. V. R. 370y. 6m. 10d. minus Ant. X. ix. 7. 130y. 6m. 10d. =) - - -	

From the building of Tyre to the return in
the 2d of Cyrus's sole reign were - - 720 yrs.

or two Egyptian cycles.

414. It may further be noted here, that Scott places the capture of Tyre by Nebuchadnezzar in b.c. 572, and that by Alexander in b.c. 332, thus making an interval of 240 yrs. between the terminations of the two sieges: we say, "the *terminations* of the sieges," for the fact of the capture on the first occasion is very questionable.

415. Josephus (Ant. VIII. iii. 1) states that Solomon's Temple was begun in the 11th year (12th, Con. Ap. i. 18) of the reign of Hirom. In the passage quoted above in connexion with the Phoenician records, it is said, "Cyrus the Persian took the kingdom on the 14th year of Hirom." This Hirom's 11th year, then, would be conumery with the 1st of Darius, that is, the 1st of Darius and Cyrus's joint reign. From the 11th to the 14th year of the first-named Hirom, therefore, the Temple was in building. From the

* As in this period the thirty-seven years of Solomon have been eliminated, so also in that lying between the first building and the captivity of the two tribes, which has been reckoned both at 370½ and 408, and at 393 and 430, or 395 and 431½. (Comp. ¶ 365 with 348-9.) In like manner, from the Schism to the first destruction there have been made both 393 and 430 years. Since the captivity of the ten tribes is placed in a.c. 720, there would be "Two Great Years" between the building of Tyre and the Vulgar Era. Also (¶ 635.) 1080y. (=216 × 5) between the building of Tyre and the building of Onias's Temple.

11th to the 14th of the last Hirom, was that peculiar period embracing the joint reign of Darius and Cyrus. It is further remarkable that these two are the only Hioms mentioned, though the name has been said to have been common to the Tyrian kings just as Pharaoh was to the Egyptian.

416. Yet another period may be pointed out, which will arise on the hypothesis that Cyrus's accession in Persia was intended.

	M.	Y.
From the captivity of the ten tribes to the captivity of the two tribes, as above - - - - -	134	6
From the 18th of Nebuchadnezzar to accession of Cyrus in Persia, as stated by Josephus - - - - -	54	3
From Cyrus's accession in Persia to his accession in Babylon - - - - -	22	0
	<hr/>	<hr/>
	210	9

Hence, from the captivity of the ten tribes to Cyrus's accession, jointly with Darius, in Babylon may be said to have been made the half of a 420-year period. Or, on the other hypothesis, this period would hold good to the building of the Temple in Darius Hystaspis's reign.

417. Occasion has been found more than once to notice that Rulers—whether Patriarchs, Judges, or Kings—are formed into scores. From the foregoing extract, it would seem that the same rule was observed in the Phœnician records, for we find in it just half a score of names! The same thing may be observed in the two tables which follow, in both of which the number of kings is *ten*, making together a *score* of Chaldæan and Persian kings, to whom the Jews were in subjection. And this coincidence has been obtained without any Procrustean contrivance on our part, for it was not observed, until, after the completion of the tables, we found it convenient for reference to prefix numbers to the names. It may be observed, too, in these, that the number of Persian kings, from Darius and Cyrus's conquest of Babylon to the overthrow of their empire by Alexander, is *fourteen*! One coincidence confirms the other, and both tend to shew that these lists are the product of adjustments, rather than the historical records of events which have happened in the common course of things.

418. We may take occasion, too, by the way, to direct attention to the combinations which the Phœnician numbers in the above extract will form. The first four amount to

24 ($= \frac{1}{3}$ of 72), the last two to 24, and the intermediate two to $7\frac{1}{2}$. The sum of the whole may be reckoned in round numbers the periodic 56. Or the combination may be exhibited better thus:—

	X.
From Nebuchadnezzar's laying siege to Tyre to the death of Chelbes - - - - -	24
Thence to the death of Belatorus $7\frac{1}{2}$ yra, — in round numbers - - - - -	$\left. \begin{array}{l} 8 \\ 24 \end{array} \right\} 32$
Thence to the death of Hirom - - - - -	24

These, joined with other similar instances which have been or will be noticed, may be considered indications that the Phoenicians used the same singular chronological systems as the Jews.

419. The following table will be necessary to a clear understanding of what will be said on this Division. And it has appeared convenient to insert here the table belonging to the next Division; for the dates of the present one run so much into the next, that it will be unavoidable that we consider so much of the latter as relates to the time of the Captivity.

¶ 419. ii. No. 8. *Table of the Years of Reign of the Babylonian and*

No.	Accession (Clinton).	NAMES.	Josephus.			Astronomical Canon.		Synodus.	
				References.	Beccus	No. 1.	No. 2.		
1	B.C. 625	<i>Chaldeans.</i> Nebuchodonosor - - (See Con. Apion. I. 20.)	Col. 1. Y. M. 21 0	Ant. X. xi. 1. Con. Apion. I. 19.	- - - 29 0	Col. 2. Y. M. - -	Col. 3. Y. 21	Col. 4. Y. 21	Col. 5. Y.
2	604	Nebuchadnezzar - -	43 0	Ant. X. xi. 1. Con. Apion. I. 20. (45. 2 Kings xxiv. 12.; xxv. 27.)	- - - 43 0	43	43	43	
3	561	Evil-Merodach - -	18 0	Ant. X. xi. 2. Con. Apion. I. 20.	- - - 2 0	2	3	5	
4	559	Neriglissar - - -	40 0	Ant. X. xi. 2. Con. Apion. I. 20.	- - - 4 0	4	5	3	
5	555	Labosordacus - -	0 9	Ant. X. xi. 2. Con. Apion. I. 20.	- - - 0 9	0	0	0	
6	555	Baltasar (Belshazzar)	17 0	Ant. X. xi. 4. Con. Apion. I. 20.	- - - 17 0	17	34	0	
		<i>Persians.</i>						D. Astyages. 17	
7	538	Darius or Cyaxares King of Media.	0 0	- - -	- - -	- - -	- - -		
8	536	Cyrus, King of Per- sia, 1st yr.	1 0	Ant. XL i. 1. - -	- -	9	9	31	
9	529	Cambyses (Ahasuerus? Exra iv. 6) Interregnum, or Smer- dis, or Magi, (Ar- taxerxes, Exra iv. 7)	6 0	} - - - 1 0 } Ant. XI. ii. 2; ar ius Hystaspis - - 9 0 and iii. 3.	- - -	8	8	8	
10	521				- - -	1			
			156 9		95 9	140	160	164	

Note. — Major Rawlinson has recently found the name of Cyrus the Great described as Kodrossor, Nabonidus, Cyrus, and Cambyses, on terra-cotta tablets, with the day, month, deposited in the British Museum.

Persian Kings under whom "the Captivity" of the Jews is placed.

REMARKS, &c.

.....In his 12th to 17th yrs., war with Arphaxad (Judith i.). In his 18th yr., Holofernes. Nebuchadnezzar's 1st yr., supposed by some conumerary with Nebuchadnezzar's 20th or 21st (Ant. X. xi. 1. C. Ap. I. 19).

.....Daniel interprets his dream in his 2nd yr. (Dan. ii. 2); but in the 2nd yr. after the destruction of Jerusalem (Ant. X. x. 3). Captivities in his 1st, 7th, 18th, and 23rd yrs. (Dan. i. 1; Jer. lii. 28—30). The golden image (Dan. iii.). The 7 yrs. among wild beasts (Dan. iv.)

.....In his 1st yr. (perhaps reckoned as b.c. 560 (= 40 × 14),) he releases Jehoiachin after 37 yrs. imprisonment (Jer. lii. 31); 2 Eedras iii. sqq. dated in this reign.

.....Cyrus's accession in Persia, b.c. 559, OL 55. 1. (Clinton).

.....Neriglissar and Laboroearchod were slain in battle by Cyrus, b.c. 556, according to Scott.

.....In his 1st yr. Daniel had the vision of four beasts (Dan. vii.). In 3rd yr. vision of ram and he-goat (Dan. viii. Ant. X. xi. 7). In his last yr. Daniel interprets the hand-writing (Dan. v. Ant. X. xi. 8).

.....In his 1st yr. Daniel understands the time of the accomplishment of the 70 yrs. (Dan. ix.). Daniel thrown in the den of lions (Dan. vi.). In his 1st yr. Daniel (or Gabriel) appointed to strengthen Darius (Dan. xii.).

.....Daniel continued unto his 1st yr. (Dan. i. 21). In his 3rd yr. Daniel sees a glorious vision (Dan. x.). Cyrus died, aged 70, b.c. 532 according to Scott.

.....7 yrs 5 mths. Herodotus. 11 yrs. Manetho. Conquered Egypt in 5th yr. Stopped the rebuilding of Jerusalem.

..... 7 mths. Herodotus.

.....36 yrs. Herodotus and Manetho. Besieged Babylon. Restoration under Jeshua, Zorobabel, Haggai, and Zechariah. In 7th mth. after departure from Babylon, the feast of Tabernacles kept. Temple begun in 2nd yr. 2nd mth. 1st day of Darius, finished in 7 yrs. on 9th yr. 12th mth. 23rd day (Ant. XI. iv. 7.). Begun 2nd yr., finished 6th yr. 12th mth. 3rd day (Esra iv. 24; vi. 15). Passover, 7th yr. 1st mth. 14th day (Esra vi. 19). Con. Apion I. 21. says, Temple "begun 2nd Cyrus, finished 2nd Darius." Syncellus says, "in the 6th yr." Eusebius "in the 10th yr. of Darius." Zerubbabel and Jeshua set forward the building of the Temple, b.c. 520, according to Scott.

"the son of Cambyses," on a sun-dried brick, and those of Nabopolassar, Nabonidus, and year of reign. The relics were sent from Babylonia by Col. Williams, and are

¶ 420. iii. No. 9. — *Table of the remaining Kings of Persia*

No.	B.C.	Names.	Esra, Nehemiah, Josephus, Esdras.			Heathen Historians.	
			Ordinal Nos.	References.	Cardinal Nos.	Authorities.	
1	485	Xerxes I. - Qy. Artaxerxes (Exra vii. 1. and Neh. i. sqq.)	Y. M. D. 7 1 12	Antiquities. XI. v. 2. -	20 0	Diodorus Astr. Canon -	
			0 9 20	" " 4. -	- -	- -	
			0 10 1	- -	- -	- -	
			0 11 1	- -	- -	- -	
			0 7 1 0 0 24	} " " 5. -	- -	- -	
		N. B. This is not said to have been the 20th of Artaxerxes. Comp. Neh. v. 14. -	20 9 0	Neh. i. 1. -	- -	- -	
			0 1 0	" ii. 1. -	- -	- -	
			25 0 0	Ant. XI. v. 7.	- -	- -	
			28 9 0	" " 8. -	- -	- -	
			32 0 0	Neh. v. 14. xiii. 6.	- -	- -	
2	465	Artabanus	- - -	- - -	0 7	- -	
3	465	Artaxerxes I. (Longimanus)	3 0 0	Esther, i. 3. -	40 0	Diodorus Thucydides -	
		The Ahasuerus of Esther called Cyrus by Jose- phus.)	7 10 0 0 12 0 12 1 0 0 12 0	" ii. 16. - Ant. XI. vi. 2. Esther, iii. 7. " " 12. " viii. 9. " iii. 13.	- - - - - - - - - - - -	- -	
			0 1 13 0 3 23 0 12 13 0 0 14	Ant. XI. vi. 6. 12, 13.	- - -	- -	
4	425	Xerxes II.	- - -	- - -	0 2	Diodorus and	
5	425	Sogdianus	- - -	- - -	0 7	Manetho -	
6	424	Darius II. (Ochus and Nothus)	- - -	- - -	19 0	Id.: Astr. Canon	
7	405	Artaxerxes II. (Mnemon)	- - -	- - -	46 0	43. Astr. Canon 42. Clemens. 40. Eus. and Pasch. Chron. 23. Astr. Ca- nona. 21. Diodorus.	
8	359	Ochus	- - -	- - -	21 0		
9	338	Arses	- - -	- - -	2 0		
10	336	Darius III. (Codomannus)	- - -	- - -	4 11	Astr. Canon. Diodorus - 6. Syncellus -	
					154 3		

*to whom the Jews were subject.**

Events and Parallel Passages.

- Esdras sets out from Euphrates.— Ezra (Ex. vii. 9) departs 7y. 1m. 1d.; from R. Ahava (viii. 31.) 7y. 1m. 12d.; arrives at Jerusalem (vii. 9) 7y. 5m. 1d. (according to Scott, b.c. 746).
- Judah and Benjamin assemble. (Ezra x. 9). *Joachim, son of Jeshua, High Priest.*
- Inquiry after those who had married strange wives, from 1st day of 10th mo. to 1st day of 1st mo. (Ezra x. 16, 17). *Eliasib, son of Joachim, High Priest.*
- Feast of Tabernacles, eight days. (Neh. viii. 2. 17, ix. 1; Ezra iii. 4.)

- Nehemiah inquires about the state of Jerusalem.

- Nehemiah questioned by (Artaxerxes) Xerxes, and sent to Jerusalem.
- Nehemiah arrives at Jerusalem. (N.B. Five years after the date of his commission. Comp. v. 14.)
- The wall of Jerusalem finished after 2y. 4m. labour; but "in 25th day of 6th mo. after 52 days." (Neh. vi. 15.)
- Nehemiah returns, having been Governor of Judea 12 yrs., and obtains leave to go there again. (But b.c. 432, according to Scott.)
- Manetho makes the three first reigns amount to 62 years.
- "Made a great feast to his nobles for 180 days." (Divorced Vashti b.c. 462, according to Scott.)

- Esther taken unto King Ahasuerus.
- Ahasuerus made a feast for a month in celebration of his marriage.
- Haman cast lots (Purim.) (Scott notes that Plato was born b. c. 428.)
- Decree issued for slaughter of the Jews.
- Esther obtained a decree.
- Appointed days of massacre and retaliation. (Here the Canonical Scripture History of the Old Testament ends.)

- No notice of Nos. 4, 5, and 6. in Josephus. *Judas, son of Eliasib, High Priest.*

- 62. Plutarch. *Johanan, son of Judas, High Priest.* He slew his brother Jesus in the Temple; and Bagoses polluted the Temple in consequence, and punished the Jews for seven years.

- Nos. 8 and 9 not mentioned by Josephus.

- *Jaddua, son of Johanan, High Priest.* It was his brother Manasseh who built the Temple on Gerizim; b.c. 336, according to some, but 410 according to others. Sanballat, Governor of Samaria under Darius, gave his daughter in marriage to Manasseh, who by some is called "grandson," but must have been "great grandson," of Eliasib.

* For Cyrus, Cambyses, and Darius, see Table No. 8.

iv. GENERAL REMARKS ON TABLE No. 8.

421. Clinton asserts that the years of reign affixed to Nos. 3 and 4 in Col. I are corrupted, and he corrects them to 2 and 4 years respectively, thus cutting off 52 years at one stroke;—that is, a period equal to the duration ordinarily assigned to the Captivity. The first correction he makes on the authority of Syncellus, who attests that Josephus followed Alexander Polyhistor and Abydenus in assigning 2 years to Evil-Merodach. And both on the authority of Berosus, as quoted by Josephus himself; *Contra Apion.* i. 20. "Syncellus also gives 4 years to Neriglissar." Such an hypothesis, and such a mode of correction, are plausible enough on the common theory.

422. We have no space to enter into the difficult question relating to the order of succession of these kings. It must suffice—in order to give an idea of the difficulty and of the uncertainty into which those chronologers fall who refuse to take Josephus for their guide—to state that *Jackson* makes Labosordacus to have been Baltasar, and Darius Astyages; he thinks that Nabonadius was the viceroy of the latter, and reigned seventeen years between Baltasar and Cyrus: but *Hales* considers Neriglissar to have been Baltasar, and Darius Cyaxares the Second, whose viceroy he makes Nabonadius to have been. Larcher, again, is of opinion that Evil-Merodach was Baltasar, and Neriglissar Darius. Arguments opposed to these views may be drawn from the following texts: Dan. v. 28; vi. 1 and 8 (*Esther* i. 1); ix. 1, 2; and for a synopsis of what is said on all sides, Clinton's *Fasti Hellenici*, v. 2 p. 369, may be consulted. He says, "The sum of the whole is this. If we adopt the system of Jackson and Hales, we suppose Herodotus and Xenophon to be both in error, in order to sustain the credit of Berosus and Megasthenes; and we obtain a result not very conformable to the tenor of Scripture. If we adopt the arrangement founded upon Josephus, we sacrifice the accounts of Berosus as erroneous; but we find the narratives of Herodotus and Xenophon perfectly consistent with each other, and with Scripture. I have therefore no hesitation in adhering to this arrangement as the least beset with difficulties, and in sacrificing Berosus rather than Herodotus or Xenophon." We can quite concur with this learned writer in adopting the accounts handed down by Josephus; but we cannot think it consistent to "sacrifice those accounts of Berosus as erroneous"

which we have received at the hands of the same Josephus, and between which and his own statements HE saw no discrepancy. We must therefore look out for some method of reconciling them. And, if such can be found, it must be admitted that we shall have all the authorities in favour of our view.

423. As to the arrangement of the kings' reigns, we need to trouble ourselves nothing about it. For, whatever hypothesis be adopted, our theory will not be affected. The length of their reigns is the point with which we are concerned; and, with regard to this, there seems to be (as to the sum-total) a general agreement.

424. It may be proper to explain, that the Astronomical Canon appears to have omitted the time of Labosordacus because it did not amount to a full year; it may have been reckoned into Neriglissar's time. The Canon includes the time of Darius in the 9 years of Cyrus. Indeed, there is reason to think that these two kings were not only allies, but partners* in the empire. It is remarkable that Josephus mentions Cyrus the junior before Darius, his senior; which apparently implies a precedence on some account or other. And the inclusion of the years of Darius in the reign of Cyrus confirms this, and shews that Cyrus was the actual ruler, though a nominal precedence may have been conceded to Darius during the short remainder of his life. Or, perhaps, Darius governed at Babylon for a short time, while Cyrus was pushing his conquests further, and consolidating his empire. Cyrus *alone* is said by Berosus to have conquered Babylon. (Jos., *Contra Ap.* i. 20.)

425. Here we may advert to another passage of Daniel favourable to the hypothesis of a joint reign. He says (vi. 28), "So this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian." This appears to be conclusive. For although the text, when considered separately, may be, and undoubtedly is, in general, understood to speak of consecutive reigns, yet, when compared with another, it cannot be regarded in this light. In Chap. i. 21 (the date of which is the 1st of Nebuchadnezzar), it is said, "And Daniel continued even unto the 1st year of King Cyrus." Consistency can be produced between these two texts only by supposing a joint reign of Darius and Cyrus for 2 years; for in no other way could Daniel be said to have "prospered in Cyrus's reign," and at the same time to have only "con-

* The prophetic declaration to Belshazzar, "Thy kingdom is divided," &c. favours this hypothesis.

tinued *unto his 1st year*." The statement in Chap. x. 1,— "In the 3rd year of Cyrus, . . . a thing was revealed unto Daniel"—may at first sight seem opposed to this view, but, on further consideration, it will be seen to support it. For this must be the 3rd year from the joint accession, and = the 1st of the sole reign. Thus our hypothesis reconciles three apparently incongruous texts.

426. With regard to the *Astronomical Canon*, Clinton asserts (F. H. ii. p. 376) that, "It is manifest, upon a bare inspection, that the two lists given in Syncellus are wholly unworthy of credit. In the list entitled *the Ecclesiastical*, the series of dates is so deranged and altered, that, in the whole period from Nabonassar to the death of Alexander, only two dates, the first and the last (and this not without correction), remain in their proper places: in *the Mathematical Canon*, the 14th and 15th reigns are shortened, to afford space for 19 interpolated years after Nebuchadnezzar." The facts here stated only lead us to the opinion that the key, by the use of which we are now opening to view the mysteries of the Hebrew systems, may prove a master-key, fitted to pass through the intricacies of all ancient systems. We expect to see, ere long, all their difficulties vanish, and to be able to shew that the ancient chronologers knew a great deal better what they were about than moderns have given them credit for. We are convinced of this, even by a note appended to the word "places," in the above extract. It is as follows: "In the extant copy of the ἐκκλησιαστικὴ στοιχεῖωσις, there is an error of excess, making the total amount 428 years instead of 424, contrary to the meaning of Syncellus. When this error is corrected, and the superfluous four years are retrenched, the first term and the last in the series will correspond." In this assumed error, we recognise one of our most remarkable mystical periods. It is this too ready assumption of errors which constitutes the only error; and is the parent of all. More systems of chronology have had existence in the world than the too matter-of-fact men of later times have dreamt of. The 428 years alluded to above, is the length of the period from "the æra of Nabonassar's accession" to the death of Alexander the Great. From the Æra to the death of Cyrus is another of our periods, viz. 240 years. And from the Æra to the first of Cyrus, inclusive, are 210 years, the half of the 420-year period, but 4 years short of the half of this 428-year period. Does not *this* indicate why and where the interpolated 4 years occur? It may be noticed here that,

between the accessions of the first and the last of the Persian kings exactly 200 years are computed to have elapsed.

427. And now for the *results* deducible from our Table. But, first of all, it will be proper to give a word or two of explanation with regard to it.

428. It may excite surprise that we should have inserted the name of *Nabopolassar*, Nebuchadnezzar's father. We have done so on the principle of keeping close to our author's guidance. Finding this name included in Josephus's list, with the years of reign attached to it, we have presumed that it was placed there for a purpose, and have accordingly inserted it. This appeared the more probable, because, though Josephus does not explicitly say that any part of the reigns of these two kings was contemporaneous (doubtless because the computations required that the full years of both should be reckoned), yet the quotation he gives from Berosus almost implies as much. At any rate, it asserts that "Egypt, and the parts about Cœle-Syria and Phoenicia" (which must include Judæa), had been conquered by Nabopolassar, and, moreover, that Nebuchadnezzar defeated Pharaoh-Necho at Carchemish (for doubtless he is "the rebel" alluded to) in Nabopolassar's lifetime. So that, as the first conquest and Captivity happened in the reign of the latter, he is rightly placed among the kings under whom the "Captivity" is said to have fallen.

429. The same reason, viz. that the Captivity lasted through, or into, their reigns, justifies the insertion of Cambyses and Darius Hystaspis. There is a manifest pre-eminency given to the return in the 2nd of Darius over those that took place afterwards.

430. Let it now be observed, first, that the number of the kings, into whose reigns (by some computations or other) the 70 years is made to enter, is 10; while, if the 3, whose insertion we have thought so far questionable as to need a word of justification, be excluded, there will remain the pre-eminently sacred number of 7. And, within the limits of the reigns of these 7, *the true Captivity* does certainly fall. It is well known, that even the existence of one of them is doubtful. Have names, as well as numbers, been forged, in order to make up sacred numbers? We are rather inclined to think that something like what we may call "a shifting scale" has been adopted, so as to preserve, as far as possible, to each assigned period of captivity, "a sacred number" of kings. Thus, from the Captivity in the 1st of

Nebuchadnezzar's joint reign (or the preceding one), to the Return in the 2nd Darius H., 10 kings have been made out. Excluding Nabopolassar, and introducing Xerxes instead, 10 would still be preserved for one or two other computed periods. The captivities, which terminated with or prior to the conquest of Babylon by Cyrus, fell under 7 kings of the Babylonian Dynasty. If the deliverance of the Jews from the machinations of Haman was regarded in the light of a restoration, as having been a national salvation, there were 14 kings from Nebuchadnezzar to Artaxerxes Longimanus inclusive.

431. The duration of the first 10 kings' reigns, according to Josephus, may be called 156 years; giving an average of 15y. 7m. to each reign. It must, however, be remembered, that the full years of reign of the Persian sovereigns have not been inserted in our list, because we would adhere strictly to the figures found in Josephus. The result is remarkable, in this respect, that, though 36 years have thus been omitted, our first column of years nevertheless holds a middle place among the three last. This seems to shew that Josephus did not undesignedly omit to state the years of reign, but left them out, because, for purposes of the computation, they had been removed higher up, and thus on the whole had been compensated.

432. Before proceeding to the more immediate discussion of the durations assigned to the Captivity, it will be desirable to pave the way by some *miscellaneous remarks*. And, in the first instance, it will not be out of place to state what were the dates assigned to the commencement of the 70 years' captivity, by some of the principal chronologers of antiquity. *Africanus* dated it from the 1st of Zedekiah (following Ezekiel), and made it terminate in the 1st year of Cyrus in Persia. *Eusebius* reckoned 70 years from the 13th of Josiah to the 1st of Cyrus, B.C. 560, and also 70 years from the destruction of Jerusalem to the 2nd of Darius Hystaspis. In the *Paschal Chronicle*, also, the 70 years is computed from the 11th of Zedekiah to the 2nd of Darius Hystaspis. *Sulpicius Severus* has the 11th of Zedekiah and the 1st of Cyrus.

433. *Syncellus* and *Africanus* appear to have made out a 70 years' captivity from the 3rd of Jehoiakim to the 1st of Cyrus, both inclusive. *Syncellus* frames another period of 70 years, terminating at the 6th of Darius Hystaspis. The construction of both will appear from the following

		Y.	M.	Y.	M.	Y.	M.
Remainder of Jehoiakim's reign from his 4th yr.	-	7	0				
Jehoiachin -	-	0	3				
Zedekiah (to the 18th of Nebuchadnezzar) -	-	10	5				
Nebuchadnezzar 43-18	-	25	0				
Evil-Merodach	-	5	0				
Neriglissar	-	3	0				
Darius (Astyages)	-	17	0				
Cyrus	-	31	0				
Cambyses	-	8	0				
Darius (Hystaspis) his first 6 yrs	-	6	0				
		112	8				

Here is a host of periodic numbers.

	Years.
1. From the 4th of Jehoiakim to the death of Nebuchadnezzar (in round numbers)	42=7× 6
2. From the death of Nebuchadnezzar to the death of Cyrus	56=7× 8
3. From the death of Cyrus to the end of the Captivity in the 6th of Darius Hystaspis	14=7× 2
4. From the Captivity in the 4th of Jehoiakim to its termination in 6th of Darius	112=7× 16
5. From the Captivity in the 4th of Jehoiakim to the Return in 1st of Cyrus inclusive (in round numbers)	100
6. From the Captivity in the 18th of Nebuchadnezzar to the Return in 1st of Cyrus exclusive ; or from the Captivity in the 19th of Nebuchadnezzar to the Return in 1st of Cyrus inclusive	50
7. From the Captivity in 3rd of Jehoiakim (Daniel) to the Return in 1st of Cyrus inclusive ; or, if 45 yrs. be reckoned to Nebuchadnezzar, there would be 70 yrs. from the 4th of Jehoiakim to the 1st of Cyrus	70
8. From the death of Nebuchadnezzar to the Return in 6th of Darius Hystaspis inclusive	70

What must we think of such computations? Can they be historical?

Take a specimen, again, from the *Paschal Chronicle*.

	Years.
Nebuchadnezzar (1st=4th of Jehoiakim)	23
Evil-Merodach	7
Belshazzar	4
Darius the Mede	3
Darius Astyages	13
Cyrus	30
	<hr/>
	80 = 40 × 2

Another from *Sulpicius Severus*.

	Years.
Zedekiah	11
Nebuchadnezzar's last	26
Evil-Merodach	12
Belshazzar	14
Darius the Mede	18
Cyrus	31
	<hr/>
	112 = 56 × 2

434. Altogether, the following dates *have been* assigned to the beginning of the Captivity, or they *may be*, with about equal reason, excepting always the 4th, which has a pre-eminent right to be considered the epoch.

1. The 13th of Josiah.
2. The 3rd or 4th of Jehoiakim = the 1st of Nebuchadnezzar, and 21y. 3m. or 22y. 3m. later than the former.
3. The 1st of Jehoiachin or 1st of Zedekiah = the 7th or 8th of Nebuchadnezzar, and 8½ or 7½ yrs. later than No. 2, — 29½ yrs. after No. 1.
4. The 11th of Zedekiah = the 18th or 19th of Nebuchadnezzar, — 10½ yrs. after No. 3. and 40 yrs. after No. 1.
5. The 5th yr. after the destruction of Jerusalem = the 23rd of Nebuchadnezzar, 5 yrs. after No. 4. and 45 after No. 1.

In like manner, the following may be made epochs of return on equal grounds, excepting that the 2nd is manifestly distinguished from the rest.

1. The 1st of Cyrus in Persia.
2. The 1st or 2nd of Cyrus in Babylon, — 22 or 23 yrs. after No. 1.
3. The 1st or 2nd of Darius Hystaspis, — 8 or 9 yrs., or 17 or 18 yrs. after No. 2., and 30 or 39 yrs. after No. 1.
4. The 7th of Darius Hystaspis, — 14 or 15 yrs., or 23 or 24 yrs. after No. 2.; and the time when, according to the Bible account, the 2nd temple was finished.

5. The 9th of Darius Hystaspis, when the temple was finished according to Josephus.
6. The 7th of Xerxes, when a number of Jews returned with Ezra and (perhaps) Nehemiah.
7. The 25th—32nd of Xerxes, when the last company of Jews returned under Nehemiah, according to Nehemiah and Josephus.

It is not intended that all the above have actually been taken for epochs of computation, but only that to these several dates events are assigned which might be selected according as they suited the convenience of the computator. The table which follows may serve to point out those which appear to have been so selected, and on a uniformity of plan. It will also form a convenient guide in our subsequent observations.

435. TABLE (No. 10) OF THE COMPUTED DURATIONS OF THE JEWS' CAPTIVITY.

	Josephus.			Berosus & Astr. Canon. 1&2.		
	Y. M. D.	Y. M. D.	Y. M. D.	Y. M. D.	Y. M. D.	Y. M. D.
I. Captivities.						
1. From the 13th of Josiah to the 4th of [Josiah -] - - - - -	19 0 0	22 3 10	- - - - -	- - - - -	22 3 10	22 3 10
Jehoiakim - - - - -	0 3 10	3 10	- - - - -	- - - - -	- - - - -	- - - - -
2. From 4th of Jehoiakim to 1st of [Jehoiachin (remainder) -] - - - - -	3 0 0	8 3 10	- - - - -	- - - - -	- - - - -	- - - - -
Jehoiachin or Zedekiah - - - - -	0 3 10	8 3 10	- - - - -	- - - - -	- - - - -	- - - - -
3. From 1st of Jehoiachin to 23d of Nebuchadnezzar - - - - -	10 6 0	15 6 0	- - - - -	- - - - -	10 6 0	8 3 10
Nebuchadnezzar (part) - - - - -	5 0 0	15 6 0	- - - - -	- - - - -	5 0 0	15 6 0
4. From 23d to 29th of Nebuchadnezzar - - - - -	2 0 0	2 0 0	- - - - -	- - - - -	2 0 0	2 0 0
II. Returns.						
1. From 29th of Nebuchadnezzar to 1st of [Evil-Meroe (remainder) -] - - - - -	18 0 0	72 0 0	- - - - -	- - - - -	18 0 0	21 0 0
of Cyrus in Persia - - - - -	18 0 0	72 0 0	- - - - -	- - - - -	18 0 0	21 0 0
2. From 1st of Cyrus in Persia to 1st of [Neriglissar (part) -] - - - - -	36 0 0	400 1	- - - - -	- - - - -	36 0 0	70
Cyrus and Darius in Babylon - - - - -	0 9 0 0	31 9 0	120	- - - - -	0 9 0 0	22 9 0
Darius and Cyrus 2d] - - - - -	17 0 0	120	- - - - -	- - - - -	17 0 0	70
Cyrus 5] - - - - -	1 0 0	9 1 1	- - - - -	- - - - -	9 1 1	9 1 1
[Cyrus 6.] - - - - -	6 0 0	190	- - - - -	- - - - -	6 0 0	70
Cambyses - - - - -	1 0 0	1 0 0	190	- - - - -	1 0 0	1 0 0
Mesg - - - - -	1 1 1	1 1 1	190	- - - - -	1 1 1	1 1 1
Darius Hyrcanus - - - - -	4 10 2	14 4 22	- - - - -	- - - - -	14 4 22	14 4 22
to 6th Y. - - - - -	3 0 20	14 4 22	- - - - -	- - - - -	14 4 22	14 4 22
" to 9th Y. - - - - -	14 4 22	- - - - -	- - - - -	- - - - -	14 4 22	14 4 22
4. From 2d of Darius Hyrcanus to 7th of Xerxes - - - - -	6 6 0	18 6 0	18 6 0	120	18 6 0	18 6 0
Xerxes to 7th Y. - - - - -	18 6 0	2 4 0	2 4 0	120	2 4 0	2 4 0
" to 26th Y. - - - - -	2 4 0	4 6 0	4 6 0	140	4 6 0	4 6 0
" to 29th Y. - - - - -	4 6 0	144	144	144	144	144
" to 30th Y. - - - - -	190 7 13 (=70+70+50)	190 7 13 (=70+70+50)	190 7 13 (=70+70+50)	190 7 13 (=70+70+50)	190 7 13 (=70+70+50)	190 7 13 (=70+70+50)

* As Daniel was carried into captivity in the 3d year of Jehoiakim and "continued till the 1st of Cyrus," this computation may thence derive confirmation.

REMARKS ON TABLE No. 10.

436. Captivities. No. 1. The earliest epoch which has been taken (*e. g.* by Eusebius), is the 13th of Josiah,—a year distinguished only by that king having then begun “to purge Judah,” and by its being the year in which Jeremiah began to prophesy. On what ground it could be reckoned an æra of captivity, it is impossible to imagine. Because it suited a predetermined number of years, is the only assignable reason for its selection. Certain it is that there was no leading into captivity at this time. The one copy (1) of the *Astronomical Canon* computes 70 years from the accession of Nabopolassar to the death of Neriglissar; the other copy (2) and Syncellus reckon 72 years. (See Table No. 8.) The computation of Berosus and the Canon may be represented thus:—

	Years.
From the 13th of Josiah to the 4th of Jehoiakim	22
From the 4th of Jehoiakim to the 25th of Nebuchadnezzar	26
From the 25th of Nebuchadnezzar to the accession of Cyrus in Persia	22
	<hr/>
	70

437. No. 2. The *Astronomical Canon* (1), if we borrow from Berosus the 9 months of Laborosoarchod, may be reckoned to compute 120 years from the accession of Nebuchadnezzar to the death of Darius Hystaspis; and the following is the view it will then present to us:—

	Years.
From the accession of Nebuchadnezzar to the accession of Cyrus in Persia	50
From Cyrus' accession in Persia to his accession in Babylon, that is, to the 1st yr. of his sole reign—the 3rd from his accession jointly with Darius	20
From Cyrus' sole accession in Babylon to the death of Darius Hystaspis	50

The other copy (2) of the *Astronomical Canon*, besides the period shewn in the last table, gives out the 70-year period (converted into 72) from the accession of Nabopolassar to the death of Neriglissar. It makes also the following computations:—

	Years.
From the accession of Nebuchadnezzar to the accession of Belshazzar - - - - -	52
From the accession of Belshazzar to the accession of Darius Hystaspis - - - - -	52
From the accession to the death of Darius Hystaspis - - - - -	36
	<hr/>
	140=70×2

Again,—

	Years.
Nebuchadnezzar's Reign - - - - -	43
Evil-Merodach and Neriglissar - - - - -	8
Laborosarchod, 9 mths. say - - - - -	1
Belshazzar, Darius, and Cyrus - - - - -	43
Cambyses - - - - -	8
The Magi - - - - -	1

Also reckoning, as in a former instance, the 1st of Nebuchadnezzar conumery with his father's last, it would give a period of 50 years' captivity to the death of Neriglissar (qu. reckoned = Cyrus's 1st in Persia).

438. No. 3. From *the 1st of Jehoiachin* (= 1st of Zedekiah) to *the 2nd of Darius Hystaspis*, are 120y. 4m. 1d., according to Josephus, which may be called 120 years. Africanus, as we have said, made 70 years to the 1st of Cyrus in Persia; to which date the Josephean figures give, in round numbers, 90 years, and those of the Astronomical Canon (2) and Syncellus 40 years. It is remarkable that, in this 120-year series, *the 11th of Zedekiah*, the date of the true Captivity, has not been selected as a starting point. The periods found from it to the 1st of Cyrus in Babylon will be noticed hereafter. At present, we only observe that, in the Josephean numbers, from the 11th of Zedekiah to *the 7th of Xerxes* are 124 years (= 62 × 2), to *the 28th of Xerxes* are 144 (= 72 × 2), and to *the 32nd of Xerxes* are 150 years (= 3 Jubilee periods). The Astronomical Canon makes 72 years from the 11th of Zedekiah to *the 7th of Xerxes*, and 90 years to *the 25th of Xerxes*.

439. No. 4. In his 23rd year, Nebuchadnezzar is said, by Josephus, to have made an expedition against Egypt; and, in the same year, according to Jeremiah, Nebuzaradan carried 745 Jews into captivity. These events appear to have afforded a pretext for regarding this date as one of the æras of captivity, since we find that one of the 120 years series begins here, and ends at *the 7th of Xerxes*. Also, hence to *the 28th of*

Xerxes are 140 inclusively, and to the 32nd of *Xerxes*, 144 exclusively (= 2 septuagintal periods). On the Berocean computation, we have 70 years to the 7th of *Xerxes*, and 100 to the 32nd of *Xerxes*. Josephus states (Ant. X. x. 3) that Nebuchadnezzar saw that remarkable dream, which Daniel alone could make known and interpret to him, "2 years after the destruction of Egypt,"* evidently meaning 2 years after he made his expedition there in the 23rd year of his reign. It is therefore probable that Josephus intended to place it soon after Nebuchadnezzar's arrival in Babylon, when he brought with him the captives mentioned above. This seems to have been made a ground for separating, as it were, a 2 years in this place, so as to leave a septuagintal period from the 25th of Nebuchadnezzar to the 1st of Cyrus in Persia, and a score of years between the same events, according to the version of Berossus and the Astronomical Canon (1). From the 25th of Nebuchadnezzar to the 32nd of *Xerxes*, Josephus makes 142 years (=72+70).

440. *Returns*. No. 2. The combinations lying between the 13th of Josiah and the 1st of Cyrus and Darius, may be thus exhibited: —

	Years.
From the 13th of Josiah to the 4th of Jehoiakim, on the exclusive view	22
From the 4th of Jehoiakim to the 1st of Cyrus in Persia, on the inclusive view	98
From the 1st of Cyrus to the 1st of Darius and Cyrus, on the inclusive view	22
	<hr/>
	142=72+70

Similarly, according to the numbers of Berossus and the Astronomical Canon

-	22	}	70
-	48		
-	22		
	<hr/>		
	92		

441. No. 3. We observed that the true æra of the commencement of the Captivity is not taken for a starting point in this 120-year series. It is no less remarkable that the 1st of Cyrus's sole reign in Babylon, which is stated in almost all the historical notices to have been the time of the Restoration, is not made a terminal point.

* It will be remembered that Daniel (ii. 1) places this dream in the 2d year of Nebuchadnezzar's reign.

Here the combinations take another form.

	Years.
From the 13th of Josiah to the 1st of Jehoiachin, exclusively - - - - -	30}
From the 1st of Jehoiachin to the 1st of Cyrus in Persia, inclusively - - - - -	90}
From the 1st of Cyrus in Persia to the 2nd of Darius Hystaspis, exclusively - - - - -	30
	<hr/>
	150 = 50×3
	<hr/>
Similarly, according to Berossus and the Astro- nomical Canon - - - - -	30}
	40}
	30
	<hr/>
	100 = 50×2
	<hr/>

It will be observed here that 8, or perhaps 9 years (which would be the time attributed to Cyrus's reign in Babylon by the Astronomical Canon and other accounts) have been left out. So, also, the remainder of the reign of Darius Hystaspis, amounting to 27 years, by the same accounts, has been omitted in "Return No. 4." Thus, on the whole, a number of years equal to the whole reign of Darius (36 years), or a demi-septuagintal period, has been left out. This has been done on the principle of admitting into the computations received from Josephus none but the years with which he himself furnishes us. While, as a general rule, he is very particular in giving all dates and years of reign, in these two instances he omits them, mentioning no more than the 1st year of Cyrus and the 9th of Darius Hystaspis. We have assumed that there was a meaning in these omissions; and the effect on the series seems sufficient to prove that it was as we have assumed. It may be added that Josephus differs from Xenophon in his account of the occasion of Cyrus's death. The former states that, "when he had led his army against the Massagetae, he ended his life;" but the latter reports that he died in peace in Persia. In short, if we had no other accounts than those of Josephus (and in so peculiar a case we ought assuredly to follow exclusively the guidance of our Jewish historian and computator), this would be the impression we should carry away. Darius and Cyrus, in concert, conquered Babylon. Darius — it might be supposed immediately, but at any rate in little more than a year — retired into Media, taking Daniel with him. Cyrus then assumed the sovereignty in Babylon, and forthwith issued an

edict for the return of the Jews. No sooner had they arrived, and begun to lay the foundation of the Temple, than the Cutheans bribed the Governors to hinder them. Cyrus, in the meantime, had entered into a war with the Massagetae, in which he was slain. Cambyses immediately issued an edict forbidding the work, which was resumed only on the 1st day of the 2nd month of the 2nd year of Darius Hy-staspis. So far, the time seems to be not only by implication, but explicitly limited to the 9y. 1m. 1d., which we have reckoned. For Josephus says, "the works were hindered from going on till the 2nd year of the reign of Darius — for 9 years more." He appears to mean "for 9 years in addition to the time of captivity;" that is, 9 years from the coming of that Cyrus whom Isaiah and Jeremiah had foretold should be sent by Jehovah for the express purpose of "performing all His pleasure in saying to Jerusalem 'Thou shalt be built,'" &c. The coming of the "anointed of the Lord," who "called him by his name," would naturally be regarded as the proper terminus of the Captivity. And this 9 years he makes out thus: Darius and Cyrus, 1; Cambyses, 6; Magi, 1; Darius H., 1. (N.B. Darius and Cyrus would have much more than 1y., but Cambyses may not have had nearly 6y., and the Magi are said to have ruled only 7 months.) In the case of Darius H., the historian says nothing of his years after the 9th; but having mentioned an embassy which the Jews sent to Darius (of which no account is given in Ezra or Nehemiah), he proceeds: "Upon the death of Darius, Xerxes, his son, took the kingdom." This silence, coupled with the great care taken in every previous instance to specify the years, we take to be an indication that the historian would not have more years reckoned (at least in some computation) than he has mentioned.

442. No. 4. The following series of combinations terminates at the 7th of Xerxes.

	Years.
From the 4th of Jehoiakim to the 23rd of Nebuchadnezzar, on the inclusive view	- - 24 }
From the 23rd of Nebuchadnezzar to the 1st of Darius and Cyrus, on the inclusive view	- 96 }
From the 1st of Darius and Cyrus to the 7th of Xerxes, on the inclusive view	- - 24 }
	<hr/> 144 = 72 × 2

	Years.
Similarly, according to the numbers of Berossus and the Astronomical Canon -	$\left. \begin{array}{l} 24 \\ 46 \\ 24 \end{array} \right\} 70$
	<hr/>
	$94 = 60 + 4 + 30$

And again,

From the 1st of Cyrus in Persia to the 1st of Darius and Cyrus -	21	45
From the 1st of Darius and Cyrus to the 7th of Xerxes -	24	
From the 7th of Xerxes to the 28th of Xerxes -	21	
	<hr/>	
	66	<hr/>

443. As a whole, this table shews that, in round numbers, the following equal periods have been formed.

	Josephus.	Berossus and Astr. Canon.
1. From the 13th of Josiah to the 1st of Cyrus in Persia -	120y.	70y.
2. From the 4th of Jehoiakim to the 1st of Darius and Cyrus in Babylon -	120	70
3. From the 11th of Zedekiah to the 2nd of Darius Hystaspis -	120	70
4. From the 25th of Nebuchadnezzar to the 7th of Xerxes -	120	70

It is singular that the Josephean number, in every instance, should be equal to the sum of the two durations which Josephus assigns to the Captivity; and which, added together, make two Asha-periods. The number of 18's occurring in this table appears worthy of notice. Nine may be reckoned up: or 12, throwing numbers together, including two multiples, and using the exclusive and inclusive system in reference to fractions. These are quarters of septuagintal periods.

v. REMARKS IN REFERENCE TO THE RETURNS AS SHOWN IN TABLES 8 AND 9.

444. As the events which may have been reckoned dates of return are more numerous, so also are the narratives of the returns more inconsistent with one another than those relating to the captivities. It has appeared to us difficult to reconcile satisfactorily the discrepant statements of Ezra, Nehemiah, and Josephus; or to determine, with anything like certainty,

whether their narratives record invariably successive returns, or whether in one instance at the least the history of the same occurrences is not repeated with variations. A Nehemiah is spoken of (second in order to Jeshua the High Priest) as returning with Zerubbabel in the 1st of Cyrus. It can scarcely be doubted that this is Nehemiah the Tirshatha. Yet the latter is supposed to have returned to resume the governorship of Judaea after the 32d of the Xerxes of Josephus (=the Artaxerxes of Nehemiah), *i. e.* after an interval of 85 years. Nay, some writers, on the ground that the 32d year is mentioned by Nehemiah while the accounts of other historians state that Xerxes reigned only 20 years, and also because Nehemiah calls the king *Artaxerxes*, would place the returns under Nehemiah in Artaxerxes's time. This adds 20 years to the above-named interval. But we have thought it so improbable, and the reasons of so little weight in comparison with those to the contrary, that we have not hesitated to follow Josephus in placing both Ezra and Nehemiah in Xerxes's reign.* Let it be observed that the excess of years given to Xerxes's reign is exactly the time of Nehemiah's government. Let it also be observed that Ezra's commission was obtained and executed in the 7th and 8th years of Xerxes. So that, adding the 12 years attributed to Nehemiah's government (on the supposition that he received his commission shortly after Ezra) we should obtain just the 20 years of Xerxes. And it may be suspected that there is something wrong in the 20th year spoken of in Nehemiah (comp. i. 1, and ii. 1), from the circumstance of the 1st month being spoken of after the 9th month; but this would depend upon the time of year when Artaxerxes's reign was reckoned to begin.

We may add that we cannot help thinking that an addition of 12 years has been made to Xerxes's reign to suit in some way or other the computations, although we are unable to discover in what way. It does not serve to carry on the 120-year series, though the two last dates in Xerxes's time serve to complete double septuagintal periods — $140 = 70 \times 2$, $144 = 72 \times 2$ (see ¶ 435). And it may be observed that if the 36 years omitted by adhering closely to Josephus's numbers be added, it will make $180 = 60 \times 3$. The remainder of Xerxes's time, plus the omitted time, would make an addition of 60 years to the 70 of the Beroecean computation; that is, it would make, on the whole, 130 years and a fraction. It may be noticed

* With Ant. XI. v. Comp. Wars II. vi. 2.

here that Artaxerxes's decree for the slaughter of the Jews was made in his 12th year. And as Ezra obtained a decree in favour of the Jews in the 7th year of Xerxes, so Esther found favour in the sight of Artaxerxes in the 7th year of his reign.

445. We find a Mordecai, ranking fifth, among those who returned in the 1st of Cyrus. Can this be the uncle of Esther, who is said to have lived in great honour at the Court of Artaxerxes for a long time after the 12th year of that king's reign? From the 1st of Cyrus to the 12th of Artaxerxes, following the joint accounts of the sacred and the profane historians, would be about 84 years; but, leaving out the 36 years dropped by Josephus, would be 48. May not the avoidance of anachronisms have been one reason why these 9+27 years were passed over in silence? It may be worth notice in this connexion that 36 years is the difference between the statements of Josephus and Berosus in reference to the length of Neriglissar's reign. Has not Josephus shifted them up higher to suit his computations? We mean taken 36 years (on the whole) from Cyrus and Darius H., and added them to Neriglissar.

vi. THE TRUE CAPTIVITY.

446. We have now prepared the way for adverting to *the true captivity*, as marked out in the many passages to which references were given in ¶ 409. These shew that its termini were the destruction of Jerusalem in the 11th of Zedekiah and 18th (19th) of Nebuchadnezzar, and the proclamation of Cyrus in his 1st year. Its duration in every passage but one is said to have been 70 years. The one exception assigns 50 years as the time that elapsed between the 18th of Nebuchadnezzar and the 2d of Cyrus. And that this variation has not arisen from any error of the author or his transcribers is evident from the quotation adduced in confirmation of this duration. And it is further shewn, by a comparison of the Title-number of Book 10, with the particulars given in that book. The former states—from the Captivity of the ten tribes to the 1st of Cyrus— $18\frac{1}{4}$ years: the latter give—from the Captivity of the ten tribes to the destruction of Jerusalem—132 years, leaving 50 years from the destruction to the 1st of Cyrus. But this is not the only discrepancy. We find (as shewn in Table No. 10) that the particulars furnished by Josephus form a period (in round numbers) of 100 years from the 18th of Nebuchadnezzar to the 1st of Darius and Cyrus; (or 100 years nearly may be reckoned from the 19th

of Nebuchadnezzar to the 1st of Cyrus's sole reign) : while those quoted by him from Berosus give his period of 50 years — one half of the 50 being furnished by the remainder of Nebuchadnezzar's years. Nor are these all; for another duration may be thus derived. According to the chronology of Brinch, the first destruction of Jerusalem happened B.C. 590; the second A.D. 70=660 years. Now, according to Wars VI. iv. 8, from the 1st of Cyrus to the 2nd of Vespasian would be 640 years. Hence—from the 1st destruction to the 1st of Cyrus were 20 years. And this computation may be confirmed in another way; thus,

T. M.

The same passage in "the Wars" gives—from 1st building of the Temple to 2nd of Cyrus (1130 $\frac{1}{2}$ yrs.—639=)	*491	6
Ant. X. viii. 5 states—from the 1st building to the 1st destruction of Jerusalem, were	- - - - -	470' 6

Therefore, from 1st destruction to 2nd of Cyrus	- 21 0
And to the 1st of Cyrus	- - - - - 20 0

So that we find these four durations assigned to the true period of Captivity 20y., 50y., 70y., and 100y.

447. It were presumptuous to expect to be able, on a first essay, to solve or to account for all the difficulties and discrepancies in this perplexed and perplexing subject; and assuredly those under consideration seem to afford as little prospect of a satisfactory explanation as any that we have met with. Without, then, pretending to determine anything conclusively, we shall offer a few conjectures to which the reader will attach what value he thinks proper.

448. Taking the mean durations — 50 and 70 years — we observe that 50 years, of 420 days each, that is, of 14 months of 30 days, are equal to 70 "Little years," that is, of 12 months of 24 days each + 12 days, or 12 $\frac{1}{2}$ labour-day months; meaning by the "Little year" the half of the Josephean "Great year" in days, which consists of 25 labour-day months, forming a cyclical equation with 20 common months or 10 Asha-periods. Or, we may express the same equation thus; 50 years of 6 times 70 days each = 70 years of 6 times 50 days each. Hence we suppose that the 50 and 70 year durations may represent the same number of days, reduced to years of different lengths. And we take it to be a confirmation of this conjecture, that an adjustment appears to have been made to admit the introduction of the 70-year duration.

* Hence to 1st of Cyrus say 490 years.

For, according to the view presented by Josephus (taking the numbers he gives from Berosus) : —

	Y.	M.	D.	
From 1st of Jehoiakim to 11th of Zedekiah	21	8	20	
From 11th of Zedekiah to 1st of Cyrus in Babylon (Astron. Canon (1). Nebuchad- nezzar 25; others 25).	-	-	50	0 0
From 1st of Cyrus to 7th of Xerxes	-	-	21	6 0

There is some reason for supposing that the 2 years of Darius have been used as an intercalation. If they may be regarded in this light, we shall have both the 70 and 72 years of the septuagintal period.

449. Another computation may be exhibited thus; and into it the years passed over by Josephus are introduced.

	Years.
From Nebuchadnezzar's accession in his father's time (say — 1st of Jehoiakim) to his death, 45 yrs.	To taking of Jerusalem 20
Evil-Merodach, 2 yrs. Neriglissar, 4 yrs. Laborosoarchod and Belshazzar, 17 yrs. Darius, 2 yrs.	Thence to his death 25 } 50
Cyrus, 7 yrs. Cambyses, 6 yrs. Smerdis the Magian, 1 yr. Darius Hystaspis to finishing of Temple, 6 yrs. (Ezra vi. 15)	— 25 } 20
	70 } 70

450. If we introduce the 2 years which the Astronomical Canon (2) attributes to the reigns of Evil-Merodach and Neriglissar, we may represent the periods thus : —

	Years.
From the 1st of Nebuchadnezzar's joint reign to the destruction of Jerusalem	— — — 20
Thence to the accession of Darius	— — — 50 }
Reign of Darius	— — — 2 }
From 1st of Cyrus to the finishing of Temple in 6th of Darius Hystaspis	— — — 20
	72 } 52 } 72

Thus it would appear that extending arms (as it were) have been sent out on either side from the quinquagintal period, converting it into septuagintal periods.

451. Here we may direct attention to the circumstance that in 2 Chron. xxxvi. 21, a Sabbath character is emphatically given to the 70 years of captivity. This appears to draw closer the connexion between the 70 and the 50 year duration; the former being 10, the latter 7 Sabbath periods plus 1 year, or a Pentecostal period.

452. This leads us to make another suggestion. It will be seen in the sequel that the interval between the Creation and the first destruction of Jerusalem, according to the Hebrew computation, has been made 3515 years. The odd 15 years will appear to be intercalary, consisting of two 6's

added (according to rule) to two 50's, and a supernumerary 3 introduced for a special purpose. This intercalary quantity being deducted, there remains 3500 years, in which there are 70 Pentecostal periods containing of course 70 Jubilee years. Have not these 70 Jubilees suggested the idea, and determined the assignation of 70 years to the Captivity? It seems as though it were virtually said,—after the same principle of procedure as in the instances of Ezekiel's 430 days for 430 years, and the Spies' 40 years for 40 days,—“The number of Jubilee periods which have passed since the creation of the universal father of the race shall be made the rule of the punishment of the iniquities of Judah,—a year for a Jubilee period:—70 Jubilee years have been vouchsafed, and these shall be exacted again, on account of your sins, in the captivity you shall endure.”

453. In connexion with the 70-year duration we may note that, according to J. Africanus the time that the Hebrew monarchy—from Saul to Zedekiah—lasted was 490 *years. The addition of the 70 years of captivity makes the notable period of 560 years. And from this 490 years, also, may have been derived a special ground for assigning 70 years to the Captivity. The argument in this case would be, “Because the children of Israel have enjoyed a Sabbatical period of septuagintal periods (or a decad of Jubilees) of liberty and prosperity under a monarchical form of government, and have abused their privileges, therefore they shall undergo one such period as slaves to a foreign monarch in a distant land.”

454. On comparing together the 50 and 100 year durations, it strikes us as singular that such a doubling of the smaller number should have been made; and that it should have been effected by an addition of 50 years to the Astronomical-Canon durations of 2 reigns, which stand in the centre of the computations (See ¶ 435). It is strange too that the additions should have been so made as to form a septuagintal period in the nucleus of the Josephean 120-year periods, and composed of four 18's, leaving a remainder of Neriglissar's time, which falls into the next division,—the whole of the years assigned to him by Berossus.—It may be observed that the amount of the Astronomical-Canon numbers (following the method indicated by Josephus) from the 11th of Zedekiah to the 32nd of Xerxes is, in round num-

* 490 years, it will be shewn, was made a measure of the time between the two destructions.

bers, 100 years; — thus equalising this period to the Josephine duration of the true Captivity. And it may further be remarked that, the computation of the Astronomical Canon, when the omitted 36 years is inserted, gives 120 years from the 1st of Zedekiah to the 7th of Xerxes.

455. We would suggest here; Whether possibly the Jewish chronologers may not have used a year of 7 months, as they certainly did one of 14? It is in favour of this conjecture, that such a period seems wanted to perfect their favourite septenary series. On this scale, we have periods of 7 days, 7 weeks, 7 years, 7 Sabbatical periods, 7 Jubilee periods, and (we think) 7 times 7 Jubilee periods; and this last (which would be the 7th) appears to be the final term in the series of years increasing in geometrical progression. So that 7 months is the only term wanting to make the series complete. It may also be alleged in support of this suggestion that 7 months furnishes the first opportunity that is given, free of fractions, for effecting an equation between the illuminative or 4-week month of 28 days and the common or Egyptian month of 30 days.

$$\begin{array}{cccccc} \text{D.} & \text{M.} & \text{D.} & \text{D.} & \text{M.} \\ 30 \times 7 = 210. & & 28 \times 7 = 196, \text{ and } + 14 = 210. \end{array}$$

So that the addition of 2 weeks to every 28 forms the cycle of equation between the Egyptian and illuminative months. Further, it is certain that this period of 210 years does frequently occur. And, again, this conjecture receives confirmation, more or less, from the following considerations. It seems to have been a common practice to form a period by adding to one completed cycle the initial unit of the next; thus, an octave was formed by including the Sabbaths at both ends of the week. Similarly, by adding to the preceding 6 months the 1st month (in which the Passover was kept) or the 7th month (in which the Feast of Tabernacles was observed) as the case might be, a septenary cycle or year of months would be formed. It is emphatically foretold in Ezek. xxxix. 12. 14 (and this in connexion with a period of 7 years (verse 9)), that the cleansing of the land of Israel after the defilement by Gog and Magog should occupy 7 months. On the whole, there is considerable probability that a cycle or year of 7 months or 210 days has been used by the Jewish computators.

456. But if this has been the case, we are furnished at once with a method of equalising the 50 and 100 year durations of the Captivity. 50 years of 420 days each = 100

years of 210 days each. And thus the 50, 70, and 100 year durations are found to contain each the same number of days, viz., 21,000; or $58\frac{1}{3}$ years of 360 days. The 20-year duration alone seems beyond the reach of this equalising process. It may however be remarked with regard to it, that $350 \times 3 \times 20 = 21,000$: and when we consider that *350 appears to have been made *the fixed quantity* of the yearly cycle, to which a moveable quantity (4, 6, 10, 14, 15, &c.) has been added as occasion required, we cannot help thinking that it may yet be brought into the same category. If we had any ground for supposing that the triennial cycle had ever been, or could have been regarded as an annual cycle, the problem would be easily solved: but as yet we have no authority for extending the meaning of the term year, when used in reference to days, so far as to make it capable of including 1050 days; unless indeed it be in the principle we have laid down, that every cycle in years had its corresponding cycle in days, and *vice versa*. This would justify the assumption that there was a cycle of 1050 days. For doubtless there was one of 1050 years, being $= 210 \times 5$. So that possibly, in this way, the 20 years may have been brought into the equation. It will probably appear in the last degree absurd and contradictory to say that $20y. = 50y. = 70y. = 100y$. Be it remembered however that it is not we who say this, but it is our historian who in effect asserts it. *We* do but offer a conjectural solution of the discrepancies he presents to us, or at any rate a mode of accounting for them. And though this is a glaring case, it is only in keeping and consistency with the numerical contradictions we find running through the whole of the history. Thus we have 8 or 10 different durations, varying from 1307y. up to †2656y., assigned to the interval between the Creation and the Deluge; and in like manner, from first to last, whether we take the different readings, or compare the Epilogues with the sums of particulars, or contrast the computations handed down by the earliest chronographers, we find similar discrepancies. Believing these to exist to such an extent, and in such a systematic form that they cannot reasonably be accounted for by the common hypothesis of error and corruption, our

* 350 is composed of 7 Pentecostal periods, or 7 Jubilee periods + 7, or 5 Septuagintal periods.

† $1307 \times 2 = 2614$. Can the near approach to coincidence with 2656 be accidental? The deficit of 42 (7×6) seems significant. One reading in the LXX. is 2242. Thus, twice the Sam., plus the periodic addition in the LXX., would = Josephus's 2656.

aim is only to offer a new mode of explanation. Before leaving this point, we may just note that $52\frac{1}{2}$ years (the time assigned to the Captivity in the received chronology) at 400 days to a year, would exactly make 21,000 days. Also $56 \times 375 (= 5^3 \times 3 = 12\frac{1}{2} \times 30) = 21,000$ days.

vii. THE TIME OCCUPIED IN BUILDING THE SECOND TEMPLE.

457. "In the first year of our Lord's ministry the Jews at Jerusalem remind him that the Temple in which he was standing had been 46 years in erection (John ii. 20). No chronological computations seem able to make these numbers square with the edifice reared by Zerubbabel, which, as we learn from Ezra, being commenced in the first year of Cyrus king of Persia, was completed in the sixth year of the first Darius (Ezra i. 1, vi. 15), an interval not amounting on the most liberal allowance to the period above mentioned. Dr. Campbell accounts for the difference by alleging the habit of exaggeration to which the Jews were accustomed; but it is not likely they would indulge this tendency on such an occasion. Out of the difficulty thus accruing, Josephus helps us. He informs us that Herod commenced the re-erection of the Temple in the 18th year of his reign, and that he reigned 37 years. The building proceeded after his decease; for further on Josephus tells us, that it was only completed under the presidency of Albinus, *i. e.* a few years before the destruction of the city. Now we have only to suppose with Olshausen, that at the time the words of the Jews were spoken, some principal portion of the Temple had just been finished, and we arrive with sufficient exactness at the 46 years."

458. This passage is taken from an article in the Journal of Sacred Literature, Oct. 1850, p. 318. The view it takes is utterly untenable. To call a mere reparation or partial restoration of the Temple a "re-erection" is unwarrantable. That the Jews regarded the restorations made by Herod only in the light of repairs seems evident from the passage referred to. Though Herod, knowing the aversion the Jews had to removing a stone of the Temple, sought to prepare their minds by assuring them that it was his intention only to restore the building after the original model and raise the tower to the ancient altitude of that of Solomon, still his speech affrighted many of the people; for they were afraid that he would pull down the whole edifice, and not be able

to rebuild it. It was only on condition that all the materials should be brought to the spot beforehand that they were content to have it meddled with. And though Josephus speaks of a rebuilding, it is evident that neither he nor others regarded Herod's restored Temple in the light of a new edifice; for it is clear from Wars VI. iv. 8, VI. x. 1, and Ant. XX. ix. 7, that only two Temples were recognised by the Jews of ancient as of modern days. Josephus states that a portion of the wall, which had slipped in consequence of the foundation sinking, was repaired in the days of Nero (Ant. XV. xi. 3). Afterwards he gives an account of certain repairs being finished (XX. ix. 7). These must have been either those which he had alluded to before, or the re-edification, not of the ναὸς or holy House, but of the εἴροι or cloisters, which the Romans had burnt down. To bring forward the fact that such repairs were made some 90 years after Herod's restoration of the Temple as a proof that about the commencement of our Lord's ministry it had been 46 years in building is puerile. There is no reason for supposing — it were absurd to suppose — that a rebuilding was going on for nearly 90 years. But even if such an hypothesis could be admitted for a moment, the supposition that "some principal portion of the Temple had just been finished" is wholly gratuitous. And even allowing these two unsupported and improbable conjectures to pass, yet with what propriety could it be said, "46 years *was* this Temple *in building*," if it was not at that time half finished? The text is manifestly inconsistent with the supposition that the Jews were speaking of a building then in progress, and which was not brought to a termination for 40 more years. However, we need not argue about a question which ought never to have been raised, and which a little more attention to Josephus's account of Herod's restoration must have prevented an intelligent writer from advocating. Josephus concludes by saying (Ant. XV. xi. 5, 6, 7), "Herod took care of the cloisters and outer enclosures; and these he built in 8 years. But the Temple itself was built by the priests in 1 year and 6 months. . . . They feasted and celebrated this rebuilding of the Temple: and for the King he sacrificed 300 oxen to God; as did the rest, every one according to his ability: the number of which sacrifices is not possible to set down(!!); for it cannot be that we should* truly relate it; for at the same time with this celebration of the work about the

* The historian speaks the truth for once.

Temple, fell also the day of the King's inauguration, which coincidence of them both made the festival most illustrious. . . . It is also reported that, during the time that the Temple was rebuilding, it did not rain in the daytime, but that the showers fell in the nights, so that the work was not hindered. And this our fathers have delivered to * us; nor is it incredible, if any one have regard to the manifestations of God. And thus *was performed* the work of the rebuilding of the Temple."

459. It is obviously implied in the quotation from the Journal that the only reason for supposing the Jews to be speaking of a rebuilding by Herod is the impossibility of making the time they mention "square with the edifice erected by Zorobabel," and it is hence virtually admitted that the true and natural sense would refer to the latter, and that it is only referred to the former to get rid of an inconsistency. Now, our quotation from Josephus, shews, not only that these Jews could not have been speaking of the restoration by Herod, but that to make them mean this is to run into the very same difficulty (only to a greater extent), to escape from which is the motive for misconstruing their words. If Josephus states that the building of Zerubbabel's Temple occupied 7 years, instead of 46 years, as the Jews said, he states also that, in Herod's time, "the Temple itself was built by the priests in $1\frac{1}{2}$ year!"

460. Nothing, then, can be more clear and unquestionable than that this "non-natural sense" must be rejected, and we must fall back upon the plain and obvious meaning, and allow the Jews to have intended that the edifice which stood before them in all its grandeur,—which indeed Herod had adorned, enlarged, and restored after the model of Solomon's Temple, but which was regarded as being the same building as Zerubbabel erected, and of which Haggai spake (ii. 9), saying, "The glory of this latter house shall be greater than of the former, saith the Lord of Hosts," that this, "The second temple," was "46 years in building."

461. But then the question will necessarily arise, How can an assertion so palpably at variance with the statements of their own historians be accounted for, and the apparent discrepancy be removed? To this question we will not pretend to be able to give an answer altogether satisfactory, but we offer the following coincidences to the reader's consideration.

* One would think the historian *was* speaking of the rebuilding under Darius.

If we take the commonly assigned duration of the Captivity, — $52\frac{1}{2}$ years, and add this 46 years to it, the sum is nearly equal to the 100 years assigned by Josephus to the Captivity. If, instead of $52\frac{1}{2}$ years, we take the $54\frac{1}{2}$ years, which Josephus in his quotation to prove a 50-year duration of the Captivity asserts that the Phoenician records give, the two sums will almost exactly agree. Again, we would direct attention to the number of 23's (in round numbers), which by addition of items are found to enter into both the computations in Table No. 10 (¶ 435), particularly that from Berossus.— It is still more especially worthy of notice, that from the 1st of Cyrus to the 6th of Darius, when the Temple was finished, may be reckoned 23 years. And we may note by the way, that on our hypothesis of the omission of a portion of Darius's years by Josephus, and the assignation of 32 years to Xerxes, there would be from the 1st of Cyrus to the 7th of Xerxes (when Ezra received his commission) 21 years,—to the 28th of Xerxes (when Nehemiah finished the Wall of Jerusalem) 42 years,—to the 32nd of Xerxes (when Nehemiah received a new commission) 46 years. In these numbers we note the same "doubling" which we have found in the period of Captivity. The coincidences seem strongly to accredit one another, and incline us to think that the 46 years mentioned by the Jews arose out of some artifice of computation which produced a doubling of the time of rebuilding corresponding to that made in the time of Captivity.

462. But, further, it appears from a passage in Clemens Alex., compared with a statement in a tract attributed to Cyprian, that in the 2nd century 46 years were reckoned from the 1st of Cyrus *in Persia*, to which date the edict of restoration was referred. Hence it would seem that, as in the case of the Captivity so also in this, extending arms have been thrown out on either side. In this instance the true period of 23 years has been doubled on either hand, and thus on the whole a period of 70 years ($23 \times 3 + 1 = 70$) has probably been formed.

463. Again, we may notice that according to Con. Ap. i. 21 the foundations were laid in 2nd of Cyrus, and the work was finished in 2nd of Darius. Now, taking the numbers of the Astronomical Canon (2 ¶ 419), this interval contained 18 years, or $\frac{1}{7}$ th of the septuagintal period. But, in another place (Ant. XI. iv. 7) Josephus states that "the house" was begun in the 2nd year, and finished in the 12th month of the 9th year of Darius. Now 23 years may be made out here also, if we reckon from the 2nd of Cyrus and include Cyrus's

remaining years. Cyrus 7, Cambyses 6, Smerdis 1, Darius 9, = 23 years.

464. These numbers 23 and 46 appeared to be so evidently of artificial construction, seeing that in no propriety of language could the second Temple be said to have been really *23 years *in course of erection*, that we were led to seek the reason for the selection of these numbers and their frequent occurrence. And as they seemed so closely connected with the Temple, it appeared not improbable that some clue to their origin might be found in the Temple services. This proved to be the case, and brought to our notice the Sacerdotal Cycle. The 24 courses of priests officiated 7 days at a time. So that they completed a cycle in 168 days. Now $168d. \times 50 = 8400d.$ ($= 70 \times 120$) = 23 years of $365\frac{1}{4}$ days within a fraction. And hence, as the Captivity lasted 50 years, so the rebuilding of the Temple is said to have occupied 50 Sacerdotal Cycles: and as the time of captivity was doubled and made 100 years, so the time of building was raised to 100 cycles or 46 years.

465. The result thus obtained by a conversion of years into days may lead to the confident anticipation, that if the same operation were applied to other cases, many difficulties which remain unsolved would be cleared up, and coincidences to an unknown extent brought to light. It would however open too wide a field for exploration to suit the prescribed limits of this work; and consequently we shall not enter upon it, unless it be in some cases of difficulty or of peculiar interest. Before quitting this subject we will advert to another connexion between the numbers 23 and 72. It is well known that the lesser Sanhedrins were composed of 23 members, the great Sanhedrin of 72 (6 from each tribe).† Now $23 \times 3 + 3 = 72$ and $6 \times 12 = 72$. That is 3 lesser Sanhedrins with the addition of 1 for each = the great Sanhedrin. Here we have obviously a cycle of intercalation, founded on the Sacerdotal, which had no connexion with Astronomy, Chronology, nor even with rotation. This is one proof out of many that, when a number had acquired a cyclical or sacred character, it had a preference given to it in the most heterogeneous things, insomuch that it might almost

* In Ant. XL iv. 7, it is expressly said to have been only 7 years, or, accurately, 7y. 10m. 22d. Now, 7. 10. $22 \times 3 = 23y.$ 8m. 6d., which $\times 3 = 71y.$ 18d. Does not this look like contrivance to make first (exclusively) the 23 years, and then (inclusively) the intercalated septuagintal period?

† See Ant. XII. ii. 5.

be said that such numbers were commonly introduced to the exclusion of others.

viii. THE TIME OCCUPIED IN FORTIFYING JERUSALEM.

466. The duration of the Captivity (reckoning from the 18th of Nebuchadnezzar to the 1st of Cyrus), according to Berossus and the Astronomical Canon (2), was 52 years; and with this agrees the computation of modern chronologers. Its duration, according to Josephus, from the 1st of Jehoiachin to the 2nd of Darius Hystaspis (as well as between other termini) was 120 years. Now Nehemiah, according to Ch. vi. 15, was 52 days in building the Wall of Jerusalem. But according to Josephus (Ant. XI. v. 8) he spent 2 years and 4 months in the work. Whether we reckon 52 weeks to a year, and 16 weeks for the 4 months, or at the rate of 30 days to a month, there will be 120 weeks in the 2 years 4 months. The twofold coincidence is singular. We know by the instances of the Spies and of Ezekiel's type that it was customary to make a day representative of a year. Has this custom been followed here? Has the author or editor of Nehemiah, following the same computation as the compiler of the Astronomical Canon, made its time of Captivity the measure (allowing a day for a year) of the time occupied in fortifying Jerusalem, while Josephus, adhering to his own proper calculation, has allowed a week for a year? It must be allowed at any rate that the latter, all circumstances considered, has fixed upon a time much nearer to that which probability would sanction than the former. The coincidence of the 52 days with the weeks in a year should not be overlooked. It may perhaps be taken as an indication, if any were wanting, that the year of 52 weeks or 364 days was then in use. Another coincidence exists between the year of Xerxes, and the number of months according to Josephus. "This trouble," says our historian, "Nehemiah underwent for 2 years and 4 months (= 28 months) in the 28th year of the reign of Xerxes." Here is "a month for a year." Again, Ezra was 4 months = 120 days in going to Jerusalem.

[2]. PROPHECIES.

i. ISAIAH'S THREE 70's, AND THE DATE OF HIS DEATH.

467. In Ant. XI. i. 2, Josephus states that Isaiah left behind him his prophecies 210 years before the 1st of Cyrus,

and 140 years before the destruction of Jerusalem. This passage will be useful hereafter for comparison with another. At present we have the following remarks to offer in reference to it:—1st, It affords us an example of the 210-year period ($=70 \times 3$), and in so doing tends to establish the conjecture we have lately made, that there was a year or cycle of 210 days. 2ndly, The 140 years ($=70 \times 2$), we are inclined to think, were intended to carry us back to the Captivity of the 10 Tribes. It is true that one statement of Josephus (Ant. X. xi. 7), makes the interval between the two Captivities to have been 130y. 6m. 10d. And this, adding the 9 years of Hoshea, would bring us to the accession of Hoshea for the commencement of the 140 years. The text-years of reign of the last 8 Kings of Judah, place the accession of Hezekiah also 139y. 6m. 10d. before the demolition of the Temple. So that these figures would fix the date of the 140 years at the accessions of Hezekiah and Hoshea. Yet we are told that Hezekiah began to reign in the 3rd year of Hoshea, and that Samaria was taken in the 6th or 7th year of Hezekiah. Deducting $6\frac{1}{2}$ or 7 years from the $139\frac{1}{2}$ years said to have elapsed between Hezekiah's accession and the Captivity of the 2 Tribes, there remains an interval, of 133 or 132 years between the two Captivities. This leaves a deficiency, in comparison with the 140 years, of 7 or $7\frac{1}{2}$ years. Seeing that this is the common intercalary number, there is ground for suspecting that by some artifice it has been introduced into the 140 years, in order to make up a double Septuagintal period between the two Captivities. 3rdly, The relation of the numbers in this passage leads to the expectation that the 140 years will be found divisible into two 70's. But, on looking at the Table (No. 5.) it is found that the two reigns of Hezekiah and Manasseh amount to $(29 + 55)$ 84 years. We are struck, however, with the fact that the difference in excess is 14 years, and that 14 years are marked off, as it were, by Sennacherib's invasion in Hezekiah's 14th year. So that the last eight reigns may be considered to be divided into $14 + 70 + 56$ (inclusively), or into $14 + 72 + 53$ (exclusively). However, the separation into 70's may have been effected by the division of Manasseh's reign into $41 + 14$ by the event of his being carried captive to Babylon, and the first 70 might date from the great Passover in Hezekiah's 1st year. Then we have $29 + 41 = 70$ and $14 + 55\frac{1}{2}$ (inclusively) 70 years. We cannot help thinking, however, that the Jewish computator would have stated the whole thus:

	Y.	B.C.	B.C.	B.C.
Captivity of ten tribes -		721,	728,	or *746
1. From the carrying captive of Israel into Assyria (2 Kings xix. 23) unto the Captivity of Ma-	70	658,	658	"
nasseh, were -				676
2. From the carrying captive of Manasseh to Babylon (2 Chr. xxxiii. 11) in his 40th yr. unto the Cap-	70	588,	588	"
tivity of Judah, were -				606
3. From the carrying captive of Judah to Babylon unto the Restoration by Cyrus, were -	70	536,	518	"
				536
So that the total time of the Captivity of the "Chil-				
dren of Israel" might be called -		210 (= 70 × 3)		

Being *the same duration* as is assigned by the Chaldee Paraphrast and the generality of the Jews to *the bondage in Egypt*. We are now in a position to collect together several scattered notices and present them in a more complete form.

	Y.
1. From the Building of Tyre to the death of Jephthah	100
2. Thence to Solomon's Temple (Ibzan to Abdon 25 yrs. Phil. servit., say conum. with Eli, 40 yrs. Samuel to Solomon's Temple, 75 yrs. -	140
3. Thence to building of Carthage (143 yrs. 8 mths. Con. Ap. I. 18), say by the omission of a "half week" -	140
4. Thence to Captivity of ten tribes -	100
5. Thence to Captivity of two tribes 133 yrs. say by insertion of two "half-weeks" -	140
6. Thence to the 1st of Cyrus, according to Josephus, (¶ 435)	100
	720

In the requirements of this series (that is, to make a third 240-year period), may be seen a reason for the addition of 30 years which has been made to the 70 years of Captivity. It must be allowed, however, that, whether such a distribution as the above *in all its details* has been made, is doubtful, though the sum total may be clearly made out thus:— Nos. 1 and 2, 240 years (Ant. VIII. iii. 1); Nos. 3 to 6, Solomon 37, Kings 393, Captivity 50=480 years: (=from Exode to first building, according to 1 Kings vi. 1, the two making 960 years from the Exode to the Return. Add 3440 years (¶ 229) will make 4400 years from Creation to Exode). With reference to the second 240 years, ¶¶ 365, 380, and 413 may be compared. 4thly, From the mode of expression

* This is within a year of the *Era* of Nabon., viz., B.C. 747.

in the passage quoted, we apprehend it is intended to be conveyed that the death of Isaiah happened 210 years before the 1st of Cyrus, or at or before the time of the carrying captive of Israel. It is true that this will not consist with his having been alive after the 14th of Hezekiah (2 Kings xx.), and still less with the ancient tradition that he was sawn asunder by Manasseh, that is, after B.C. 698. But it must not be forgotten that some of the best critics have been of opinion that there must have been two Isaiahs. If so, a solution of the discrepancy may be found in that fact. But, be that as it may, the time of Isaiah's death has an important bearing on a passage which will come under our notice in its proper place. With reference to it we have shewn how the dates B.C. would stand on three different views. The first is the computation according to the common chronology; the second takes the ordinary date of the first destruction for its era; the third that of the 1st of Cyrus.

ii. THE PROPHECY OF HANANIAH.

468. In the 28th Chapter of Jeremiah, it is recorded that a Prophet named Hananiah predicted, in the 4th year of Zedekiah, in the 5th month, that "within 2 full years the Lord would bring again into this place all the vessels of the Lord's house which Nebuchadnezzar had carried away to Babylon" (v. 2—3); and "within the space of 2 full years would break the yoke of Nebuchadnezzar from the neck of all nations," (v. 11). Whereupon Jeremiah says to Hananiah; "The Lord hath not sent thee; but thou makest the people to trust in a lie; Therefore, thus saith the Lord; This year shalt thou die. So Hananiah died the same year in the 7th month," (v. 15—17). 1. Here we have another instance in which what may be called a time antecedent is made the measure of a punishment to ensue in a time subsequent. The limit fixed to Hananiah's life in months was evidently taken from the number of years which he had chosen to fix upon in his false prophecy. He died in 2 months from the time he predicted the 2 years. 2. The expression, "2 full years," or "2 years of days," which occurs in other places as well as in this, is peculiar; and doubtless intended to point out some other than the common year, but what year we cannot conjecture. Two years of 430 days would contain 860 days, and the odd 60 days would be—the 2 months of Hananiah's suspended punishment. 3. The coincidence of the numbers with occurrences at the

taking of Jerusalem should be noticed. Jerusalem was razed to the ground in the 11th year of Zedekiah in the 5th month; and the tragedy was completed by Ishmael's murdering Gedaliah in the 7th month. Thus, exactly 7 years elapsed between Hananiah's prophesying and the destruction of Jerusalem, and between the death of Hananiah and that of Gedaliah!

iii. THE 70 YEARS OBLIVION OF TYRE.

469. Isaiah xxiii. 15. 17, B.C. 718 Usher. "And it shall come to pass in that day, that Tyre shall be forgotten 70 years, according to the days of one king: after the end of 70 years shall Tyre sing as an harlot. . . . And after the end of 70 years the Lord will visit Tyre," &c. Commentators have supposed the "one king" of this passage to mean "one kingdom" or "one dynasty of kings," and that kingdom or dynasty to have been the Babylonian. The state of Tyre's oblivion they make to have lasted from its capture by Nebuchadnezzar "till Darius Hystaspis, by granting some immunities to that city, made way for the recovery of its trade and prosperity." But if "a king" can rightly be understood to mean "a kingdom" or "dynasty," it can scarcely be the Chaldaean; for that lasted much more than 70 years. We have, appertaining to it, in those numbers which are given by Josephus, for a part only of its duration (See ¶ 419), 140 years! And in those which he professes to have taken from Berosus, 96 years! The fact is, we are not in possession of sufficient knowledge of the circumstances and allusions to attempt to expound the passage with any certainty*; but we are of opinion that the extract which Josephus has made from the Phoenician records in confirmation of his 50-year duration of the Captivity will prove our best guide. We deem it sufficient to lead us to the conclusion that "the burden of Tyre" for 70 years was designed to be a parallel and contemporaneous period with that laid upon Judah for 70 years. As the one was extended from 50 to 70, so also the other. On this view, the days of one king will

* A recent historian cuts the knot thus:—"As regards the result here predicted, as well as the period of 70 years, it does not appear that they can answer to any historical reality;" and he asserts that Ezekiel was "unsuccessful in his prediction concerning Tyre, which he declared that Nebuchadnezzar should take, plunder, and destroy." (Ezek. xxvi. xxvii.) Grote thinks that Tyre capitulated to Nebuchadnezzar, though he did not lay it waste.

mean "the days of the Captivity of the one kingdom of Israel;" and great latitude must be allowed to the expressions of the prophecy. The only way in which the above phrase can be understood to refer to the Babylonian kingdom is in reference to the continuance of its power over Judaea for 70 years; that is, from the 1st of Nebuchadnezzar (=4th Jehoiakim) to the 1st of Cyrus. It may be well to notice that it is possible that this prophecy may relate to a condition of Tyre following its 5 years' siege by Shalmaneser, which is supposed to have ended about B.C. 717. The Septuagintal periods, which we have seen to be connected with its history, may be thought to favour this hypothesis. But, on the other hand, the most recent and the best authority (Grote) regards it as certain that Shalmaneser did *not* take Tyre. The same opinion may be entertained, however, in reference to Nebuchadnezzar and his siege. (See Hist. Heb. Mon. p. 363, note.

iv. THE DESOLATION OF EGYPT FOR 40 YEARS.

470. The utter desolation of Egypt and the extermination of its inhabitants, continuing for the space of 40 years, and extending to the utmost limits—nay, beyond, "even to Ethiopia" (thus including Nubia), are predicted in Ezek. xxix. 10—15. But we seek in vain to find a time when it was fulfilled. We should naturally expect to find a fulfilment immediately after the delivery of the prediction; for it would seem absurd to take a licence to search through all subsequent time, or even through the few following centuries, for the accomplishment of a prophecy arising out of and connected with events then occurring, and relating to a period comparatively short. And the whole context as well as the co-relative prophecies fully confirm this, and conclusively limit the time of fulfilment within narrow bounds. The cause why this heavy judgment was to come upon the Egyptians was, "because they have been a staff of reed to the House of Israel;" that is to say, in several instances they had failed to protect or succour the Israelites when the Chaldees invaded Judaea. Pharaoh-Necho had failed them in the beginning of Jehoiakim's reign. Psammis his son, perhaps after having incited Jehoiakim to throw off his allegiance, had sent him no succours, and Jehoiakim had perished miserably. Jeconiah, son of Jehoiakim, had been dethroned and carried captive,—we may well suppose through following the example of his father, and prolonging his resistance in

dependence on Egypt. But it was the instance that had happened only the year before, which the Prophet had more immediately in view. In this case indeed the Egyptian king had not proved unfaithful to his engagements with his Jewish ally. Hophra had marched with a powerful army to raise the siege of Jerusalem; but he was beaten off by Nebuchadnezzar. However, either by wilful desertion or by unavoidable weakness, it came to pass that the declaration of Rabshakeh to Hezekiah's messengers was proved to be but too true a saying:—"Lo, thou trustest in the staff of this broken reed, on Egypt; whereon, if a man lean, it will go into his hand, and pierce it: so is Pharaoh, King of Egypt, to all that trust in him." Seeing then that the judgment denounced against the Egyptians was to be as a punishment for the strong but vain hopes which the men of that generation had excited in the people of the Lord, and which served only to lure them on to their destruction, it were falling into the error so emphatically denounced by the Prophet of making "the Lord's way not equal," if we were to seek in after days, and especially if in remote times, for the accomplishment of a prediction announcing punishment for the treacherous dealing of men of past times. This would be, indeed, to give occasion for the proverb, "The fathers have eaten sour grapes, and the children's teeth are set on edge;" and for men to say, "Why, doth not the son bear the iniquity of the father?" whereas the declaration of the Lord is, "The soul that sinneth, *it* shall die. The son shall *not* bear the iniquity of the father." On this ground alone it might be held inadmissible to seek in any other time than that then present for the fulfilment of this prophecy.

471. But we are not left to draw this conclusion in the way of inferential argument, or from the general scope of the passage alone. We have explicit declarations to the same effect. In the passage itself the return of the Egyptians and the partial renovation of their kingdom is foretold: and it is made evident that this restoration was to be previous to or not very distant from the return of the Jews. In fact, there is a close connexion between the captivities of Judah and Egypt. The prophecy under consideration was uttered only about 6 months before the fall of Jerusalem,—250 days before the catastrophe attained its climax in the murder of Gedaliah,—and 2 years (within 7 days) before Ezekiel received tidings of the fall of Jerusalem. Two months after he received the sad intelligence, he uttered two lamentations over the approaching fall of Egypt (Ch. xxxii.). In the first

he declared; "Thus saith the Lord God: *The sword of the King of Babylon* shall come upon thee: . . . and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed. I will also destroy all the beasts thereof from beside the great waters; neither shall the foot of man trouble them any more." In this prophecy the same train of thought as in the one before us shews itself. In the second lamentation, the destruction of Egypt is apparently attributed to Asshur, Elam, and the nations to the east of Egypt, subject to the King of Babylon. In the year of the destruction of Jerusalem, Jeremiah, in consequence of an application from Johanan, had predicted (Ch. xlvi. 7 sqq.) that if the Jewish chiefs sought safety in Egypt, "the sword which they feared should overtake them there:" and when they had not only gone thither themselves, but forcibly carried off Jeremiah with them, "the word of the Lord came unto Jeremiah in Tahpanhes, saying, . . . Thus saith the Lord of hosts, . . . I will send and take Nebuchadnezzar the King of Babylon . . . and will set his throne upon these stones that I have hid; and he shall spread his royal pavilion over them. And when he cometh, he shall smite the land of Egypt, . . . and he shall array himself with the land of Egypt, as a shepherd putteth on his garment, . . . and the houses of the gods of the Egyptians shall he burn with fire" (Ch. xlvi. 8 sqq.). A prophecy to much the same effect is contained in the following chapter. It concludes thus (v. 30); "I will give Pharaoh-Hophra King of Egypt into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah into the hand of Nebuchadnezzar . . . that sought his life." Josephus affirms (Ant. X. ix. 7) that these predictions of Jeremiah received their accomplishment "on the 5th year after the destruction of Jerusalem, which was the 23rd year of the reign of Nebuchadnezzar . . . when he fell upon Egypt in order to overthrow it; and he slew the king that then reigned and set up another; and he took those Jews that were there captives, and led them away to Babylon." It was 12 years however after this invasion,—14 years, wanting a month, after Ezekiel's first lamentation over Egypt,—16 years, wanting 2 months, after his prediction contained in the chapter preceding the lamentation of the utter ruin of Egypt, like to the ruin that had fallen upon Assyria,—16 years, to a day, since he foretold the destruction of Tyre (Ch. xxvi.),—and 16 years and 48 days since he uttered the prophecy now under consideration, that he predicted in the verses following that prophecy in the same

chapter, saying, “Nebuchadnezzar King of Babylon caused his army to serve a great service against Tyrus: every head was made bald, and every shoulder was peeled: yet had he no wages nor his army for Tyrus, for the service that he had served against it: Therefore thus saith the Lord God; Behold I will give the land of Egypt unto Nebuchadnezzar King of Babylon, and he shall take her multitude, and take her spoil, and take her prey; and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. In that day will I cause the horn of the House of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them.” The next chapter (xxx.) carries on the prophecy in the same strain. In particular at v. 10: “Thus saith the Lord God; I will also make the multitude of Egypt to cease by the hand of Nebuchadnezzar, . . . he and his people . . . shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain. And I will make the rivers dry, and sell the land into the hand of the wicked: and I will make the land waste, and all that is therein by the hand of strangers: . . . and there shall be no more a prince of the land of Egypt.” And at the end of the chapter is a prediction, dated 55 days later than the one in the preceding chapter, which speaks of the 40 years’ desolation, from which the following are extracts:—“I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the King of Babylon, and put my sword in his hand: but I will break Pharaoh’s arms, and he shall groan before him with the groans of a deadly-wounded man.” It would seem to be impossible to deny that these prophecies all relate to the same event; and that that event was the destruction, captivity, and desolation of the Egyptian kingdom by Nebuchadnezzar as a punishment for the calamities which they had indirectly helped to bring upon the Lord’s people, and as wages for the long and fruitless siege, in which Nebuchadnezzar had “wrought” for the Lord against Tyre. In particular, the prophecy first delivered which assigns the time of 40 years, and those last quoted which (though separated as to their delivery by an interval of 16 years) alike make mention of Nebuchadnezzar, and are placed in the closest juxtaposition to one another, are, by the similarity of the ideas and expressions contained in them, manifestly shewn to have in view the same event. In short, all the

predictions are closely bound up with the pending fortunes of Israel, and relate only to events then happening, or about to happen. And there are some indications of a contemplated parallelism between the captivities of Judah and Egypt. That of Egypt was predicted in the same year with, and as arising out of Judah's. As in the case of Judah there were several captivities, so the prophecies, compared with the history of Josephus, require us to suppose that there were more than one in the case of Egypt. In an extract given above it is said, "*In that day* will I cause the horn of the House of Israel to bud forth." It is difficult to say, to what day reference is here made. The preceding context would lead us to suppose it to be, the day of the destruction of Egypt. But this could not be, for no budding of prosperity to Israel was manifest in Nebuchadnezzar's days. The next most plausible conjecture is that it referred to the restoration of Egypt. And this might be. If so, there would be an approach to contemporaneousness between these events. But we must not dwell on these minutiae.

472. The question of the fulfilment of the 40-years prediction is the grand point, and to this we turn. If this prophecy relates to the time of Nebuchadnezzar, and it cannot be shewn that it may *possibly* have been then fulfilled, the character of Ezekiel as a true Prophet will be gone. It behoves us then to shew, not that this prediction *has been* accomplished, nor how, nor when; because this through deficiency of extant information we may be unable to do, however exactly it really was fulfilled: but that it *may* have been, and that there is no trustworthy evidence to the contrary. Now Grote (iii. p. 439) considers it certain that Nebuchadnezzar did not subdue Egypt. And Newman thinks that the absence of any, the most distant allusion to such a conquest by Herodotus, who has given us the contemporary history of Egypt, and who, from the intercourse which the Greeks had had for the best part of a century with the Egyptians, must have known if Egypt had been ravaged from end to end by a Chaldean host, is sufficient to establish the same fact. And we cannot deny the justness of this inference, if it be held necessary to maintain the authenticity of the 40-years duration in its common acceptation, and to construe with rigid literality the prophetic modes of expression. If Egypt was reduced to a state of utter desolation, and neither man nor beast passed through it for 40 years, or even if it was merely rendered tributary to a foreign nation for so long a time, it seems incredible that no notice should

have been taken of the fact by Herodotus, and that no tradition of it should have been handed down to Josephus, or by any other writer. It seems necessary therefore, in order to the vindication of the prophecy, to admit in this case, what we have found occasion and authority for doing in so many others, namely, a different computation of the years,—in fact, one similar to that by which the 100-years Captivity of the Jews according to one statement is reduced to the 20 years of another. And in this instance of the Jewish Captivity may be found, not only a precedent, but almost an authority for such a reduction. If, as we have supposed, a certain parallelism was intended between the circumstances of the Jewish and the Egyptian Captivities, it may assuredly be looked for in their respective durations. And if the former has been reduced from 100 or 120 years to 20, it will not be extravagant to suppose that the other may with equal propriety be reduced in the same proportion. Thus much is certain, that, if our interpretation of Ezekiel xxix. 21, which would make the Egyptian desolation to have terminated some time before the Jewish restoration, be accepted, the 40 years must be considerably curtailed. For if the duration of the Captivity be taken at 50 years,—seeing that the desolation of Egypt predicted in Ezekiel xxix. 17 could not have commenced much sooner than 20 years after the destruction of Jerusalem, and must have ended long before the return of the Jews,—not *more* than 25 years would be allowed for its continuance. And it should be especially observed that, as this prediction was delivered only 8 years before Nebuchadnezzar's death, the period of its accomplishment might fall to the fullest extent within the operation of the curtailment effected by comparison of the numbers of Berosus with those of Josephus. The former may be said to cut off from the latter, in the reigns of Evil-Merodach and Neriglissar, 52 years, (being a number—the duration of the Captivity according to one computation). On the whole, there seems to be grounds for thinking that the 40 years may have represented a very small number indeed of Julian years. And possibly this view may obtain some confirmation from the precedent of Israel's sojourning in the wilderness; nay, perhaps the duration of this may have given rise to the assignation of that of Egypt. The argument may have been, "Since the bondage to the Egyptians had been the cause of Israel's wanderings for 40 years, now the Egyptians themselves, their land being converted into a desert, should serve 40 years as slaves in a land not theirs." It might be shewn,

— we had written much that would shew conclusively, but want of space has compelled us to excind it,—that the 40 years of wandering in the wilderness must be taken to represent a comparatively small number of common years. And if so, to preserve the parallelism, the same view must be taken in the case before us.

473. If, then, the 40 years of Egypt's predicted desolation may be reduced to a very small number of modern years; and if, at the same time, large allowance be made for the difference between Western and Eastern (and especially prophetic) modes of expression and description, the weight of the objection will be taken away. For it is very credible that an invasion, which at the time spread death, destruction, and desolation, yea, comparative depopulation from one end of the country to the other, yet whose effects were not of many years' continuance, may have vanished from the traditions in course of time. In such a case, and after so long an interval, it were surely unsafe and unwarrantable to infer from the silence of historians that the event predicted never came to pass. If it be shewn that, when the prophecy is rightly understood, its accomplishment may by possibility have occurred, this is all that is necessary to exonerate it from the charge of being a false prophecy; though, it must be admitted, this is not sufficient to maintain its evidential character. It will be a great point gained, however, when a prediction cannot be preserved as a proof, to rescue it from being adducible as a disproof.

[3]. MISCELLANEOUS PERIODIC COMBINATIONS.

474. We will now direct our view upwards from the Return, and notice any periods for which a place may not heretofore have been found. (1). We may reckon from the building of the Temple to the Schism 37 years, thence to Captivity of Israel 240, thence to Return 183 ($130 + 53$) = 460 years, or 1000 Sac. Cycles. (2). Prefix from building of Tyre to building Temple 240 years, and it will make 700 years (70×10) from building of Tyre to Return, or, (taking Josephus's reckoning of 100 years to the Captivity) $7\frac{1}{2}$ centuries. (3). There may be computed 610 years from the Exode to the 1st building of Temple: thus, Moses 40, Joshua 25, Judges to Jephthah 365 (= 430), Ibzan to Abdon 25, Philistine supremacy 40, Eli to David 72, David 40, Solomon's first 3 years (= 180 = $\frac{160}{5}$) = 610. $610 + 460$ gives 1070 years (= 214×5) from the Exode to the Return.

(4). But, adding Josephus's extra 50 years for the Captivity, = 1120 ($= 28 \times 40$). (5). Further, reckoning 112 years instead of 72 for the interval between the Philistine supremacy and David (20 years more being allowed either for Samson's or Samuel's time, and 40 instead of 20 to Saul), the sum will be 1160 years ($= 232 \times 5$). (6). Josephus assigns 80 years instead of 40 to Solomon. This would raise the sum to 1200 or 2 "great years." (7). In the above 610 years, 10 years of anarchy (¶ 254) are not included. $610 + 10 + 460 = 1080$ ($= 216 \times 5$). (8). We have found from the Creation to the Exode 4320 years (¶ 240). Hence from the Creation to the Return may have been reckoned 5400 years ($= 216 \times 25$). (9). From the building of Temple to the Return (Solomon 37, the Kings 393, the Captivity 70 =) 500 years. (10). From Jadon's prophecy to the Passover in the 18th of Josiah 361 years. (Ant. X. iv. 4). Hence to the 13th of Josiah 356 years. Eusebius reckoned a septuagintal period of Captivity from the 13th of Josiah to the 1st of Cyrus b.c. 560; $356 + 72 = 428$: or, reducing this 72 to 52 in like manner as the other captivity-period was reduced, = 408. Four years to Cyrus's victory in b.c. 556 would make 432 or 412. There were 20 years to his accession b.c. 536, and thence to the profanation by A. Epiphanes (Ant. XII. vii. 6) 408. So that the numbers may be reckoned to run

thus : —	408	}	432	(11). Here we may note that from
	20			the call to the first building were
	4			(Ant. VIII. iii. 1) 1020 years
	20			$(= 408 \times 2\frac{1}{2})$. Thence to the Cap-

408

tivity ($37 + 371 = 408 = 1428 = 428$ from Call to Exode + 1000 from

Exode to 1st destruction. (12). Hence from Exode to 1st destruction 1000 ($592 + 428$) + Captivity 20 + to the Antiochian profanation $408 = 1428$ from Exode to Profanation. (13). Capture of Jebus to Schism 73 ($\frac{1468}{70}$) + Kings 395 = 468. Let what has been shewn respecting the computation of the kingdom of Judah at 393, and the excision of 60 years from this number be called to mind. Eliminate the 60 years in this instance, and there will be 408 years from the capture of Jebus to first destruction. We seem to have here another ground for supposing the 60 to be a moveable quantity, as well as a reason why the text-years have been made to amount (in round numbers) to 395 years. It may be observed, by the way, that from Melchizedec to the 1st destruction were (Wars VI. x. 1) * 1468 years, and from

* Hence, from the call to 1st destruction, 1480 ($= 370 \times 4$).

the 1st to the 2nd destruction 708. Perhaps the 60 years in the Kings, included in 1468, may have been so placed as to be transferable, and make 1408 and 768 ($=384 \times 2 = 3 \times 2$ eight times). There can at any rate be no doubt that this number has been formed thus; Melchizedec to Exode 408, + Exode to 1st building 592 ($=1000$), + to 1st destruction, 408 ($=1408$), + intercalation 60 = 1468. And it *may* be that a second 60 has been intercalated into the 708 years. Something may be said in favour of this hypothesis. The above 1408 years, accurately $1408\frac{1}{2}$, (being the sum of the particulars, and a received duration of the interval between Melchizedec and the 1st destruction) being deducted from the 2177 years of the same passage, there will remain $768\frac{1}{2}$ years between the two destructions. And if this hypothesis be adopted, the time after Melchizedec will be found equal to one computation of that previous to the Deluge, that is, if the Various Reading in the LXX. be reduced in the same manner as the Received Reading has been. For $2242 - 6 = 2236$, and $1468 + 768 = 2236$. Moreover, some very remarkable "Complete Systems" may be formed on the basis of these numbers, as will be shewn in the proper place. We may add that one (See ¶ 287), if not more examples of the number 768 may be adduced. (14). 3900 years may be reckoned from the Creation to the 1st destruction. This may have been a larger model of Ezekiel's 390 days. In like manner, as 428 years have been shewn from the 1st destruction to the Antiochian profanation, 430 years may be computed to the liberation by the Maccabees, and be regarded as an accomplishment in an extended sense of Ezekiel's 430 days. (15). In another place it has been shewn that one mystical date of the Exode was b.c. 1586. Now the 2nd Temple was finished on the 3rd day of the 12th month in the 6th of Darius (Ezra vi. 15), which, on Clinton's computation, would be = b.c. 526 (¶ 419). There intervened therefore between the Exode and the completion of this Temple 1060 years, ($=424 \times 2\frac{1}{2}$). Also, as Moses died on the 1st day of the 12th month in the 40th year after the Exode, there were between Moses's death and the finishing of the Temple 1020 years ($=408 \times 2\frac{1}{2}$) within 2 days.

[4]. CYCLICAL NUMBERS NOT CHRONOMETRICAL.

475. From the peculiar character of this period it contains few numbers besides those which relate to time; indeed scarcely any excepting such as state the number of captives

that returned. With regard to these there are one or two passages worth quoting. (1). "The number of those that came out of captivity to Jerusalem (in the 1st of Cyrus) were 42,462," (Ant. XI. i. 3). This is a singular number, and evidently made up of 42,000, 420, and 42. (2). The same section contains the edict of Cyrus, in which is given an inventory of the gold and silver vessels "pillaged by Nebuchadnezzar out of the Temple," which Cyrus says he has given to Zorobabel. The items are curious: they give a total of 5400 (!) vessels (40×135). No epilogue is given; but in Ezra, where the total is stated to be 5400, the items actually amount only to 2499, and only 3 of the items correspond with those in Josephus. (3). In the 1st of Darius H., after 7 days' feasting, Zorobabel led to Jerusalem "a certain and determinate number *out of* every family and the sum of those that went up, above the age of 12 years, of the Tribes of *Judah and Benjamin*, was 4,628,000" (!!!). The beasts were 5960. "By this means a certain *part* of the entire people of the Jews that were in Babylon, came and dwelt in Jerusalem; but the rest of the multitude returned every one to their own countries." (Ant. XI. iii. 10). The first of these numbers seem to be made up of 4,600,00 and 28,000, that is, it is a combination of the Sacerdotal Cycle with the sacred numbers 70 and 40; or it may be compounded of 4,200,000 and 428,000. The other is 5600 + 360. The particulars of the last agree with the asserted total; but those of the first amount to 42,633, exclusive of 7337 servants and 245 singing men and women. So that the sum is only 50,215. Josephus does not give the numbers of those who came up with Ezra or with Nehemiah in Xerxes's reign. He says only in reference to the former that "the entire body of the people of *Israel* remained in Media; wherefore there are but 2 tribes in Asia and Europe, while the 10 tribes are beyond Euphrates till now, and are an immense multitude, and not to be estimated for numbers!" With regard to the latter he merely states that, "Nehemiah took with him many of his countrymen." Turning to the Canonical books, we find both Ezra and Nehemiah stating the total number of those who came up in the 1st of Cyrus to have been 42,360. Yet the sum of particulars in Ezra is 29,818, and in Nehemiah 31,089. Both the epilogues and sums are exclusive of 7337 servants and 200 singers (Ezra), or 245 according to Nehemiah. 1 Esdras v. 40 asserts a total of "40,000, besides servants 2360:—their servants were 7347 and singers 245": while the items amount only

to 33,922. Comparing the items we find that very few agree in all the 3 versions, and not more perhaps than a moiety in either two taken together. There is also a constant difference between Ezra and Esdras in the names, even when the numbers are the same. At a cursory glance we observe many indications of cyclical composition in the separate numbers, as in 666, 2056, 112, 56, 42, 52, 700, 432, 3930, 3330, 392.—As to the totals we observe that 42,360 appears to have been compounded of 42,000 and 360;—7337 is perhaps $4004 + 3333 = 50,215 = 50,000 + 215$;— $2360 = 2300 + 60$.—The near approach to coincidence between the sum of the particulars of those who returned in 2nd of Darius according to Josephus (viz. 42,633), and those who came back in 1st Cyrus according to the epilogues of Ezra, Nehemiah, and Esdras (viz. 42,360), is worthy of notice: but Josephus's own number of the latter date (42,462) is still nearer. More especially note-worthy, however, is the number of items in the several authorities. Those in Ezra amount to 40, exclusive of the Nethinims with the children of *Solomon's servants*, and the priests who not being able to produce their genealogy were put out of the priesthood as polluted. These however are reckoned in the 42,360, and make 42 items. So that exclusive of the odd 360, there were on the average 1000 of each family. The items in Nehemiah's list amount only to 40, inclusive of the Nethinims, &c., but the servants and singers would make 42, raising the total however to 49,942. In Esdras 40 items are made to the place where the computator begins to reckon the Levites and attendants on the Temple. Afterwards there are 7, including the servants and singers. Josephus does not give the particulars of those who returned in 1st of Cyrus; but of those in the 1st of Darius he makes 7 items, amounting to 50,215 persons, in which number there were 40,742 women and children (above 12 years of age)! The servants and singers amounted to 7537 (Ezra), 7582 (Nehemiah), 7592 (Esdras), in 1st of Cyrus, and 7582 (Josephus), in 1st of Darius. The beasts were 8136 (Ezra and Nehemiah), 13,241 (Esdras), 5960 (Josephus). An unhistorical character at any rate is apparent in these numbers as they stand now, and it would seem that a mystical formation lies near the surface. Similar discrepancies might be traced out between the other lists in these books, but it would be tedious and unprofitable to pursue the inquiry further. (4). Darius the Mede ruled over 360 provinces, but Darius H. and Artaxerxes or Ahasuerus had only 127. (5). It would appear from the

book of *Esther* that the same numerical system was in use in the East. The chief numbers occurring in this history are the 180 days' feasting at Shushan, the 10,000 talents offered by Haman, and the 75,000 and 800 persons slain by the Jews. (6). The few numbers in Job present similar indications:—7000 sheep, 3000 camels, 500 oxen, and 500 asses; and again 14,000 sheep, and 6000 camels; 7 sons and 3 daughters, and again 7 sons and 3 daughters. Job lived after his trial 140 years, and saw 4 generations. In reference to generations 4 seems to have been accounted an ultimate number. The promise to Abraham was that in the 4th generation his seed should return to Canaan. In like manner, a promise was made to Jehu that his children of the 4th generation should sit on the throne. So also, "visiting the iniquity of the fathers to the 4th generation." (7). Jeremiah's prophecy divides itself into 7 parts, and he prophesies against 7 nations (xlvi.—xlix.). (8). Ezekiel also prophesied against 7 nations (xxv.—xxxii.).

(2). DIVISION B. — FROM THE RESTORATION TO THE ASSUMPTION OF INDEPENDENCE UNDER THE MACCAEES.

THE δημοκράτεια οὐ πριγκιπική μετ' ὀλιγαρχίας OF JOSEPHUS.
(Ant. XX. x. & XI. iv. 8).

[1.] 476. In various ways the interval between the above-named events is pointed out as proper to form, and as having formed in the old Chronological computations, a separate division. Besides the definition of its commencement by the remarkable change which at the Restoration took place in the political condition of the Jewish people, one long chronometrical line embraces its whole extent. Another of prophetic admeasurement virtually does the same; for, though it actually reaches only to the profanation of the Temple by Antiochus Epiphanes, yet the small difference between it and the one first mentioned will be seen to be of such a character as naturally and properly to be considered a complement of the prophetic line. Other lines too, either terminate at, or start from its concluding point, shewing that this was regarded as an important epoch. And indeed the social, political, and ecclesiastical changes, which then took place among the Jews were scarcely less important than those which marked its commencement. There may be said to have been "a period of termination" or "a tran-

sition period" at the end of this Division. It began with that profanation of the Temple and those wanton acts of tyranny by Antiochus Epiphanes, which drove the Jews to take up arms under Mattathias and his sons. It ended at the time when, by entering into a treaty of alliance with the people of Rome, they assumed the character of a free and sovereign state, and obtained a recognition of that character from the then Mistress of the world.* Henceforth their nation may be regarded in the light of a separate and independent state under the protection of Rome; although for a time they continued in a state only of revolt against their Syrian masters, and for a still longer time their rulers did not assume the royal diadem. Nevertheless, from this epoch they had the distinguishing marks of a free and independent people, in that they were governed by Rulers of their own choice and nation, and their national existence was recognised by other powers of the world. So that this is evidently the more proper epoch from which to date their independence than that sometimes assigned to it, namely, the first act of resistance by Mattathias, B.C. 168, or the assumption of the command by Judas one year later. A distinguished Chronologer, under the date B.C. 167, says, "The Jews shake off the Syrian sway." But so far from this having been the case, it would not appear that they had any thought of throwing off their allegiance to Syria until the perfidy of Antiochus Eupator, by shewing that no reliance was to be placed on the oaths of their Syrian lords, proved to them that their only alternative was the most abject submission or resistance to the last extremity. The rising in the first instance under Mattathias was evidently an unpremeditated and isolated outbreak, and even when the first successes of Judas Maccabæus had infused hope into the cause, the war was carried on, not for independence but for toleration of their religion and protection to their persons. No sooner did Eupator manifest a disposition to grant them these than they readily returned to their allegiance. The historian says, "The King sent to Judas and those that were besieged with him, and promised to give them peace and to permit them to make use of and to live according to the laws of their fathers: and they gladly received his proposals, and when they had gained security upon oath for their performance, they went out of the Temple. But when Antiochus came into it, and saw how strong the place was, he broke

* Ant. XII. x. 6. and Wars I. i. 4. & ii. 1.

his oaths, and ordered his army that was there to pluck down the walls to the ground ; and when he had done so, he returned to Antioch." From this time Judas would place no confidence, nor come to any terms with the invaders. And when "some of the people acquiesced in what Bacchides," the General of Demetrius, "proclaimed, and supposing they should undergo no considerable harm from Alcimus, who was their countryman, entrusted themselves with them," an opportunity was only thereby afforded for a new instance of Syrian perfidy. Repeated experience, it might have been thought, would have sufficed to deter from all confidence in future. Nevertheless, when a new General came, in whom doubtless Judas thought he could confide, he suffered himself to be prevailed on to meet him ; but still he kept himself so far on his guard that, on the first manifestations of a treacherous design towards him, he was able to escape to his followers. This third instance of perfidy fully dispelled confidence, and put an end to all thoughts of coming to terms. And so the contest for independence was carried on, until Judas's death, during a space (7 years) which seems to hold the same peculiar position in the next division as the interval between Antiochus Epiphanes's first assault upon Jerusalem and the death of his son Eupator (also 7 years) does in the present. But of this we shall speak hereafter.

477. On the whole, the events recorded in the history point out the execution of A. Eupator and the transfer of his kingdom to Demetrius as the proper place to draw the line of demarcation. The new Syrian king never succeeded in establishing an undisputed authority over Judæa. And, from this time, the claim to independence was set up ; — as appears from what has been said, and chiefly from the fact that as soon after this event as possible, — as soon as we could in reason expect, *that* alliance was made with Rome which implied at the least, a claim on the one part, and a recognition of a right on the other, to a separate national existence.

478. A distinct argument to the same effect may be drawn from the violent and unprecedented change which was then made in the highest ecclesiastical, and now semi-political office among the Jews. A. Eupator carried off, and put to death not many months before his own execution, the High Priest Menelaus. Not content with this, he passed by the rightful claimant, and obtruded into the office a creature of his own, Alcimus or Jacimus. Such a procedure would be

likely to excite the deepest feelings of indignation among the Jews, and to be marked as a day of darkness in their records. That a man "not of the High Priest stock" should be thrust into the supreme sacred office while the legal High Priest was driven into banishment would be an enormity in their eyes, compared with which the irregularity of the recent venal and forced appointments would sink into insignificance. Thus both the political and ecclesiastical occurrences concur with the chronometrical lines in pointing out the death of A. Eupator as the point at which a division in the history and computation ought to be made by us, since it was evidently placed here by the ancient chronologers.

479. To these reasons may be added others drawn from the changes which took place about this time in the political relations of the great nations with whom the Jews were placed in immediate contact. From this epoch may be dated the ascendancy of the Romans. Just before the profanation of the Temple, they had compelled the Syrian Monarch, Antiochus Epiphanes, to withdraw from Egypt. In the very year that his son Eupator was put to death they arbitrated between the rival candidates for the throne of Egypt, P. Philometor and P. Physcon, and divided the empire between them. While thus the power of "the King of the South," who had once ruled over Judæa with an iron hand, was waning before the rising star of Rome, that of the Monarch on the other side,—"the King of the North," who up to this time had yet more cruelly oppressed the Jews, was fast hastening to its downfall. An opponent was rising in the East only less formidable than the one in the West:—Mithridates I. at this moment overran all Asia between the Indus and the Euphrates. Assyria, Babylon, and Mesopotamia were lost. And at the same time a series of internal dissensions and civil wars began, which must have still more weakened the Syrian Empire.

480. We have dwelt more at length than heretofore on the reasons for making a division at this event; because there exists a special reason (as will shortly appear) for shewing that the selection of the epoch has not been arbitrarily made by us. In point of fact, it has not been made by us at all; but by the Jewish Computators themselves, backed by the statements of their Historians.

[2]. PARTICULARS OF DIVISION B.

481. It has been found necessary to anticipate the particulars of the early part of this Division in order to exhibit under one view the statements relating to the Captivity. In these peculiar computations the chronometrical lines run into one another in such a manner that it is impossible to make a division in any one place, and to adhere to it strictly. In no other instance is this the case to so great an extent as in that of the Captivity, in which the protruding (as we may say) of the time of bondage upwards and downwards from the true time (that is, from the dates which the statements of heathen historians have led chronologers to affix to the 18th of Nebuchadnezzar and the 1st of Cyrus) has rendered it impossible to discuss the duration of the Captivity without dipping largely into the present Division. Hence we must refer the reader to the Tables in §§ 419 and 420 for the chronometrical items from the 1st of Cyrus to the 1st of Alexander the Great over Persia.

i. THE 14 PERSIAN KINGS.

482. The Tables referred to shew the duration of the kingdom of Persia to have been 208y. 3m.;—following the Astronomical Canon (2) in the early Persian reigns,—allowing 1 year for the *Māyoī* (of Josephus, Ant. XI. iii. 1),—and reckoning the full time of Cyrus from his conquest of Babylon. Herodotus however allows only 8 years for Cambyses and Smerdis, which would subtract 1 year from our computation. We cannot be far out in calling the period, in round numbers, 208 years. And here it strikes us as singular that we should meet with a number identical with one of those in that curious series to which attention has been more than once directed: and it is the more remarkable because the odd 8 years occurs amongst the durations of the reigns, being the number of years attributed to Cambyses. One might almost suspect that it was introduced to convert the two centuries into this particular number after the manner in which (as will be shewn) these peculiar numbers have been framed. The *combinations* which may be formed out of the durations of these Persian kings' reigns, and the ratio the numbers bear to one another should not be overlooked; more especially as they tend to shew that the same arbitrary and unhistorical method of framing systems of chronology as was in use among the Jews has prevailed all over the East. They may be thus exhibited, using round

numbers. By the side of them, for the sake of comparison, are placed 14 English kings taken at random.

1. Cyrus - - - - -	9		1. Richard III. 2
2. & 3. Cambyses and Smerdis } 9		56	2. Henry VII. 24
(Manetho adds 2) - - - - -			3. Henry VIII. 38
4. Darius I. (9 × 4) - - - - -	36	56	4. Edward VI. 6
5. Xerxes I. - - - - -	20	56	5. Mary - - - 5
6. Artabanus 7m. } - - - - -		60	6. Elizabeth - 45
7. Artaxerxes I. 40y. } - - - - -	40		7. James I. - 22
8. Xerxes II. 2m. } - - - - -		60	8. Charles I. - 35
9. Sogdianus 7m. } - - - - -	20		9. Charles II. 25
10. Darius II. 19y. } - - - - -		74	10. James II. - 4
11. Artaxerxes II. (28 × 2) - - - - -	46	88	11. William III. 23
12. Ochus - - 21y. } - - - - -	23	60 + 28	12. Anne - - 12
13. Arses - - 2y. } - - - - -		74	13. George I. - 13
14. Darius 4y. 11m. - - - - -	5	28	14. George II. - 33
[310]	208		287

We suppose that no authentic series of reigns will give out the number of lunar numbers (28 or 30), or multiples of such, as that of the Persian kings presents. The 4 first and the 4 last reigns, it will be seen, each amount to 74 years, while the intermediate 6 amount to 60 years. It should not be overlooked that the sum of the 4 last reigns in Table 8 Col. 4 is 54 years, and of the 10 in Table 9 is 154 years. We have noticed that there is an 8 in the first Table corresponding to the odd 8 in the total: it may further be observed that the short reigns in the second Table amount to 8 years, plus the odd months. In our previous remarks on these Tables attention was called to the circumstance that the number of the Persian kings has been adjusted to the sacred septenary scale. This remark had immediate reference to the Jewish history. But it makes it more striking to observe that the same is true in reference to the exclusively heathen reckoning. The difference is this: the former inserts a Darius, and ignores Smerdis, treating the short interval between Cambyses and Darius Hystaspis as an interregnum under the government of Magi (*rāw Mayāw*); the latter knows nothing of Darius, but reckons Smerdis. Thus both contrive to keep up the number 14. Modern chronologers have compromised the difference by calling Smerdis the Magian. Let it be borne in mind that the 208y. 3m. spoken of above is the whole time of the Persian rule. Reckoning from the Bible first of Cyrus, 2 years must be deducted, and 1 or 2 years more according as we follow the statements of Herodotus, the Astronomical Canon, or Josephus, in reference to Cambyses and the Magi.

483. The following Table will supply the remaining particulars of this Division.

ii. Table No. 11. *Macedonian, Egyptian, and Syrian Kings, to whom the Jews were subject.*

No.	Name.	According to Josephus.		According to other authorities.	
		Reference.	Y. M. D. A.D.	Reference.	Y. M. D. A.D.
1 331	<i>Macedonians.</i>				
1 331	Alexander the Great -	Y. M. D. 13 0 0	XII. II. 1.	Y. M. D. 8 0 0	-
2 323	Egypt.				
2 323	Ptolemy I., Sober (Larp)	40 0 0	-	38 0 0	-
3 325	Ptolemy II., Philadelphus	29 0 0	-	38 0 0	-
4 347	Ptolemy III., Evergetes	-	-	XII. III. 3.	26 0 0
5 323	Ptolemy IV., Philopator	-	-	XII. III. 3.	17 0 0
6 306	Ptolemy V., Epiphanes	-	-	-	7 0 0
	<i>Syrians.</i>				
7 196	Palestine subjugated, 93 Antioch. III. (the Great) }	-	XII. v. 3.	11 0 0	-
8 197	Seleucus IV., Philopator	-	-	12 0 0	-
9 175	Antiochus IV., Epiphane	-	-	11 0 0	I Mac. 1.10.
10 176	Epiphane's accusation Exped. against Jerusalem.	-	XII. v. 3.	-	" 20.
10 164	Takes Jerusalem, and plunders the Temple -	0 9th 26th	" 4.	-	{ " 29. " 54. " 59. }
10 167	Letter to Apollonius -	0 4th 18th	" 6.	-	
10 167	Matathias dies, after ruling 1 year, and Judas	{ " 1. 3.	-	-	" II. 70.
	Maccabaeus takes the	{ " 4.	-	-	" II. 1.
	command	{ " 5.	-	-	
10 166	Lyrias sent to destroy Judaea	0 9th 26th	VII. 2.	-	" IV. 37.
10 164	Temple restored	-	VII. 6.	-	" IV. 52.
10 164	Antiochus V., Eupator	-	VII. 2.	2 0 0	" VI. 16.
10 163	Judas besieges the Castle in Jerusalem.	-	" 3.	-	" VI. 20.
10 163	Eupator put to death -	-	" 1.	-	" VII. 1.
				168 0 0	

Josephus must intend his reign in Macedonia, 336—323. See also *Maccabees* I. 7. Ant. Book II. ends here. Alex. conquered Palestine B.C. 332; died in the 114th Oil. (Con. Ant. I. 22.) Onias I., son of Jaddua, High Priest for 21 years. P. Lagis conquered Palestine B.C. 300. Simon the Just, son of Onias, High Priest, B.C. 300. Eleazar, son of Onias, High Priest, B.C. 291. LXX. version made by 72 elders in 72 days. P. Phil. : 3 years of joint reign with P. Sefer. Manasseh, son of Onias, High Priest, B.C. 276. Onias II., son of Simon, High Priest, B.C. 256. Joseph, son of Tobias, mission to Egypt. Simon II., son of Onias II., High Priest, B.C. 216 or 217. He repelled Philipator when about to enter the Sanctuary.

Onias III., son of Simon II., High Priest, B.C. 195. He was deposed by Epiphane, and put to death in consequence of a bribe given by Menelaus. Sent his treasure to plunder the Temple. B.C. 180; but he was struck dead by an apparition. Jesus (Gk. Jason), son of Simon II., High Priest, B.C. 175. He gave Epiphane 360 talents for the High Priesthood, but was afterwards deposed, being赶出 (driven out) by Onias. Onias (Gk. Menelaus), son of Simon II., High Priest, B.C. 172. On Jason's exciting a rebellion against Menelaus, Epiphane took Jerusalem, slew 40,000, and sold 40,000 in 3 days. took 1800 talents, and profaned the Temple. He also endeavoured to exterminate the Jews. Battle of Pyrdia, 168. The Jews rebelled, B.C. 167. Daniel's prophecy (408 years before) fulfilled in desolation of Temple.

iii. REMARKS ON TABLE No. 11.

484. Considering that we now enter upon a period when, not only the Jewish numerical and chronometrical statements would be checked more extensively by the accounts of profane historians, but also when the Hebrew nation was brought more than formerly in contact with Grecian modes of thought and computation, and placed under the influence of Western habits and notions, we were quite prepared to expect that we should no longer discover traces of the working out of the Eastern system of coincidences, and combinations of numbers on certain scales. Accordingly, the foregoing Table was drawn up without expecting to find, or even looking for such. And when it was completed the first cursory glance confirmed this impression; for the combinations in it are certainly not so obvious or decided as in the preceding Tables. Nevertheless, a more careful synthesis sufficed to convince us that the same system has entered here also. And the following combinations, deducible from the several items, may serve to evince the fact.

No.	Y.	Col. 1.	Col. 2.	Col. 3.
1	8	46		
2	38	$(=23 \times 2)$	84	
3	38		$(=7 \times 12)$	
4	25	25	63	
5	17	$(=7 \times 9)$		
6	7			60
7	11			$(=6 \times 10)$
8	12	23		
9	11	$(=6 \times 6)$	36	
10	2	25		

We heretofore observed that the constituent items of the periodic combinations from the time of the Captivity were to a great extent 23-year periods. This however would not hold good universally, for on the whole the average was more than 23. A consideration of the foregoing Table has led us to the conclusion that the theory has been so to introduce numbers, as that, while forming other combinations on the septenary and sexenary scales, they would fall into such a series of 25's, 24's, and 23's as would at certain points average 24, and at some grand epochs give out a predetermined number of septuagintal periods. The first column in the preceding Table of combinations shews that to a great extent the above-named numbers may be traced out; and the total of years included in the Division nearly exhibits the specified

average. It exceeds indeed by 1; for $24 \times 7 = 168$. But when we consider that if this excess were eliminated, it might be said that the dominion of Alexander and his successors over the Jews was 7 thirds of a septuagintal period (or a Sacerdotal Cycle) it must be admitted to afford a strong presumption that an error of a year exists in our reckoning, as it easily may. Nevertheless, as we would not force any thing, we have not ventured to make any alteration. And perhaps by abstaining from so doing we have been led to a solution which otherwise might have been overlooked. For the occurrence of this small surplus has led us to look forward in order to ascertain if it might afterwards be accounted for; and we have found that one series of the numbers which follow next in succession amounts to 23. This series will come for consideration in our next Division; and therefore at present it will be proper only to observe that certain statements of Josephus authorise us to assign the following durations. To the high priesthood of Alcimus 4 years. That of Judas M. 3 years. An interval without a high priest 8 years. Jonathan 7 years. Simon, until he "threw off the yoke of the heathen," 1 year. Total 23 years.—Now $169 + 23 = 192$ or 24×8 . So that it might be said, From the Macedonian conquest to the full and *de facto* independence of the Jewish nation were 8 thirds of a septuagintal period. This may suffice to justify our conjecture; though still we cannot help thinking that, in some way or other, a year has been taken from our present Division, and added to the following one, so as to make one period consist of 7 thirds, and the other of 8.

485. The second column of combinations seems to show that the earlier part of this division has been formed on the septenary scale. The third column, that the later has been adjusted to the sexenary. But the most remarkable coincidence is that between the number of the reigns in this and that of those in the two preceding Tables. This makes the third decad of foreign kings to whom the Jews were in subjection. So that on the whole it might be said that they had 30 foreign and heathen Lords, of whom 6 were *Chaldæans, 14 Persians, and 10 Macedonians. The last 10 may be designated Macedonians, since they consisted of the Macedonian conqueror, and of those Lagidæ and Seleucidæ who were sharers in his dismembered Empire.

* The Astronomical Canon assigns in all 20(!) Chaldean or Babylonian successions.

iv. DURATIONS OF DIVISION B.

486. We proceed now to shew what durations have been assigned to this Division, or may be deduced by a comparison of passages.

No.		y. m.
1.	Amount of years shewn in Tables 8, 9, and 11— 52y. + 154y. 3m. + 169y. = - - -	375 3
2.	According to the received Chronology, B.C. 536—162 But some chronologers make, between 1st Cyrus's reign and A. Eupator's death - - -	374 0
3.	Title-numbers of Books 11 and 12, from 1st of Cyrus to death of J. Maccabæus, 423y. 5m. Less — from death of A. Eupator to death of J. Maccabæus, which, in various statements, (as will hereafter be shewn) is made to have been 6y. 7y. or 9y. - - -	or 416 5 or 414 5
4.	From the Return to the appointment of Jacimus (Ant. XX. x. 1) (v.r. *314) - - -	414 0
5.	From 1st Cyrus to the death of Alexander the Great (Title to Book II.) (v.r. 243 $\frac{1}{2}$ y.) - - 253 5 From the death of Alexander to death of A. Eupator (¶ 483) - - - - 161 0	414 5
[404:9]		<hr/>

	y. m. d.
6.	In Wars VI. iv. 8, the interval between the 2nd of Cyrus and the 2nd destruction, is - - - 639 1 15
	Idem VII. x. 4. Onias's Temple in Egypt was shut up after A. Eupator - - - 343
	But this event happened 3 or 4 years after the 2nd destruction of Jeru- salern ; to which may be added the } say 4 — 339 0 0 difference between 1st and 2d of Cyrus - - -
	From the 1st of Cyrus to death of A. Eupator - - - - 300 0 0

Here is a discrepancy of 114 years. It may, however, be got rid of thus. A Various Reading of "233," instead of 343 years may be brought forward ; and this will give 410 years.

* In each of 6 long chronometrical lines, which either have a terminus at or traverse this Division, there is a Various Reading reducing the amount by 100 years. We take this fact to be a clear proof that these Various Readings are Original and framed to suit the computations, and are not corruptions as might

The vulgar Chronology will approximately support this duration. From B.C. 162 to A.D. 70=232. And $640 - 232 = 408$. An inference may be drawn from this example in favour of the original genuineness of the Various Readings, seeing that we have found it necessary to have recourse to a Various Reading to remove a discrepancy between Received Readings, and to produce approximate congruity with the common chronology. Further, when we look at the amount of the above discrepancy (114), and notice that the sum of the Title-numbers of Bks. 13 and 14 is the same, viz., 114, we may be led to suspect that the discrepancy has arisen from a doubling of those numbers, more especially if we take into account that a Cycle of equation may have been formed between them and the 343-year duration of Onias's Temple. For $343 = 49 \times 7$. And $114 \times 3 + 1 = 343$. (Note also that 56×6 (or $7 \times 6 \times 8$) + 7 = 343.) A doubling of the above Title-numbers would make the sum of those prefixed to Bks. 13 to 20 amount (in round numbers) to 330 years.

7. Ant. XII. vii. 6 informs us that "the desolation" of the Temple by A. Epiphanea "came to pass according to the prophecy of Daniel, which was given 408 (v. r. 308) years before." Josephus refers to the prophecy contained in the three last chapters of Daniel, which are dated in "the 3rd year of Cyrus,"—that is, of his joint reign—the 1st of his sole reign. Hence, adding the 6 years between the profanation and the death of A. Eupator, there will be 414 years to our terminus *ad quem*.

487. Setting aside the small differences of 2 or 3 years, the most irrefragable evidence is afforded by the numerous passages above referred to in favour of the 414-year duration of this Division. And this duration is further authenticated by the cyclical character of the number ($414 = \frac{1656}{4}$),—which also, by the bye, may be taken as a proof that our Division is a true cyclical and original Division. Yet the mere fact that the duration of 374 or 378 years has been received by chronologers as representing the actual length of the interval is alone sufficient to shew that it has a great weight of evidence in its favour. To what conclusion then must we come? Note the differences:— $414 - 374 = 40$: $414 - 378 = 36$. Both are significant numbers;—the latter will be seen to be especially so, when it is remembered that an intercalation to this amount in this Division has been proved ¶ 328. Can it be doubted that the differences are intercalary? or, which

be supposed if the Variation were single and unsupported. The number of them forbids the hypothesis of *accidental* corruption, and the fact that they do not suit the Chronology half so well as the Received Reading is equally opposed to the supposition of *designed* alteration.

comes to the same thing, that the different durations have been introduced to make diverse cyclical combinations?

[3]. THE PROPHECIES OF DANIEL. i. INTRODUCTORY REMARKS.

488. The allusion in the passage last cited to the "half-week" of Temple desolation, which forms as it were a complement or appendage to the prophetic line of 408 years, and the reference to Daniel's prediction appositely lead us to the consideration of this interesting period, and to an examination of the prophecy mentioned as a preliminary step thereto. But we must premise that it will be necessary in order to obtain a clear view of our argument that the reader should have the book of Daniel before him. For it is our intention not to confine ourselves exclusively to the main points that we have in view, but to take such a survey of the whole of the visions of this prophet as our limited space will permit. It has seemed to us that, in the end, it would conduce most to brevity and perspicuity, (and especially in reference to our present topic) to take the discussion on this book of numerical prophecies under one head, rather than to break it up into detached portions, distributing each according to its supposed fulfilment. In point of fact, according to our view, there is such a unity in the whole as to render it impracticable to treat of it intelligibly otherwise than as we propose to do. A volume would be required to do the subject anything like justice, whereas we can allot to it but a limited number of pages. It must therefore be borne in mind that we aim only to indicate the heads of the view we take, and not to develop it fully. For the sake of brevity we shall confine ourselves to placing side by side in parallel columns the commonly received interpretations and those which we would adopt as preferable, subjoining a few remarks on each prophecy.

489. Daniel's prophecies extend over a 70 years of captivity, that is, from the 1st of Nebuchadnezzar (of his joint reign, as it would seem) = 3rd (or 4th) of Jehoiakim (i. 1), and b.c. 606, "unto the 1st year of king Cyrus" (i. 21) b.c. 536. Daniel is supposed to have been 20 years of age at the first date: consequently 90 at the last. His book is divided into 12 chapters, of which the first 6 are reckoned to be historical, the last 6 prophetic. He was sent to Babylon in the 3rd of Jehoiakim, and was to be "nourished 3 years that at the end thereof he might stand before the king." Accordingly, "*at the end of the days*" he was brought

before Nebuchadnezzar. But as two years complete could not have elapsed, and perhaps not much more than one, we conclude that we have here another example of that inclusive mode of reckoning, of which we have so often spoken. A Daniel is mentioned among the chief of the fathers who returned with Ezra (viii. 2), and again among those who were sealed with Nehemiah, (x. 6).

490. ii. INTERPRETATIONS OF NEBUCHADNEZZAR'S DREAM. B.C. 603.

<i>The popular.</i>	<i>Image.</i>	<i>Ch. 2.</i>	<i>The proposed.</i>	<i>Image.</i>
1st kingdom : Babylonian	head of gold	v. 32. 38.	1st kingdom : Babylonian	head of gold.
2nd " : Medes and Persians -	breast of silver	v. 32. 39.	2nd " : Median -	breast of silver.
3rd " : Macedonian	belly and thighs of brass	v. 33. 39.	3rd " : Persian -	thighs of brass.
4th " : Roman	legs and feet of iron	v. 33. 40.	4th " : Macedonian	feet of iron and clay.
The stone cut without hands: The Church of Christ	-	v. 34. 44. 35. 45.	The stone: The Roman Empire.	-

491. *Objections to the popular interpretation.*—Ch. ii. 31. The representation of 4 kingdoms under the emblem of *one* image obviously denotes some kind of unity between them. This could be no other than territorial. On the proposed view there was a territorial unity in general co-extensiveness, and in the seat of empire, which Alexander did not live to transfer to Macedon. But not so on the popular view; since the Roman empire doubled the size of the others, and had its seat of empire as far to the west as the others to the east.

V. 44—45. It cannot be denied that the same principles and rules of interpretation ought to be adhered to throughout. But the Stone is declared to be an emblem of a kingdom; and, of course, of a kingdom of the same kind as the others. Christ's Church was not such a kingdom; nor, in a proper sense, a kingdom at all: neither did it, nor could it by reason of its spiritual nature, break in pieces the preceding kingdoms. "The Stone" is spoken of in Zech. iii. 9, 10, where also it may be used to represent the Roman power at the same crisis, and the protection which it subsequently afforded to the Jewish nation. Jose-

thus, it is true, gives the common interpretation of the image (Ant. X. x. 4). The following passage, in which he speaks of the Stone, Whiston rightly describes as "*a most remarkable one.*" "Daniel did also declare the meaning of the stone to the king: but I do not think proper to relate it, since I have only undertaken to describe things past or things present: but not things that are future." The adoption of this *Christian* interpretation of the prophecy, joined with many other indications, leads us to entertain a strong suspicion that the Author of the Antiquities was in reality a Christian, who assumed the character of a Jew to give weight to his testimony in favour of Christ. In all the visions which follow, the days of the profanation by Antiochus Epiphanes are described as being at "the end," "at the time of the end," in "the latter days," in "the last end of the indignation:"—expressions purporting that this was the general goal to which the prophecies reached forth. It were quite anomalous that this vision of Nebuchadnezzar should be twice as comprehensive as those vouchsafed to the Prophet.

492. *Arguments in favour of proposed view.* Ch. ii. 39. The designation, and the laconic notice of the 2nd kingdom aptly denote the short duration of the Median Kingdom, and its inferiority to the Persian. V. 41. The Macedonian empire was forthwith "divided;" yet it was partially "strong," and partially "broken." But its parts did not "cleave one to another." V. 44. "In the days of these kings" denotes kings reigning simultaneously over the fragments of the 4th kingdom. The rise of the Roman power during the divided state of the Macedonian empire would be in accordance with this; but not so the rise of the Christian Church under the *one* power of Rome. The terms of universality ("never," "for ever") ought certainly to be interpreted, not strictly but according to common Scripture usage. V. 34, 35. 44, 45. "The stone" exactly represents the Empire of Rome and its progress. This was a kingdom by reason of the dominion it obtained; yet not such a kingdom as the others, in that it had no king. It was hewn out without the hands of a king; and its dominion was not consigned to venal Satraps. In comparison with the others, it "stood for ever." Its progress to power is exactly described. Rising contemporaneously with the Macedonian (see Bell's Chart), soon after the death of Alexander, it began its assaults upon his Empire, as with the blows of a small stone. It smote first "the Macedonian

feet" of iron and clay,* and brake them to pieces. Soon its power is felt even to "the head of gold †;" for at its bidding the king of the North, the ruler of Syria, stops in his career of victory and retreats,‡ and the 2 rival kings of the South submit their claims to its arbitration.§ The iron, brass, silver, and gold are "beaten to chaff" by it, so that "no place is found for them;" while "it becomes a great mountain, and fills the whole earth." Yet, during the space which the prophecy embraces, it did not rise to the rank of a prophetic kingdom, at least in its relation to the Jews. And hence it formed no part of the image. Mede says; "We must know that after the death of Antiochus Epiphanes (we should say, Eupator) the third kingdom (he means the Syro-Macedonian) comes no more into the holy reckoning. The reason of this is, because during the reign of Antiochus, Macedonia, (whence that kingdom sprang) with all the rest of Greece, came under the Roman obedience. From thence therefore the Holy Ghost begins the rise of the 4th kingdom, ('the unhewn stone' on our view did thence rise into a kingdom) yea, the Roman historians themselves mark out that time for the rise of their empire."

CHAPTERS 3 & 4.

493. The account in Chap. 3 of *the golden image* which Nebuchadnezzar set up is without any date. Having no connexion with time, it need not be noticed here.

494. For the same reason *Nebuchadnezzar's dream* (Chap. 4) may be passed over. This vision also has no date, though the LXX. have placed it in Nebuchadnezzar's 18th year.

* Philip V. defeated B.C. 197. Macedon and Epirus Roman 167. Carthage and Greece 146. Bithynia and Pergamus subsequently.

† Antiochus III. defeated 190.

‡ Ant. Epiphanes, 167.

§ Divide Egypt, 162.

495. iii. INTERPRETATIONS OF DANIEL'S DREAM OF
4 BEASTS IN "1ST. OF BELSHAZZAR," B.C. 555.

The general outline is the same on both views as in Nebuchadnezzar's first dream. The subdivisions, arising out of the additional particulars given, are as shewn below.

<i>The popular.</i>	Ch. 7.	<i>The proposed.</i>
1st. beast, "a winged lion"; <i>the Babylonian Empire.</i>	v. 4.	1st. beast; <i>the Babylonian.</i>
2nd. " " a bear with 3 ribs in its mouth"; <i>Medes and Persians.</i>	v. 5.	2nd. " <i>the Median.</i>
3rd. " " a leopard with 4 wings and 4 heads"; <i>Macedonian</i>	v. 6.	3rd. " <i>the Persian.</i>
" 4 heads;" Egypt, Syria, Macedonia, Thrace - - -		" 4 heads" } Persia, Egypt, Palestine, Phoenicia; or, Macedonia, Egypt, Palestine, Phoenicia.
4th. " " terrible," with "iron teeth"; <i>the Roman Empire.</i>	v. 7.23.	" 4 wings" } Macedonia, Asia Minor.
" 10 horns":—1. Ostrogoths; 2. Visigoths; 3. Suevi; 4. Vandals; 5. Franks; 6. Burgundians; 7. Heruli; 8. Saxons; 9. Huns; 10. Lombards - - -	v. 24.	" 4 heads"; Persia, Media, Assyria, Syria.
" the little horn":—the Papal power - - -	v. 8.24.	" 4 wings"; Bactriana, Parthia, Armenia, Asia Minor.
" 3 horns plucked up":—Heruli, Ostrogoths, Lombards - - -		4th. " <i>the Macedonian.</i>
" the Ancient of days":—God - - -	v. 9.	" 10 horns":—1. Macedonia; 2. Thrace; 3. Bithynia; 4. Pontus; 5. Cappadocia; 6. Pergamus; 7. Galatia; 8. Syria; 9. Parthia; 10. Egypt.
" the Son of man":—the Lord Jesus Christ - - -	v. 13.	" the little horn":—the Syrian kingdom, under A. Epiph.
duration of little horn's tyranny: "3½ times" = 1260 years.	v. 25.	" 3 horns plucked up":—Egypt, Parthia, part of Asia Minor, so far conquered by, or engaged with, Antiochus III. as to lead to the loss of their independence.

v. 12. "a season and a time," a technical phrase. Compare Chap. ii. 21; Acts i. 17; 1 Thess. v. 1, 2. Since "a time" denotes a year of a particular length, it is probable that "a season" may also have a special technical significance.

496. *Objections to the popular interpretation.* Ch. vii. 5. When the Prophet would denote the Medo-Persian Empire

as a unity he uses a different and a very appropriate emblem,—a Ram with unequal horns. This shews that the dominion of those nations, considered as one kingdom, is not here intended. Else why should not the same type have been used?

V. 6. "Wings" and "heads"—are not only parts of an animal essential to its existence, but contemporaneous with it in existence. Hence they cannot fitly represent powers, *which only sprung up after the creature's corporate existence had terminated.* V. 7. "horns"—are not things which begin to rise up after the animal's destruction, nor even (during its lifetime) long after it has attained maturity. Hence they cannot be emblematic of powers which rose up, not only a long while after Rome had attained its maximum greatness, but after the seeds of political decay and social disorganization may be discovered in its constitution. Besides, the states enumerated did not rise *into kingdoms* (v. 24) properly so called, nor *out of* the Roman Empire: they were of foreign origin. "The various ways, in which these 10 kingdoms have been enumerated" (Scott) ought alone to suffice to disprove this interpretation. It may be proper to state that "the way" exhibited is derived by Faber from Machiavelli, and accredited by Bishop Lloyd. It may be asked, Why are not the Frisii, and the Alemanni included? The latter are called by one Chronologer "*the most dangerous* enemies of the Romans." Note that "some expositors have explained this 4th beast of the successors of Alexander, and 'the little horn' of Antiochus Epiphanes."

V. 8. The Papal was properly a spiritual power; and therefore, if it had been meant, should have had an emblem of a different kind from that of the other kingdoms. As a temporal power, its rise was far too late to be connected with the 10 kingdoms; nor can it be said to have arisen out of the Roman Empire, seeing it was derived from the grants of Pepin and Charlemagne, kings of *the Franks*. Also, it was not "another king," v. 24. "The horn made war with the saints," v. 21. This, it cannot be said without an assumption which virtually begs the question, that Christian Rome did, or could do.

V. 9—13.

"The Ancient of days" and "the Son of man" are most extraordinary and unprecedented terms to use in reference to God and Christ, especially in this connexion. The subsequent application of them is quite another matter.

497. *Arguments for the proposed view.* Ch. vii. 6. None of these significations of the "heads" and "wings," nor yet those of the 10 horns which follow, have been arbitrarily

invented by the Author; but are taken from the works of Writers who have held "the popular view," if any at all. If it be supposed that the "heads" and "wings" are alike symbolical of the same divisions, and of the whole Empire, then they would stand for our first line of 4 countries: and this is the distribution of the Persian Empire made in Bell's Tables. If it be thought that as the heads and wings are separate from the body of an animal, so they must be emblematic of conquered states; then (as in the 2nd line), Macedonia may be substituted for Persia. Macedonia, however, did not stand on the same footing with the other provinces in that it was only temporarily and partially subjugated. Again, if it be supposed that the wings and heads should be taken severally to denote different divisions, the 8 names (forming the 3rd and 4th lines) are those of the provinces into which the Persian Empire is distributed in Quin's Atlas,—the 4 last being those outlying like wings. V. 7. "Horns" are not strictly contemporaneous with an animal's existence. They generally make their appearance after its birth, and grow to be perfect horns only after it has attained its full size. So that if the animal be destroyed on attaining maturity, then only would the full horns be developed; and they would exist, though in a decaying state, long after the body of the animal had returned to its original nothingness. It cannot be necessary to point out how exactly these emblems represent the state of the nations which sprung out of, and consequent on the premature dismemberment of, the Macedonian Empire. Of so rapid a growth, and composed of such discordant elements as was the Macedonian Empire, the seeds of separation ("the horns") must have been growing with its growth. Starting (at their full development) from its untimely dissolution, the 10 offspring States survived indeed, but only for a short period and in a rapidly decaying state, the demise of their parent. The 10 nations enumerated are taken as they occur in Bell's Tables, omitting only Palestine, which, it is obvious, did not rise to independence till a later period. The Macedonian Empire, it may be observed, was "diverse from all that went before it" in that it arose in the West, and among a people altogether "diverse" from the Easterns. V. 8. "The little horn." The identity of the emblem indicates a power of the same nature and locality as the preceding. In these respects, as well as in its comparative diminutiveness and subsequent origin, it strikingly prefigures the Syrian kingdom, which arose anew "among" the other horns or kingdoms under

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Antiochus the Great, and over which a new and "diverse" dynasty might be considered to rule when A. Epiphanes obtained the throne to the exclusion of the son of Seleucus the 4th. This dynasty included only Epiphanes and his son Eupator.

V. 9. "The ancient of days" appears to be a Hebraism for a man at the utmost verge of life,—just as "a week of days" (Ch. x. 2, &c.),—"a month of days" (Gen. xxix. 14 Num. xi. 20), and "a year of days" are numerical superlatives denoting respectively a week and a year of the longest duration. Mattathias died, apparently of old age, a year after he had taken the lead in the rising against A. Epiphanes.

V. 11. The miserable death which A. Epiphanes died appears to be here pointed at, and the boasting words against Rome and threats against the Jews which he uttered are had in view. The 3rd and 4th Antiochus's gave occasion to that interference of Rome which ultimately ended in the conquest of the kingdom of Syria. The emblem seems now to take a personal application. V. 9—14. Great allowance should be made for the hyperbolical Eastern style, especially in reference to their own country and heroes.

V. 18, &c. "The saints," and in other places "the wise," "they that understand," "they that turn many to righteousness," "*the holy seed*" (Ezra ix. 2), are designations of those Jews who joined the Maccabean standard; while "the wicked" &c. denote those who took part with Menelaus and Antiochus, or with Alcimus and Demetrius. Josephus calls the former "the good and holy men,"—the latter "the wicked runagates." The books of Macc. fully prove this. See especially 1 Macc. iii. 5, 6, 8.

V. 20, 21, 25. These verses are accurately descriptive of the conduct of A. Epiphanes;—but we have no space to illustrate our assertion. The conclusive points however, in this and the following prophecies, are those statements of time, of which an instance first occurs in this 25th verse. These we shall postpone for subsequent consideration, our present object being to ascertain by a careful scrutiny whether there is anything in the descriptive statements which militates decisively against that view which we deem to be the true one, and which we think that the numbers place beyond all doubt.—We shall take occasion to state here, once for all, that in giving the precedence to those interpretations which we propose, we do not intend altogether to exclude and deny every other. There are expressions in this and in the other prophecies which seem to point to ulterior and more grand accomplishments. But we speak

only of the *proximate* fulfilments, and do not contend against others, save when they are put in the place of these so as entirely to exclude them. The proximate accomplishments may be as prophetic types of others yet to come.

498. iv. INTERPRETATIONS OF DANIEL'S VISION OF A RAM AND A HE-GOAT. *Snd OF BELSHAZZAR, B.C. 553.*

Designated "*The Vision of the Evening and Morning.*"

<i>The popular.</i>	<i>Ch. 8.</i>	<i>The proposed.</i>
1. The "Ram": <i>the Medo-Persian Empire</i>	v. 3. 20.	1. The "Ram": <i>Medo-Persian Empire.</i>
2. The "He Goat": <i>the Macedonian Empire</i>	v. 5. 21.	2. The "He Goat": <i>Macedonian Empire.</i>
The "great Horn": <i>Alexander the Great</i>	v. 8. 21.	The "great Horn": <i>Alexander the Great.</i>
"4 notable Horns" which succeeded:—1. Macedonia, W.; 2. Egypt, S.; 3. Syria, E.; 4. Thrace, N.	v. 8. 22.	"4 notable Horns": — 1. Thrace, W.; 2. Asia Minor, N.; 3. Babylonia, E.; 4. Egypt, S.
"The little Horn": Pagan and Christian Rome, or Mahomedanism	v. 9. 23.	"The little Horn": A. Epiphanes.
Time of desolation:— 2,300 years (2,400 LXX.) (2,200 Sam.)	v. 14. 26.	"By him the daily sacrifice was taken away, and the place of his sanctuary was cast down."
"The Prince of Princes": Christ	v. 25.	Time of desolation: 2,300 days.
v. 13. See marginal rendering: "The numberer of secrets," "the wonderful (mystical) numberer," Heb. Palmoni.—There is a remarkable appositeness in this designation, considered in reference to these computations, and especially in connexion with the 2,300 days, as will presently appear. With v. 13. comp. xi. 5.		"The Prince of Princes": The "Michael" of Chap. xii. v. 1. Judas Maccabeus. v. 20. "The King of Grecia." Compare Zech. xi. 13.
		v. 25. Compare xi. 45.
		v. 26. Compare x. 14.

499. *Objections to the popular view, Ch. viii. 9. "The little horn."*—Sir I. Newton, Bp. Newton, and others have interpreted this of Pagan and Christian Rome. But as this view has been nearly if not quite, exploded by the arguments of Faber, it needs no further notice. The other view (Faber's) is of a nature which would require a more lengthened examination than can be given to it in such a work as this. The refutation of it, therefore, must be left to depend on the question of the numbers. These, it is almost admitted by

both classes of our opponents, present an insoluble difficulty, (See Scott). It may be observed that the existence of two such discordant views, supported severally by such great names,—the one understanding the symbol to denote Pagan and Christian Rome, the other Mahomedanism, makes strongly against both:—at least, it shews that no satisfactory degree of assurance can rightly be entertained on either side. Josephus understood “the lesser horn” to mean A. Epiphanes.

500. *Arguments for the proposed view.* Chap. viii. 8. It will be seen that the two interpretations agree until they come to the “4 notable horns.” And here the difference is not one of principle: it is immaterial which of the two views is taken. But, considering that the horns might be regarded as distinct from the beast, we have chosen to take the distribution we found in Bell’s Tables; where, besides Macedonia which fell to Antipater, the 4 kingdoms named are assigned (as every one knows they were allotted *at the partition* in 321 b.c.) to Lysimachus, Antiochus, Seleucus, and Ptolemy respectively. V. 10. “*The host of heaven,*”—“*the stars,*”—Compare xii. 3. This view is, in its main features, identical with that taken by all ancient expositors. As it is well known, and as the popular commentator Scott has stated it with sufficient fairness, and with more fulness than our space would permit, it is not necessary for us to do more in this place than to make a few brief observations on one or two points. The objection (urged by Scott from Sir I. Newton) which would have most weight, if it were well founded, is, that, “A horn is never taken for a single person.” But this was a most extraordinary lapse of Scott’s, seeing that, only on the preceding leaf, quoting v. 21, “the great horn is the first king,” he observes, “or Alexander the Great.” He adds, indeed, “or those of his race who succeeded him.” But this is only “a blind”; for none of his race did *really* succeed him. However, the assertion cannot be made good. A horn may, with as much propriety as the “head” of Nebuchadnezzar’s image, be taken to stand for an individual. Yet Daniel said to Nebuchadnezzar personally and not as a representative, (Ch. ii. v. 37—38)—“*Thou art this head of gold.*” A “beast” or any entirety may perhaps be rightly construed only as emblematic of a kingdom; but a single member, as a “horn,” may be understood either of a kingdom or a king (v. 21) according to the context: probably, it always has a special reference to some one king in particular, even while

it denotes a dynasty in general. That it has here, the interpretation in v. 23 plainly shews. But indeed, the terms " king " and " kingdom " appear to be used interchangeably, as an examination of the places in which they occur will shew. It is only the context and interpretation that determine in which sense they are to be taken in each instance. The other objections have either been met so far as our space permits; or may be obviated by a small amount of reading and reflection. The weightiest in appearance depend on " begging the question " on that very *numerical* issue, in which our main strength lies !

**¶ 501. V. INTERPRETATIONS OF THE 70 "SEVENS":—
A VISION IN 1ST OF DARIUS THE MEDE. B.C. 538.**

" I Daniel understood by books the number of the years whereof the word of the Lord came to Jeremiah that he would accomplish 70 years in the destruction of Jerusalem." (ix. 2).

<i>The popular.</i>	<i>Ch. 9.</i>	<i>The proposed.</i>
" 70 weeks " represent 490 years - - -	v. 24.	" 70 weeks " = 371 years.
A prophecy — of Christ - - -	-	A prophecy — of A. Epiphanes.
" The most Holy " — } Christ - - -	-	" The most Holy " — Judas Maccabeus, or, the Holy of Holies.
" The Prince " — the Romans including from issue of edict	in 1st of Cyrus, or, in 2nd of Darius, or, in 7th of Artaxerxes*, or, in 20th of do.	" The Prince " — Ant. Epiphanes.
w. " 7 " = 49	"unto Messiah the Prince," that is, to the completion of Nehemiah's work - - -	w. " 7 " = 37½; — to Nehemiah's commission from Xerxes.
" 62 " = 434	"unto the restoration," that is, either to the death of Christ, or the preaching of John the Baptist - - -	" 62 " = 328½; — to the murder of Onias III., and the pillage of "the city and sanctuary" by Ant. Epiphanes.
" 1 "	"unto the cessation of the daily sacrifice," i.e. either to the death of Christ, or to the beginning of his ministry - - -	" 1 " = 2½; — to the profanation by Ant. Epiphanes.
	"until the consummation," i.e. either to the death of Christ, or to the destruction of Jerusalem - - -	" 1 " = 2½; — to the restoration by Judas Maccabeus.
70	490	70

* The preference is given to this era.

502. Objections to the popular view. Chap. 9. This interpretation is generally based on the year-day theory; and, in so far as it is, the refutation of that theory, which we are about to make, will subvert the interpretation. But as this view may be renewed on another foundation, it will not be superfluous to mention some special objections which will still lie against it. Supposing this prophecy to intend "weeks of years," seeing it is so closely connected with the termination of the 70 years (v. 2) of captivity, it certainly ought to be dated therefrom. The going forth of the commandment (v. 24) must mean "the issuing of the edict by Cyrus," of which Isaiah prophesied in that passage:—"saying unto Jerusalem, Thou shalt be built, &c." Could any doubt exist on this point it ought to be removed by the words which Josephus puts into Cyrus's mouth, ("God foretold my name by the Prophets, and that I should build him a house at Jerusalem"); as well as by the terms in which the edict is couched. This being granted, no one will deny that there must be an end to all attempts to make the prediction apply to Christ:—the date b.c. 536 forbids it.

503. But, waiving this point for the sake of complete refutation, it may still be argued that the prophecy cannot refer to Christ; because no fulfilment of it can be found in the events of his life. The difficulties admitted, and the discordant opinions entertained by those who contend for this interpretation, might suffice to prove this. Some of these hypotheses are briefly indicated above. But to exhibit the different views more clearly, and in as small a compass as possible, the following passage is taken from Cruden's Concordance. "There are many different hypotheses concerning the beginning and end of Daniel's 70 weeks, even among Christian writers, who believe this prophecy marks out the time of the birth and death of our Saviour Jesus Christ. Some begin them from the 1st year of Darius the Mede, which is the epocha of Daniel's prophecy, and make them to determine at the profanation of the Temple which happened under the persecution of Antiochus Epiphanes. Others begin them from the 1st year of Cyrus at Babylon, and place the end of them at the destruction of the Temple by the Romans. Others fix the beginning at the 1st year of Darius the Mede in which this revelation was made to Daniel, and put the end at the birth of Christ. Julius Africanus places the first year of the 70 weeks at the 20th year of King Artaxerxes Longimanus, who gave a commission or decree to Nehemiah to rebuild the walls of Jerusalem. From thence

to the last week, in which the Messiah is put to death, are reckoned 70 weeks or 490 lunar years. This hypothesis or system seems to be the most rational of any that have been proposed by the ancients and is adhered to, some small particulars excepted, by the greatest part of interpreters and chronologers." (Cruden's Conc. "Week").

504. A brief examination of those theories which have met with the most general reception must suffice here. The edicts in the 1st of Cyrus and 2nd of Darius Hystaspis, although the most natural æras for selection and having the greatest intrinsic evidence to recommend them, are commonly set aside, for no other reason than that, if either of these were adopted, it would be impossible to make the prophecy find a fulfilment in Christ. Those, therefore, in the 7th and 20th of Artaxerxes I. it is alone necessary that we should examine in this place. Of these two it has been observed that "Christ's death happened 70 weeks of *solar* years after one of them, and as many of *lunar* years after the other." These are certainly remarkable coincidences. And they might both find a place on our theory, and tend to confirm it. But not so on the common theory. The one or the other must be selected: or, rather, the view adopted of the prophecy must be adhered to. And this, by comparison of the "time, times, and a half" with "the 1260 days," fixes the length of the years at 360 days each. Now the 7th of Artaxerxes being placed at B.C. 457 and the Crucifixion in A.D. 33, the interval between them, *both years included*, will be 490 Julian years: and in this way, a fulfilment of the prophecy has apparently been made out. But, in truth, the predicated fulfilment rests upon an error; for it has been overlooked that the prophetic 490 years required 483, and not 490 Julian years, since 490 years of 360 days = 483 of 365 $\frac{1}{4}$. The 20th of Artaxerxes being substituted for the 7th will give 477 Julian years: — still further from exhibiting an accomplishment of the prediction. Supposing, however, that this fatal objection did not stand in the way; and admitting for argument's sake that the "490 years reached from the commission granted to Ezra to the death of Christ;" (the view preferred by Scott, and certainly the one which is most plausible,) still it is impossible to make out the details of the prophecy in a way to bear critical scrutiny. The first 7 weeks (=49 years) reach down to B.C. 408, the 16th year of Darius Nothus; when, *it is supposed*, Nehemiah may have completed his reformation. But there is no evidence for this supposition; and much against it,

What ground indeed can there be for assuming that Nehemiah carried on the work of restoration for 36 years? The authorities sanction little more than one third of this time; and if, as would appear from Ezra ii. 2, Nehemiah was one of those who accompanied Zerubbabel, he could scarcely (on the view which places him in Artaxerxes's reign) have been less than 120 years old at the time he entered on the work. This would quite exclude such a hypothesis.—But further, the text runs—"from the edict unto Messiah the Prince shall be 7 weeks." Some person, therefore, answering to this character ought to have been pointed out at the end of the 49 years. But none could be found. Consequently it became necessary to put another sense upon the passage; and it has been assumed to mean that "the street and the wall" should be completed at the expiration of this period. Could it be admitted that this is the true meaning, how it was verified by the event in any sense whatever does not appear. That it was accomplished, literally or figuratively, must be pure conjecture; there is not an atom of evidence to adduce in proof of its fulfilment.—Take next the second Division;—the 62 weeks. This will terminate A.D. 26; at which time no event in accomplishment can be produced. Messiah was not "cut off," nor "the sanctuary destroyed."—The third Division consisting of one week terminates on this theory at the Crucifixion,—an event, which, for argument's sake and not because we think the chronology accurate within some years, we have admitted to be rightly placed in A.D. 33.—Now, what covenant was confirmed for the space of the 7 years between A.D. 26 and 33? What sacrifices were made to cease in "the midst of this week," that is, in A.D. 30? And, with regard to the latter half of the week,—say, during the ministry of Christ; what oblations were abolished, and desolations made, and war carried on, all of which had their consummation at the end of this period? Truly there never was so wretched a scheme devised as this. It literally has not "a leg to stand upon." In no one single particular can it shew an event which may even *seem* to be a fulfilment of the prediction. How then, it may be asked, has it obtained so general a reception? The answer is, By laying aside all regard to the limits prescribed by the prophecy, and introducing something like a sliding scale, or gaps at convenient distances.—Some interpreters, considering that Messiah was to be cut off at the end of the 62 weeks, have thought it necessary to draw down this period so that it may find its terminus at the Crucifixion. But on this

view, a gap is left at the other end of it. Some, again, thinking it absolutely necessary to be able to shew something like a fulfilment of the predicted cessation of sacrifice "in the midst of the week," adapt this date to the Crucifixion. A breach of continuity must necessarily be the result on this view also: and those who adopt it are sorely puzzled besides to know how to dispose of the $3\frac{1}{2}$ years which remain. They commonly, however, find a terminus for it in the conversion of Cornelius; though what connexion that event has with the terms of the prophecy, it is indeed difficult to imagine. But the most strange thing of all is that the destruction of Jerusalem, A.D. 70, should be brought within the limits of a prophecy which is at the same time said to have its terminus at the Crucifixion, A.D. 33, or within $3\frac{1}{2}$, or at most 7 years after that event! It seems to be agreed on all hands that it is necessary to adopt this view in order to satisfy the expressions which speak of a war and desolations; and (some say) because our Lord referred this prophecy to the destruction of Jerusalem. To the latter assertion these answers may be given. First; it is not certain that Christ alluded to *this* prediction. He may have had in view Dan. viii. 13, or xi. 31, or xii. 11. Secondly; if he had, his expressions do not go to the extent of saying that Daniel prophesied of any "abomination of desolation" to be set up at the destruction of Jerusalem: but he only gave it them as a sign that when they should see an abomination, *such as* that of which Daniel spake, standing where it ought not, they should flee to the mountains. As to the former reason, desirable and *necessary* as it undoubtedly is to be able to shew that the asserted accomplishment satisfies the terms of the prediction, it were utterly absurd to do this at the cost of infringing and contravening those terms. Yet, what can be more clear than that such an absurdity *is* committed when the destruction of Jerusalem is brought within the limits of this prediction, by those who fix its date of commencement not later than B.C. 457. If the particulars only were given, the close connexion apparent between these ought to suffice to shew that they form one uninterrupted series: but when the $7+62+1$ are (on the theory of our opponents) summed up and bound together, as it were, by the previous statement that they formed 70 weeks, it would seem impossible that any honest man could entertain a doubt whether they were included in *one* period of that length. It would appear to be unquestionable (on this view) that it was meant to be understood that "from the going forth of the edict" unto "the consumma-

tion" and "the end of the war" should be 70 weeks. If so, the prophecy cannot possibly be made to reach to the destruction of Jerusalem,—at any rate, on the common view of the Chronology, whatever may be the case on those new views which it is our business to elucidate.*

505. Hitherto we have taken for granted that the Returns under Ezra and Nehemiah are rightly placed in the reign of Artaxerxes I. But it is time to remind the reader that in our opinion, the balance of arguments is in favour of the reign of Xerxes I. And this opinion was formed without any reference to the view to be taken of this prophecy, and before its bearing on this prediction was ascertained. Perhaps it is not an improbable supposition that the latter consideration has had much to do with the location of Ezra and Nehemiah in the reign of Artaxerxes. Great difficulties indeed attend both hypotheses; and therefore we have chosen to argue on that of our opponents: but, if ours be the true, there is an end put to the scheme which (on the common chronology) makes the prophecy refer to Christ.

506. *Exposition and vindication of the view proposed.* It has been observed that the view which makes the 70 weeks represent 490 years cannot stand when based upon "the year-day theory," but that it may be maintained upon another foundation. The case is this. The Hebrew word translated "weeks" means literally "sevens." Consequently it may denote sevens of any duration,—days, weeks, months, or years. It might be worth while to try how far each of these would suit the prophecy. But at present it is proposed to follow the common theory, and that which *a priori* appears the most probable, and test how far the hypothesis of 7's of years will quadrate with the terms of the prediction. We set out then on the assumption that 70 sevens of years or 490 years is the time spoken of, and we take as the terminus *a quo* the epoch to which the natural interpretation of the passage conducts us, viz. the 1st of Cyrus. Now it will be evident at a glance that neither the year of 360, nor that of $365\frac{1}{4}$ days will adapt the prophecy to suitable events. Some other year therefore must be sought for. And the best guide to it that we could desire is afforded us. It has been shewn that the interval between the 18th of Nebuchadnezzar and 1st of Cyrus's sole reign is repeatedly asserted to have been 70 years. Yet it is well known that only 52 Julian

* N.B. Josephus (*Ant.* X. xi. 7) appears to have extended it to this event.

years (588—536) elapsed between these epochs;—or *53, if the two extremes be included, the time being between 52 and 53. And that the latter number was reckoned in at least some computations appears from the Astronomical Canon (1 and 2) combined with Scripture. It may be made out thus; Nebuchadnezzar (remainder) 25, Evil-Merodach 3, Neriglissar 5, Belshazzar 17, Darius 2, Cyrus 1 = 53 years. Moreover, what has been shewn respecting the primary and cyclical character of this number is enough to prove the fact. Adopt then the same scale of reduction in the case of the 70 sevens, or 7 seventies, as is shewn to have been used in the preceding 70 of Captivity. $7 \times 53 = 371$ years. (Note that this product is a period in common use,—a fact which strongly confirms the soundness of the view. Observe also, that 70 years of 53 weeks of 6 days = 53 years of 60 weeks of 7 days).

507. And now, to apply this period to the prophecy (carrying out the same scale of reduction into the details), and to test its applicability by the events recorded in the history.

We assume (on this view) that the 70 weeks of v. 24 measure the predicted period, and include the details given in vv. 25, 26. At the close of this 70, or 371 Julian years, we ought to find some events that will answer to a finishing of transgression, a sealing of the vision and prophecy, and an anointing of the Most Holy. Now 371 years dated from b.c. 536 terminate with b.c. 165. *In that year Judas Macc. purified the Temple and restored the Temple service.* Thence, therefore, the independence of the Jewish nation may, in some sort, be reckoned to commence: and in this we see “a finishing of transgression,”—that is, a delivery from that national condemnation to servitude, as a punishment for past transgressions, which began eight 70's of years before.—“The vision and prophecy” spoken of in v. 24 is obviously that recorded in Ch. viii. (Comp. vv. 21 and 23 with Ch. viii. vv. 13—16). And this fact alone is sufficient to establish our interpretation. The “sealing” of it is the bringing to a conclusion the abominations and desolations caused by Ant. Epiphanes. “The anointing of the Most Holy” *may* refer either to a reconsecration of the High Priest (Comp. Zec. iii. 1—5 and vi. 11) or to an anointing of Judas when he took the government after his father's death; or, as the expression is “the Holy of holies,” it may predict the rededication of

* It is a curious coincidence that the time from the accession of Darius the Mede to the death of Darius Hystaspis was 53 years.

the sanctuary : and this last hypothesis seems much the most probable. It should be observed however that, seeing by " the two anointed ones ", (represented by " two olive-branches ",) in Zechariah iv. 12, 14, are obviously meant Zerubbabel and Jeshua, and that there is a perfect parallelism observed in all the former re-edifications of the state in respect of their being carried on under two leaders,— the one civil and the other ecclesiastical,— such may be the case here also. If so, the High Priest having been previously anointed, the consecration of Judas only to the civil office would be mentioned, as in fact we find that it is.

508. The first division of the 70 is 7 weeks = $37\frac{1}{10}$ years. From Cyrus's edict 37 years would terminate according to the received chronology at B.C. 499. No " Messiah the Prince " can be pointed out at that date. But if we take the years which Syncellus attributes to Cyrus, they will bring us to the 1st of Darius H. in which year Zerubbabel received his commission : or, rather, if we take the Josephean computation set forth in ¶441, it will make the 37 years terminate exactly at the 20th of Xerxes, the year in which Nehemiah received his commission (¶420). (It may be noticed too, by the way, that between the 6th of Darius H.,— when according to Ezra the Temple was finished, and the 7th of Xerxes, — when Ezra came to Jerusalem, there were 37 years by the received chronology). A confirmation of the Josephean computation, may be derived from the following Table.

		Y.		Y.	
1. Evil-Merodach	-	18	Josephus, Ant. X. xi.	3	Astr. Canon (2).
2. Neriglissar	-	40	" "	5	" "
3. Laboerdacus	-	1	" "		Berosus.
4. Belshazzar	-	17	" "	17	" "
5. Darius	-	}	1	"	Astr. Canon (2).
6. Cyrus	-	}	" XL i.	9	Astr. Canon (2).
7. Cambyses	-	6	" "	8	" "
8. Smerdis or Magi	-	1	" "	1	" "
9. Darius H.	-	9	" "	86	" "
10. Xerxes	-	20	Diodorus & Astr. Canon	32	Nehemiah v. 14.
		<hr/> 112 <hr/>		<hr/> 111 <hr/>	

Thus it appears that the years of reign of these kings, as given in different authorities, may be so arranged, when this Josephean computation is adopted, as on the whole to balance ; for the one series may be reckoned, exclusively, 112, and the other, inclusively, the same. Hence we conjecture that the years have been shifted upwards into the

nucleus of the computation,—the Captivity-Period (see ¶435) κατ' εξοχὴν,—those taken from the last 6 reigns having been added to the first 2. Doubtless it has been by this means that the artificial combinations shewn in Table No. 10 have been made out. Our conjecture receives support from the number of the names (10) and from the cyclical character of the sums-total ($= 56 \times 2$), which go far towards proving that this is a distinct and complete series. The coincidences, it must at any rate be allowed, mutually support one another. But, to return to the prophecy. It must be admitted that no one had a better claim to the Title of “the Messiah the Prince” than Nehemiah:—he was “the Messiah” as the Deliverer, and “the Prince” as the Tirshatha.* And in this connexion, the ambiguity between the “7 weeks and 62 weeks,” which renders the meaning obscure,† may perhaps be discerned not to have been undesigned. The former may have a reference in a literal sense to the clause which follows, and point to the actual “building again of the street and the wall by Nehemiah in troublous times:” while the latter would refer to it only in a metaphorical sense, and inasmuch as the national polity was rebuilt, and political privileges and defences reconstructed during the 62 weeks which followed the 7.—The 62 weeks, on the scale of reduction, = $328\frac{6}{10}$ years. These 328 years will end B.C. 171. “After” or at the end of the “62 weeks,” Messiah or the Anointed One was to be cut off, and “the Prince” to destroy the city and sanctuary. About this time the lawful and anointed High Priest, Onias III., after having been displaced and his office usurped through treachery and bribery, first by one of his brothers and then by another, was finally put to death at the instigation of the latter. A. Epiphanes was “the Prince,” who, in B.C. 170 made an expedition against Jerusalem, took and pillaged the city and Temple, shed torrents of blood, perpetrated horrible atrocities, and carried off 40,000 slaves and everything he could find of any value (1 Macc. i. 20—24). But “the Prince” was to confirm the (“a” in Margin) covenant with many for one week (Comp. 1 Macc. i. 11). And this Epiphanes did. He came to restore his minion Menelaus, and having driven away the

* “The Branch” of Zech. iii. 8 may denote Nehemiah in an ulterior sense, as it did Jeshua in the proximate (ch. vi. 11—13); or, more probably by reason of its connexion with “The Stone” (the Roman power), Judas Maccabaeus. From either of them the national independence might be considered to spring.

† Some editions have no stop after “7 weeks,” but a semicolon after “62 weeks”; others place a semicolon after “7 weeks,” but no stop after “62 weeks.”

rival High Priest Jason, he reinstated Menelaus, and renewed the bargain with him and his party.—“ In the midst of the week he shall cause the sacrifice to cease,” &c. Epiphanes left two of his officers as a check upon Menelaus, probably knowing his character too well to place any confidence in him. These, it is likely, reported that some plottings of rebellion were in progress; for “ when 2 years were fully expired,” (B.C. 168 and as nearly as could be in the middle of the last week,) the king sent “ a great multitude” who “ fell suddenly (like ‘*a flood*’ Comp. Dan. xi. 22, sqq.) upon the city, smote it very sore, ‘with the abominable armies’ (v. 27, margin) destroyed much people, took the spoils of the city, set it on fire, pulled down the walls on every side, carried off women, children, and cattle, laid waste *the sanctuary*, forbade sacrifices in the Temple, sacrificed swines’ flesh on the altar, prohibited circumcision, and *set up the abomination of desolation on the altar.*” (1 Mac. i. 29, sqq.) Subject to these abominations and desolations, the city, Temple, and whole country continued “ even until the consummation,” — that is, during the remaining half week, and until, this state of things having attained its climax, the city was retaken and the Temple purified by Judas Maccabæus in B.C. 165.

509. And now, let it not be forgotten that this interpretation has the testimony of Josephus, in its favour. He asserts that the desolation caused by Antiochus “ came to pass according to the prophecy of Daniel which was given 408 years before”; and in another place he says, “ Our nation suffered these things under A. Epiphanes, according to Daniel’s vision.”

510. The mention of the 408 years suggests to us to notice a result which seems to add some probability to our theory. Add to this 408 years the 3 years of profanation, so as to bring it down to the same terminus as the 70 weeks has. We shall then have two lines, measuring the time between the same epochs, of which the one (411) is 40 years longer than the other (371). This difference is in strange coincidence with the period everywhere pervading these computations, if it does not give some degree of credibility to both the lines by indicating an adaptation in them to different scales or calculations. It is also singular that the difference between 408 and 371 = the first division of the 70 sevens, when reduced, viz. 37. It may further be noticed that the difference between the text-years (490) and the Julian years (371) is within 1 of being equal the Jose-

phean Captivity-periods, and treble the above difference of 40 years. The 1 that is deficient may be accounted for by the supposition (not without reason) that 370 is the true period, and the additional 1 an intercalary quantity.—We may add that each division of the reduced years (taking whole numbers), as well as the sum-total, has a mystical aspect. $37y. \times 2^4 = 592y.$, a Josephean duration of the interval between the Exode and the first building. $328y.$ = the periodical lunar-month-Cycle. $6y.$ = the 2 prophetic half-weeks.

511. Another view may be taken of the 70 sevens, slightly differing from the foregoing and founded on the following coincidence. $53\frac{3}{4}y.$ of $365\frac{1}{4}d.$ = 70y. of 280d. ($= 70 \times 4$). The difference this higher rate of commutation would make is that it would throw the end of the reduced 69×7 to the point of termination of the foregoing 70×7 , and the whole 70×7 five years later, that is, to B.c. 160 ($= 40 \times 4$), the date of Jacimus's usurpation according to Hales and Usher. The events would not be altogether incongruous with this view, but as on the other the accordance is much more striking, we merely advert to this in passing.

512. On the hypothesis that 70 sevens of years are intended, we have now exhibited an interpretation of this prophecy which we believe cannot be rivalled for self-consistency, or for bringing into complete accordance the terms of the prophecy and the events of the history. But we do not therefore mean to allege that this is either the only or the best interpretation. It may be that the prediction has been purposely expressed in an ambiguous way,—that is, by the omission to state what unit of time is meant,—in order to allow of divers and accumulative fulfilments. However, we cannot now afford time or space to enter into an investigation of the possible hypotheses, but must pass on (after advertting to one or two coincidences) to the next prophecy. We shall probably have occasion hereafter to ascertain how far the hypothesis of 70 sevens of days has anything to recommend it.

513. *490 years from Captivity to Aristobulus.* Josephus in Antiq. XIII. xi. 1 states that "Aristobulus first of all put a diadem on his head 481 years 3 months after the people had been delivered from the Babylonish slavery." Now it will be shewn that there are 3 intercalations between the above-named events, which may raise this number to 490 years. Hence it may have been the case that *one* fulfilment

of the 70 sevens of Daniel was found in the assumption of the regal dignity by Aristobulus. And it appears the more likely, because that prediction was certainly connected with the deliverance from captivity, and seems to have been adapted to suit certain defined stages in the progress to a perfect restitution of the national existence. The assumption of the royal diadem by Aristobulus would naturally be regarded as the climax and consummation of the series. (See further ¶ 555 seqq.)

514. *Computations of 70 × 7 in years of different lengths.* It may be worth noticing that 490 years of 400 days—which may be the unintercalated 14-month-year; —(42 - 2) × 10 = 400, is nearly = 536 Julian years. So that it would take 490 years of this length to measure the interval between the 1st of Cyrus and the vulgar *Aera*. Again, 490 years of 422 days (and we shall presently find a year of this length among the “half-week” numbers)= 566 Julian years. If the Crucifixion may be placed in A.D. 31, then the 490 years, computed at this rate, will measure the time from the 1st of Cyrus to the death of Christ; for B.C. 536 + A.D. 30 = 566.

¶ 515. vi. INTERPRETATIONS OF DANIEL'S LAST VISION (“THE SCRIPTURE OF TRUTH”)

IN “*3RD OF CYRUS*”—1ST OF SOLE REIGN, B.C. 536.

<i>The popular.</i>	<i>Ch. 10.</i>	<i>The proposed.</i>
“A certain man &c.” :—The Son of God	v. 5.	A visionary being.
“The Prince of Persia” :—Cambyses, or an evil angel, or the guardian angel	v. 18.	Cyrus.
“Michael” :—Christ	v. 18.	A figurative name for Daniel and the other Jewish Liberators.
“The Prince of Grecia” :—Alexander and his successors	v. 20.	Alexander.
“3 Kings of Persia” :—Cambyses, Smerdis, and Darius Hystaspis	v. 2.	Same as in popular interpretation.
“4th King” :—Xerxes I.	v. 3.	
The “mighty King” :—Alexander	v. 3.	
“fourfold division” :—Cassander, Lysimachus, Ptolemy, Seleucus	v. 4.	
“The King of the South” :—Kings of Egypt or P. Lagi	v. 5.	Ptolemy Lagi.
“The King of the North” :—Kings of Syria or Seleucus Nicator	v. 6.	Seleucus Nicator.

	Ch. 11.	
“ The King’s daughter ”:—Berenice, daughter of Ptolemy	v. 7.	Same as in popular view.
The “ branch of her root ”:—P. Euergetes	v. 10.	
“ Sons of the King of the North ”:— Selenus, Ceraunus, Antiochus III.	v. 11.	
“ The King of the South ”:—P. Phi- lometor	v. 13.	
“ The King of the North ”:—Anti- ochus III.	v. 14.	
“ ” South ”:—P. Epi- phanes	v. 15.	
“ The robbers ” or “ revolters ” (i.e. from the Egyptians):—the Jews	v. 16.	
“ The glorious land ”:—Judaea	v. 17.	Idem.
“ The daughter of women ”:—Cleo- patra, daughter of Antiochus III.	v. 18.	
“ A prince shall cause his reproach to cease ”:—The Romans	v. 20.	
“ A raiser of taxes ”:—Seleucus Phi- lometor	v. 21.	
“ A vile person ”:—Antiochus Epi- phanes	v. 22.	See Antiq. XII. iii. 3.— 2 Macc. iii.
“ The prince of the Covenant ”:— Jason, High Priest	v. 23.	
“ The league ”:—with Jason	v. 25.	Onias III. “ League ” between Epi- phanes and certain Jews (1 Macc i. 11sq.)
“ The King of the South ”:—P. Phi- lometor	v. 26.	
“ The ships of Chittim ” conveying ambassadors to Rome	v. 30.	The same as in popular in- terpretation. (Compare viii. 19.)
“ Them that forsake the Holy Cov- enant ”:—Menelaus and his party	v. 31.	
“ Arms shall stand ”:—the Romans shall come, i.e. Vespasian and Titus	v. 32.	Epiphanes should meet with no resistance. (Compare ix. 26.)
Rome Pagan, Christian, and Papal. Pompey. Titus. Adrian.		Menelaus and his adhe- rents.
“ Such as do wickedly against the Covenant ”:—Christians who apostatized	v. 33.	Mattathias, Judas, and their adherents.
“ The people that do know their God ”:—Christians who did not apostatize	v. 34.	Ditto.
“ Them of understanding ”:—the same	v. 35.	A. Epiphanes or “ Epi- phanes,” the madman. (Compare viii. 4. 19. 24.)
“ The king ”:—“ the Roman state,” especially the Pope and Church of Rome	v. 36.	It may allude to the women who were hung, with their children round their necks, for circumcising the latter.
“ The desire of women ”:—sexual in- tercourse (Scott); the Messiah (Faber)	v. 37.	P. Philometor.
“ The King of the South ”:—Moham- med and his successors	v. 40.	A. Epiphanes.
“ The King of the North ”:—“ The Turks from Scythia,”	v. 41.	

<p>but some think v. 40 unfulfilled as yet - - - - - " "</p> <p>" Michael the great Prince " :— " The divine Saviour " v. 1.</p> <p>" At that time " :— the destruction of Jerusalem or of Antichrist " "</p> <p>" They that be wise " :— those found righteous at the day of judgment v. 3.</p> <p>" They that turn many to righteousness " :— faithful ministers " "</p>	<i>Ch. 11.</i> <i>Ch. 12.</i>	<p>(with v. 41 compare xi. 16, and with v. 45 compare viii. 25).</p> <p>Judas Maccabæus, (compare viii. 25, and x. 12). " the time of the end " :— supernumerary $\frac{1}{2}$ week. Note. — " At that time <i>thy</i> people shall be delivered." The adherents of the Maccabees, (compare v. 3 with viii. 10).</p>
<i>Here the Vision ends :—</i>		"Thou, O Daniel, shut up the words, and seal the book."
" To the end of these wonders" shall be - - - - - " "	v. 6.	(Compare viii. 13).
" a time, times, and a half" :— 1260 years reckoned from the time of Antichrist ; A.D. 606 - - - " "	v. 7.	1260 days.
" From the time that the daily sacrifice is taken away "		
" 1290 days" :— 1290 years of Mahomedanism from A.D. 606 - - - " "	v. 11.	1290 days.
" 1335 days" :— the same extended to the Millennium - - - " "	v. 12.	1335 days.
" Go thou (Daniel) thy way till the end be : for thou shalt rest and stand in thy lot at the end of the days." (Compare Neh. xiii. 6). " And Daniel continued even unto the 1st year of King Cyrus." (Ch. i. 21). The last text shews that the date of this vision must be the 3rd of Cyrus's joint reign — the 1st of his sole reign. Daniel's " continuance" evidently measures the 70 years from the 3rd of Jehoiakim.		

516. Remarks on Daniel's last Vision. In this vision the details of the history are so minutely pourtrayed that no room is left for difference of opinion with regard to the application of the prophecy to the Persian and Syro-Macedonian kingdoms, nor even as to the particular kings intended. To use the words of Bishop Newton ; " There is not so complete and regular a series of these kings, there is not so concise and comprehensive an account of their affairs to be found in any author of those times. The prophecy is really more perfect than any history : No one historian hath related so many circumstances, and in such perfect order." In reference, consequently, to the former part of the prediction down to the 22d v. of the 11th Chap. only one or two expository

remarks appear to be called for. Ch. x. 5. Observe that the last of Daniel's 3 weeks of *fasting* was the *feast* of unleavened bread; and that the fact of his mourning and fasting, evidently for the afflictions of his people, is inconsistent with the supposition that "the 3rd of Cyrus" means the 3rd of Cyrus's sole reign. As this would not have been much more perhaps than a year after the edict of restoration was issued, it must have been a season for rejoicing rather than for mourning. We must suppose that Daniel's fasting took place before Cyrus issued the edict. Ch. x. 13.

Seeing that Daniel was in so great favour with Darius the Mede, it would seem incomprehensible that he did not procure an edict in favour of the Jews during Darius's reign. But this difficulty would be removed on the hypothesis that Cyrus, (who was properly distinguished as "*the Prince of Persia*" from Darius the Prince of Media), opposed the Jews' restoration during Darius's reign. To this opposition allusion may be made in v. 13:—"The prince of the kingdom of Persia withheld me 21 days." And this hypothesis does not render it improbable that on Cyrus's sole accession he may have changed his policy for a time. It would appear that he subsequently reverted to his supposed original hostility to the Jews; which is rather in favour of our conjecture.

In Zech. iii. 1, there is an emblematic representation parallel to that in this Chapter. Here "the man clothed in linen" is the friend and advocate of the Jews, Michael his helper, and the Prince of Persia his adversary. There "the Angel of the Lord" is the friend, Jeshua the High Priest his helper, and "Satan," or "an adversary" his opponent. Jude ix. should be considered in connexion with these two passages.

Ch. x. 13, 21. "Michael" appears to be a name arbitrarily adopted to stand for that of any one of those Jewish Princes, who successively stood high in the favour of the Persian Kings, and obtained edicts of restoration for the Jews. Hence it may be applied to Daniel, Zerubbabel, Ezra, Nehemiah, and perhaps Mordecai and Esther, as it is to Judas Maccabæus in Ch. xii. 1. In this passage we should suppose from the history that it denoted Zerubbabel, since it is reasonable to suppose that as Cyrus's edict was granted to him he must have been "one of the chief princes" in the Court of Darius. From the similarity of the name, however, it may possibly mean Meshach, whom "the chief of the eunuchs called *Mishael*." We know that he was "one of the chief princes" of Darius the Mede.

Ch. xi. 1. Inasmuch as a date occurs at the

beginning of the 11th Chap., which may mislead the reader into the opinion that another vision begins there, it may not be unnecessary to observe at the outset that the 3 last Chapters contain but one vision, as will be evident on examination. The 1st verse of Chap. 11 is parenthetical. The connexion is obviously carried on from the last verse of the 10th Chap., which begins with, "But I will shew thee," to the 2d verse of the 11th Chap.; where, after the parenthesis, the idea is resumed, and the connexion marked by a repetition of the same words, "and now will I shew thee &c." It is singular that Darius should be distinguished here, and in verse 31, as "*the Mede*." It might almost lead to the supposition that these words had been interpolated after the time of Darius Hystaspis for the sake of distinguishing between the former and the latter. It might indeed be conjectured that the contrast lay between "*Darius the Mede*" and "*Cyrus the Persian*," yet it does not agree well with this that Cyrus is never called "*the Persian*" by Daniel. This hypothesis would however be favourable to our opinion that there was a sort of partnership between them in the Empire.

Ch. xi. 3.

This verse, or Ch. ii. 33, 40,—Ch. vii. 7, 23,—Ch. viii. 8, 21, or Ch. x. 20,—or rather all of them, must be the passages alluded to by Josephus in the following extract from his most extraordinary account of Alexander's meeting with the High Priest. "He (Alexander) went up into the Temple, and offered sacrifice to God according to the High Priest's direction: . . . and when the book of Daniel was shewn to him, wherein Daniel declared that one of the Greeks should destroy the Empire of the Persians, he supposed that himself was the person intended." Note that Alexander, being a heathen, is said to have himself sacrificed as Pontifex Maximus, while the High Priest of the Jews *assisted*, instructing him in the Jewish mode of sacrificing !! Could it have been a Jew who handed down, if not fabricated, such a statement?

Ch. ii. 22.

The history of the last of the 70 weeks begins in this prophecy at the 22nd verse. In the 1st of the 6 years which entered into this week, (B.C. 171) Onias III. was put to death, and Antiochus made his first expedition against Egypt, "entering peaceably upon the fattest places of the province" of Judæa, and bestowing largesses upon the people in a way that his forefathers had never done. This he did out of policy, and in order to attach the Jews to his interest while he was engaged in the war with Egypt. But at the same time he "wrought deceitfully"; for he was all

the time "thinking thoughts against their strongholds, even *for a time.*" And accordingly, in about a year, (2 Macc. v. 1), in returning from a 2nd expedition against Egypt, he took and pillaged Jerusalem in the 2nd year of the six, (B.C. 170). A year or two afterwards he renewed his attempt to gain possession of Egypt, but being peremptorily required by Roman ambassadors to desist and withdraw his forces, he, on his way home, and in the 4th year of the 6 (B.C. 168), wreaked his vengeance on the Jews, and desecrated their Temple in the manner already described by us, and also accurately depicted in the 30th and following verses of this Chapter. Ch. xi. 40. sqq. It must be confessed that these verses present more difficulties to the expositor than any other portion of the whole book; yet not greater on the view here advocated than on that commonly received. But, to speak now of the former theory, it is hard to say with any confidence who are meant by the kings of the north and the south. The previous course of the prophecy would lead us to expect that either A. Epiphanes and his contemporary in Egypt were spoken of, or otherwise some successors of theirs. But history does not present to us any monarchs whose actions correspond to those described in these verses. Hence we are driven to adopt the alternative of supposing that this passage contains a summary recapitulation of the chief events of A. Epiphanes's sovereignty previous to his final dismission from the scene. And there is certainly nothing forced or unnatural in this hypothesis. (Compare verses 22, 24, 25, 28). Indeed, if by "the time of the end" be understood, (as with the greatest reason it may be (compare viii. 19)), the last week of the 70—the 7 prophetic or $5\frac{5}{7}$ Julian years so singularly cut off, and divided, and placed in a conspicuous point of view as a time of desolations; or, rather, as including besides this prophetic week a supernumerary "half-week"; and thus extending to the end of our present Division and of the Josephean sacerdotal period of 414 years, the events predicted as to happen in this "time of the end" will exactly correspond with those recorded in the history. In truth, verses 44, 45, so obviously refer to the tidings of an insurrection in his north-eastern provinces, which compelled A. Epiphanes to march with all haste against Armenia and Persia, leaving Lysias to "plant the tabernacle of his palaces in the glorious holy mountain," as well as to the miserable end to which A. Epiphanes came, that it is scarcely possible to doubt of this being the true interpretation. Certainly, it may bear comparison with any other.

Note—that

if our view of the date of this prophecy be correct, Daniel saw this "great vision" 606 years before the second destruction of Jerusalem. But if the opinion of those who place it in the 3rd year of Cyrus's sole reign = b.c. 534 be deemed better founded, then 604 years would be the interval. The Jewish war lasted between 3 and 4 years, (no doubt it was reckoned a half-week period,) so that, in this case, a Josephean "Great Year" elapsed between the vision and the beginning of "the last end of the indignation" in an ulterior sense.

vii. GENERAL REMARKS ON THE PROPHECIES OF
DANIEL, &c.

517. The inquiry we have instituted has shewn, at the least, that the predictions of Daniel contain no statements (unless they be numerical,) which necessarily extend any one of the prophecies over a longer period than is included within our present Division; that is, everything contained in this book *may* be supposed to have had a primary reference to and a fulfilment in events which happened previous to the death of A. Eupator.—A stronger assertion than this might be made; for in our judgment it has been clearly shewn that all the five prophecies date the beginning of their accomplishments from the same æra, (1st of Cyrus), and bring them to a conclusion at or about the same epoch, (the restoration by Judas Maccabæus); and all sketch, in the main, the same historical events. So that if these prophecies were predictive of, and adapted to only one series of events, that indicated must be the series. But we are not concerned to contend that they have been fulfilled in this, and this only. On the contrary, we discern indications throughout the whole book, which favour the supposition that the prophecies have been so worded as to be capable of adaptation to more than one series of accomplishments.—This may be inferred too *a priori* from the following circumstance. The Captivity was a period of concentrated subjection. The 70 years of Captivity was a miniature model of the 7 times 70 years of subjection:—intensity balanced duration. As therefore there were 4 epochs of commencement of the former, (see Table, ¶ 435), and 4 of Return; so, to preserve the parallelism, there should be 4 periods of 70×7 , dating from each of the epochs of Return.—Again, it may be observed that the uncertainty as to the King's reign in which Ezra's and Nehemiah's restorations should be placed, is something in favour of this hypothesis; for this point may have been ren-

dered ambiguous to admit of adaptation to the computations.—So also, the discrepancies between the Scriptures and profane writers in reference to the names of the Persian kings may have arisen in some way from these consecutive restorations,—perhaps from a design to work out parallelisms in connexion with them. If Nehemiah be rightly placed in Artaxerxes's reign, then the names of the kings who shewed favour to the Jews will run thus: Darius (Cyaxares), Cyrus, Darius, Cyrus, ("whom the Greeks called Artaxerxes." Ant. XI. vi. 1). If Ezra may be placed in Xerxes's, and Nehemiah in Artaxerxes's reign, or *vice versa*, then the 4 restorations would have happened under Cyrus I., Darius I., Xerxes I., and Artaxerxes I. There is an appearance of arrangement on each of these hypotheses which favours the conjecture.

viii. THE YEAR-DAY THEORY.

518. It was necessary, before proceeding to examine the important numbers which the Book of Daniel contains, to inquire whether any of the historical statements necessarily extended the prophetical time over a longer space than our present Division comprises; because, if they did, the interpretation of the numerical statements might be materially influenced thereby. But, now that it has been ascertained that this is not the case, the investigation of the numbers may be prosecuted without any constraint arising therefrom.

519. And, in the first place, an inquiry must be instituted into the validity of the theory which makes a day to stand for a year. In any ordinary case such an hypothesis would be deemed monstrous, and would be regarded as too absurd to need serious refutation. And it cannot be denied by the advocates of the theory that to represent one unit as equal in signification to or denoting say 360 of the same numerical import is so strange,—so calculated to produce interminable confusion and error, and to all appearance so manifestly involves a contradiction in terms, that nothing but the most conclusive evidence, accompanied with a removal of these objections, can establish such a theory. At any rate, a strong presumption, *a priori*, lies against it.

520. What proofs then are adduced in support of this theory? In truth none. Not an iota of evidence that will bear examination, or leave an infinitesimal residuum of proof after critical analysis. All that can be said in its favour, so far as we have been able to learn, (besides the allusion of our

Lord, already shewn to be nothing to the purpose), arises out of the following texts. Num. xiv. 34. "After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even 40 years." Ezek. iv. 5. "Thou shalt bear the iniquity of the house of Judah 40 days; each day for a year." But, it is obvious, these are quite different cases. In the first place, the rule is clearly stated. And this makes all the difference. If in Daniel it were in like manner said, "each day for a year," no room for doubt or controversy would have been given. But the want of such an imposition of a special sense leaves the terms to follow the common sense and acceptation.—In the next place, the view in these texts is directed retrospectively; in those in Daniel prospectively: in the former, the time appointed is in the position of the anti-type; in the latter, of the type. In the one case, no misapprehension could arise where a measure of the time predicted was clearly laid down in a past period, measured by a prescribed rule; in the other, great doubt, if not gross error must infallibly arise from a meaning quite different to the ordinary one being assigned to common words without a word of notification thereof. In fine, the time in futuro is explicitly stated in the above-cited texts,—"40 years," "40 days": in Daniel it is not; but, whereas according to this hypothesis years are meant, days only are spoken of. A "day" is obviously used as an emblem of a year in the one instance: in the others nothing of the kind is apparent; but on the contrary a plain literality is manifest.

521. There is an argument made use of by Bishop Newton in support of this theory, which is so palpably weak and worthless that we had not deemed it worthy of notice. Out of deference however to so esteemed a name we will briefly advert to it: and the rather, because it may serve to shew how destitute of evidence must be the cause, the advocates of which are necessitated to have recourse to such arguments.—Commenting on Daniel viii. 26, the Bishop says; "The vision being '*for many days*' must necessarily infer a longer term than the calamity under Antiochus of 3 years or $3\frac{1}{2}$ years.—Such a vision could not be called long to Daniel, who had seen so much longer before. 2300 years . . . may properly enough be said to be '*for many days*.' " Now, admitting the Bishop's interpretation to be correct, his argument would be of no weight. "*Many days*" is an expression so purely comparative that it cannot be said with a shadow of reason that it *might not* be applied to 2300 days. That it.

actually has been used in reference to a time which in all probability was not longer may be seen by reference to Ch. xi. 3, Isaiah xxiv. 22, and Hosea iii. 3.—But indeed, the Bishop may have misunderstood the passage altogether. “The vision of the evening and the morning” may be a designation given to the whole vision from that part of it which forms its climax and consummation, and not to be regarded as synonymous with the phrase used previously, “the vision concerning the daily sacrifice.” The one may relate to the whole space of time comprehended in the vision, from the 1st of Cyrus to the death of A. Epiphanes; and consequently be properly said to be “for many days.” The other may relate to the 2300 days of profanation ending at “the cleansing of the sanctuary.” If any doubt exist on this point, it may be removed by the parallel expression in Daniel’s last vision, (Ch. x. 14), where “the vision is for many days” must mean the duration of the entire vision. Even granting that the time of the profanation was “the vision *κατ’ εξοχην*,” as some expressions (Ch. viii. 17. 19.) may be thought to imply, the Bishop’s interpretation would not be established: While that was *specially* referred to, the whole would be included. And, after all, it may admit of doubt whether the meaning is not, “The vision is many days distant;” that is, a long series of years will intervene before it is fully accomplished.

522. But while there is such a total destitution of positive evidence for this theory, there is no lack of arguments against it. The following are allusions to, rather than statements of, some of these.

1. Consistency of interpretation ought to be observed throughout.—If then “a time” in Dan. vii. 25 means 360 years, it must mean the same in Dan. iv. 25: and we must believe that Nebuchadnezzar “had his portion with the beasts of the field” for 2520 years. If a “week,” as consisting of 7 days, stands for 7 years necessarily, then Daniel fasted 21 years (Ch. x. 3). If each “day” in Ch. viii. 19 denotes a year, then Daniel requested to be fed on pulse for 10 years (Ch. i. 12, 15), the Prince of Persia withheld 21 years (Ch. x. 13), and petitions were forbidden for 30 years (Ch. vi. 7).
2. On such a construction a tenable exposition of the prophecy which is admitted to have expired cannot be made out, as has been shewn; and the others, so interpreted by Scott as to have now only 15 years to run, will in all likelihood soon throw the weight of their nonfulfilment into the same scale. The difficulties experienced in interpreting the 70-weeks prediction afford a sure presage of the much greater perplexities in

which these theorists will be involved when the 1260, 1335, and 2300 years have run out. From these they have only escaped hitherto by throwing (most unwarrantably) the termini into futurity. 3. All the prophecies are closely linked by clear internal marks to the time then present (see Ch. ix. especially v. 17); and hence on this ground alone the year-day theory cannot stand. Our limits forbid further illustrations of this assertion than have already been offered: but it may be observed that our opponents are constrained to admit its truth as to the greater portion of the prophecies, and it is only by forced and unnatural constructions that they contrive to except some parts. 4. Our exposition of the numbers which follow will not only remove objections raised by Bishop Newton and others in reference to them, but fully disprove this theory. 5. The most talented and learned writers, ancient and modern, friends and foes to Christianity, from Josephus and Porphyry down to Maitland and Ewald with many others, have either never known such an interpretation, or knowing it have rejected and refuted it.

523. In considering how little can be advanced in support of this famous theory, and how much may be said in disproof of it, we cannot refrain from speculating on the causes which have induced so many good and learned men to adopt it.—Difficulties attending the reception of the word “day” in its common sense are alleged. Now in truth these are not to be named in comparison with those which arise out of the other signification. There are none but such as, when reduced from the undue dimensions to which prejudice and exaggeration have enlarged them, may be accounted for by our inability to enter fully into eastern modes of thought and expression, or by the want of better historical information. And this would have been the view taken of them in any ordinary case. We must therefore seek further and deeper for the true causes. And we can have no hesitation in assigning two principal ones;—unacknowledged indeed, and it may be unperceived, but none the less influential. These are, the wish to increase the interest taken in the predictions, and the desire of gaining additional and accumulating evidences from the prophecies. But those, who, influenced whether avowedly or unconsciously by such motives, allow themselves to affix strange meanings to words, and who strain passages into a “non-natural sense,” would do well to beware lest by overstraining they break the bow. While they think that they are forging weapons for the Christian advocate,

they may in reality be putting deadly arms into the hands of the adversary. It is well known that there are those who contend that the book attributed to Daniel is of a much later date than his time, altogether "unhistorical," and replete with fictions and falsehoods; nay, that it is doubtful whether such a person as Daniel ever existed. These, it cannot be denied, from some portion of the contents, from similarity of thought and expression to certain parts of the Christian Scriptures, and from the fact of the undeniable forgery, after the Christian *Era**, of books laying claim to an antiquity next to that attributed to the books of Daniel, Ezra, and Nehemiah, may gather arguments which give some *appearance* of truth to their opinion. Let then the friends of Christianity beware how they adopt a theory of interpretation, which, while tacitly laying claim to acceptance on the ground of the interest in the predictions which it maintains, and the constantly accumulating evidence which it *may* derive from them, is in reality more calculated to yield confirmatory arguments to infidel views. It can scarcely be necessary to remark that these considerations of loss or gain cannot rightly have any weight at all given them in the argument. But, as it is a matter of daily observation to see earnest-minded Christians more influenced by such than by the weight of real evidence, it has seemed to us advisable to give this caution; lest any, in their zeal for the confirmation of the faith, should unwittingly help to pull down that which they desire to build up.

ix. THE HALF-WEEK NUMBERS.

524. We are now in a position to proceed to the examination of the numbers which occur in Daniel's prophecies. And in the first place we will state our theory with regard to them.—We think that they have a meaning distinct from that which they exhibit in the predictions, and wholly independent of the position they occupy in these. It appears to us that they have been adapted to indicate the variations in that very singular period which so often presents itself in the light of an intercalary quantity, and which from its virtual designation in the 70-weeks' prophecy we have called "the half-week period." The reader will be more fully enabled to judge how far this theory is well-founded, as we

* See 2 Esdras i. 30, 35, 39, 40; ii. 13, 14, 20—23, 34—48; iv. 8; vii. 28, 29, 46 sqq.; viii. 3, &c. &c.

proceed to examine the numbers contained in the Book of Daniel, and others which relate to the same periods. But, as a proof (conclusive in our opinion) may be stated in few words, it will not be out of place to adduce it at once. In Daniel's last vision (Ch. x.—xii.) he is stated (Ch. x. 2) to have been mourning "3 full weeks"*(=21 days). In the 24th day ($21+3=24$) of 1st month the "certain man" appeared to him (v. 4). In Ch. xii. 11 it is declared that "from the time the daily sacrifice shall be taken away ('to the time of the end,' v. 9—'till the end be,' v. 13) there shall be 1290 days." Now these $21+3+21+1290$ days = the 1335 days of v. 12;—a coincidence which, so far as we have been able to ascertain, has never before been noticed. And what does it prove? Surely these three things: 1st, that the former numbers make up one period; 2ndly, that the year-day theory is untenable; 3rdly, that the numbers must be regarded apart from the historical statements.—The first inference is obvious.—The second is scarcely less so. The 21 days of Daniel's fasting must be natural days. All must be of one kind. And therefore the 1290 must be natural days. To say that in the vision they are natural days, but emblematic prophetically of years, would not alter the case; since no one has pretended to say, nor could pretend that the 21, 3, and 21 days are significative of years. Besides, if they could be understood of years, a fulfilment commencing from the date of the prophecy ought to be shewn; but this cannot be done. Moreover, Daniel was to await "till the end be," and to "stand in his lot at the end of the days"; which intimates that he should live to see the end of them: for the construction put upon these words, that he should "witness the accomplishment of the predictions as a glorified saint" is too forced and unnatural to be received. "*The days*" referred to can be no other than "*the 1335 days*" of the preceding verse. But on no other interpretation than of natural days could he have lived to see the end of them, having been at the least 90 years old, and we know not how much more, when he saw this vision.—The third inference is thus deduced. The *historical* statements, it is admitted on all sides, extend the prophecy at least to the time of A. Epiphanes. But the *numerical*, placed at the beginning and the end, being brought together into one period of 1335 days by the sum-total affixed, restrict the time to that short period;—a limitation which

* Compare 2 Edras vi. 35.

the declaration that Daniel should see the end of the days also requires. Hence the only feasible theory appears to be, that the numbers are descriptive of a single period; which, the terms of the narrative intimate, should stand at the beginning, and be repeated at the end of the long prophetic period which the narrative lying between the numbers sketches out.

525. *An initial and terminal half-week.* There is nothing in the previous, parallel prophecies, which militates against this view. All that can be gathered from them is rather favourable to it than otherwise. "The time, times, and a half" of Ch. vii. 25 is clearly placed at the termination of the prophetic line. The 2300 days of Ch. viii. 14 is similarly situated. The 70 sevens of Ch. ix. 21 sqq. measures the entire prophetical duration. But this can only be the case when they are reckoned in years. They *may* be computed in days; and the instances of the parallel prophecies favour the supposition that they ought to be. If so, it would seem that they must be entirely disconnected from the historical statements, and placed at the head of the prophetic period to which we have heretofore referred them. And it is strongly in favour of this location that the introduction to the prophecy (v. 2) purports that the prediction has reference to "the accomplishment of the 70 years' desolations of Jerusalem." The opening of the prophecy too, as well as the most natural sense of the numbers, leads to the same view; and it is only when the details are dwelt upon, and our inability to refer them to any events of Daniel's time is felt, that we are led to look for an extended sense and a more distant fulfilment. It should be remembered however that our inability arises from our total ignorance of the events of that time, and consequently is no proof that such occurrences as we find predicted did not then take place.—That the prophecy had indeed a *primary* reference to the end of the 70 years may with much probability be inferred from expressions which occur in the prophecy which follows. In reference to that it is declared "the time appointed was *long*";—it "shall befall thy people *in the latter days*; for yet the vision is for *many days*";—"in the end of years";—"in the time of the end." Now all these are comparative terms. By themselves they convey no idea whatever. 20 days may be considered "a long time" in one connexion, and 20,000 years a short time in another. There must have been some standard had in view by the writer when he used the expressions. And where must we look for it, but in the

prophecy which he had last recorded? If so, it must be presumed that that prophecy had reference in its *primary* sense (*that* in which it was contemplated by the Prophet) to his own time and the end of his captivity. Thus only would the next vision be, in comparison with the former, "long" and "for many days."

526. 70 *sevens of days*:—490 + 490.—These considerations have led us to inquire what will be the effect of understanding the 70 sevens of Daniel's prophecy in Ch. 9 to intend days. It must be premised that it is not absolutely certain that the 70 weeks of v. 24 is meant to be understood as identical with the 70 which is afterwards broken up into parts. Such a construction did indeed appear to be the most probable, and accordingly we have hitherto adopted it. But as it is not conclusively determined to the exclusion of the other view, and as wherever a doubt can exist it behoves us to test both hypotheses, being well assured that a double meaning is often intended where a door is left open for it, we shall not hesitate to try what results will be given on both suppositions. At present, assume the 70 sevens of v. 24 and that of the following verses to be two independent periods. Then we have, first, one undivided $70 \times 7 (= 490)$ days. Now, observe the date of the prophecy,—1st year of Darius, and call to mind that Darius is supposed to have reigned about 2 years. Then consider that reasons have been shewn for supposing that a year of 210 days or 7 months of 30 days was in use. If so, it is highly probable that it would be introduced here, seeing that a close adherence to the septenary scale, and to 70's in particular, is manifest. And $490 = 210 \times 2\frac{1}{3}$. It is not very extravagant then to suppose that the first 490 days may stand for Darius's reign.—But further, Josephus in one place dates the return "in the 2nd year of Cyrus." What then is more likely than that the second 490 may measure the time to the suspension of the rebuilding? We cannot indeed follow out the details from the total absence of any historical information; nor is it to be expected that we should be able, since the historical particulars seem to be adapted *primarily* to that longer period to which we have applied them. We may however conjecture that the idea is something of this kind.—The time that Daniel was in captivity—from the 3rd of Jehoiakim to the 1st of Cyrus,—synchronized with and measured the 70-years captivity of his people. *That* 70 years was a model of the 70 sevens of years, which was to commence from its termination. It contained within it,

moreover, at its close, a multiple of itself in days, which was at once in respect of unity a likeness of itself, and in respect of multiplication a type of the long subjection which was to follow. At the expiration of this "70 sevens determined upon the holy city," the "70 years of the desolations of Jerusalem would be accomplished." Daniel too, having then "stood in his lot to the end of the days," would "enter into rest": in conformity with which we are told that he "continued *even unto* the 1st year of King Cyrus." At the contemporaneous termination of this 70 years and 70 sevens, a 70×7 years and a 70×7 days would commence, the latter being as a whole and in its details a miniature model of the former.—On this view, "the transgression finished" or atoned for ("It is finished"; Jno. xix. 30) at the end of the first 70×7 days would be that which entailed the 70-years' captivity; the "vision and prophecy (or Prophet) sealed up" might be either those of Jeremiah or of Daniel, (or, if "the Prophet" be the rendering preferred, Daniel's death may be intended); "the most Holy anointed" would be Jeshua,—who, Josephus tells us, took the High Priesthood after the captives were returned. (Comp. Zech. vi. 11—13).—In the second 70×7 days, the first week may denote the time that elapsed between the issuing of Cyrus's decree ("the going forth of the commandment") and the arrival of Zerubbabel at Jerusalem; the 62 weeks the time during which they were allowed to "restore and to build Jerusalem"; the last week a time of opposition ending in a final stop being put to the work. Although we have no definite statements, it is evident that the work of rebuilding could have been carried on but a very short time. Josephus dismisses the subject in a curt and enigmatical manner; taking no further notice of Cyrus after his first year than to intimate that, being engaged in wars, he knew nothing of the impediments which were thrown in the way of the Jews, while "*the foundations were laying.*" Possibly Cyrus may have been the "Messiah" or Deliverer who was to be "cut off," and the forces of Cambyses, with the Cuthæans, "the people of the prince" who were to destroy the city. And this view would confirm our hypothesis with regard to the number of years reckoned to Cyrus by Josephus.

527. It is worthy of observation that this 2 years of Cyrus, following the 70 of captivity, makes the intercalated septuagintal period, viz., 72 years. It must not, however, be forgotten that, besides this 2 years, there is another (supplied by the variation in Nebuchadnezzar's years), which may

possibly have furnished the required intercalation. However, we are more inclined to think that they severally had their places at the beginning and end of the captivity-period, where they served, like rising and falling hinges, to adjust in an intercalary way the long chronometrical lines.

528. In addition to the above-mentioned results arising from the hypothesis that two 70 weeks may be reckoned, the following may be noticed. $140w. = 56w. + 56w. + 28w.$ — $140w. \times 7d. = 980d. = 392d. + 392d. + 196d.$ — $140w. \times 6d. = 840d. = 420d. \times 2. = 336d.$ ($= 7 \times 12 \times 4$) $+ 336d. + 168d. = 70d. \times 12m. = 60d. \times 14m.$ We see here a connexion between the 56 and the 392 periods, and may perhaps learn how the one has been formed from the other. The former is a 2-month period: the latter is the 390 of Ezekiel, intercalated in the same manner as all the decimal numbers appear to have been. We have instances of 30 and 32, 40 and 42, 50 and 52, 60 and 62, 70 and 72, &c. &c. And as the 430-period was formed in Ezekiel by the addition of 40 to 390, so doubtless 432 was compounded of 392 + 40. Take the 392 in years, and suppose the unit figure to be the half-week reduced as in the instance we have just considered to $2\frac{1}{2}y.$, which exclusively would be reckoned as $2y.$ or inclusively as $3y.$ Then the latter would give the 393 year period of the kingdom of Judah, &c., — a number which has been so singularly reduced (by the deduction of 60 years) to half “the number of the beast.” In the above equation we seem to have the two half-weeks, which have just been reckoned as making together $4\frac{2}{3}$ years, reduced to $2\frac{1}{2}$ years (viz. of 392 days). We are strongly inclined to think that by artifices of this kind the “half-week” or “week” has been made capable of expansion or contraction to such an extent as these mystical computations required. It is probably the same technical period which stands as two 2’s (reduced perhaps even to 1y.) at the head of our present Division, and as two 3’s ($408 + 3 + 3 = 414$) at its conclusion.—It should further be specially noticed how, when by “the week” is supposed to be intended “the labour-day week,” both the 420 and the Sacerdotal cycles enter into its composition.

529. 70×7 the *ne plus ultra*. It may be noticed here that a passage in St. Matthew’s Gospel (Ch. xviii. 21, 22) would lead to the supposition that 70 times 7 was, among the Jews, an expression denoting finality, or the utmost extent to which a thing could be carried. When Peter asked Jesus if he ought to forgive “till 7 times,” he evidently thought that this would be carrying forgiveness to an ex-

treme. And when our Lord told him, Not "until 7 times," nor until 7 times 7; but "until 70 times 7," he no less evidently meant to use an expression which would convey to a Jewish mind the most enlarged idea it could receive. 7 times, 10 times 7 (70), 70 times 7 (490), or 10, 70, 490 may have been as the 3 degrees of comparison: beyond the superlative there would be no higher expression. Possibly, from the captivity in the beginning of Zedekiah's reign to the final one in his 11th year may have been reckoned the 7 years of the positive degree, thence to the 1st of Cyrus the 70 years of the comparative, thence to the restoration by J. Maccæus the 70 sevens, answering to the superlative.— But, be this as it may, it does appear to be the fact that the book of Daniel, as a whole, is presented to us as a measure of a 70-years captivity, and that each one of the prophecies it contains extends over a 70×7 prophetic years which commence from the end of that 70. Each prophecy too, or at least each one that contains numbers, has a two-fold meaning. First, it refers to a miniature model period, similar to that which Ezekiel enacted just previous to the commencement of the prophetic 70 years. This is indicated by the numbers and by divers expressions. Secondly, it points to that longer duration, of which the first was the model. This is sketched, even to minute details, in the historical statements; and in this the ultimate and most perfect accomplishment is found.

530. *Lengths of the initial and terminal periods.* It would appear then from what has been shewn that the prophecies in Daniel, as a whole, present to our view one long period of subjection terminated at both ends by a short period of peculiar significance. The next step will be to ascertain what can be made out respecting the length of these periods from the numbers which relate to them. The initial period, we have seen reason to suppose, may have been reckoned at 490 days, or $490 \times 2 = 980$, or 1335 (=980+355) days. But before we can form a correct opinion with respect to the terminal period, it will be necessary to adduce some other passages which define its duration. Josephus states emphatically in Ant. XII. vii. 6 that the profanation of the Temple under A. Epiphanes lasted "3 years" to a day; viz., from the 25th of Apellæus (Dec.) = Chislev in the Jewish Calendar, in the 145th year of the Seleucidæ, and in the 153 Olympiad to the 25th of Apellæus in the 148th and 154th respectively. If these years are reckoned as Jewish years without the intercalary month, they will contain 1065 days: if as Egyptian years 1080 days: if, (as it would seem

they ought to be) as Jewish years, with the intercalary month, 1095 days. In another place (Ant. X. xi. 7) Josephus had said, speaking of Daniel, that "God had shewed to him, that it (the lesser horn) should fight against his nation, and take their city by force, and bring the temple worship to confusion, and forbid the sacrifices to be offered 1296 days." And in the interpretation which follows he says, that this horn signified "a certain king, who should forbid the sacrifices to be offered for 3 years' time; and so it came to pass that our nation suffered those things under A. Epiphanes, according to Daniel's vision." Now this passage is of great importance as shewing that "the time, times, and a half" of Dan. vii. 25, which are commonly interpreted to contain 1260 days ($3\frac{1}{2} \times 360$) were by Josephus regarded as equivalent to 1296 days. And the "3 $\frac{1}{2}$ years" of the common interpretation are but "3 years" in his view.—It should be observed that there are the following different readings of the number in this passage:—1066, giving a year of $355\frac{1}{3}$ days (which may have been the average common Jewish year);—1266, giving a year of 422 days; and 1275, giving a year of 425 days.—The 1296 days of the above-cited passage give 432 days to a year; and if the common computation of the 3 $\frac{1}{2}$ times be valid, the 1260 days thence deduced, being reckoned as = 3 years, will give 420 days to a year: while the 1290 days of Daniel xii. 11. yield 430 days to a year. Again, Josephus in "Wars I. i. 1," states that A. Epiphanes "put a stop to the constant practice of offering a daily sacrifice of expiation for 3 $\frac{1}{2}$ years." This may be thought to bear out the above computation of "the times." But perhaps a stronger confirmation still is derivable from Rev. xi. 2, 3, and xii. 3, 6, 14, and xiii. 5; where we have 1260 days, (in connexion with 490) and 42 months, and "a time, and times, and half a time" spoken of: and 1260 days = 42 months \times 30 days = $3\frac{1}{2}$ years \times 360 days = 3 years \times 420 days. Once more, in his proem to the "Wars" ¶ 7, our Author says, "Thus I shall relate in what manner Antiochus, surnamed Epiphanes, after having carried Jerusalem by assault, and held it for 3 years and 6 months, was expelled the country by the sons of Asamoneus." (Traill's Translation). And in Wars V. ix. 4: "Our city was made desolate for 3 years and 6 months." Yet again, in 2 Macc. x. 1—8. it is said that "Maccabæus recovered the Temple and the city, pulled down the heathen altars, and having cleansed the Temple made another altar, and by striking stones obtained fire and offered sacrifice after

2 years Upon the same day that the strangers profaned the Temple, on the very same day it was cleansed again, even the 25th day of the same month, which is Casleu. And they kept 8 days with gladness, as in the feast of the Tabernacles. . . . They ordained also by a common statute and decree, that every year those days should be kept of the whole nation of the Jews." To sum up the whole : — in the passages hitherto cited, the duration of the profanation is stated to have been, or to be about to be, in years, 2, 3, and $3\frac{1}{2}$, — in days, 1260, 1290, (1335), 1296, 2300; and, if we include more doubtful versions, 1065, 1066, 1080, 1266, 1275. These numbers, when divided by 3, give 420, 430, (445), 432, 766 $\frac{2}{3}$; — 355, 355 $\frac{1}{3}$, 360, 422, 425, days to a year.

531. *Inferences from quotations.* These passages appear to be of great importance on the following accounts. (1). They shew clearly that the term "year" has been commonly applied to other than astronomical cycles. (2). They give out a variety of "years" or cycles in a way which shews that they were recognised and common periods. (3). They establish the fact that the same number of days was spoken of as constituting different numbers of years. 1260 days were called 3 years and $3\frac{1}{2}$ years; meaning 3 years of 420 days, and $3\frac{1}{2}$ years of 360 days. Now there is no reason why this principle should not have been carried out to any extent. See then its effect upon an extreme case. Take the Josephian "Great Year" of 600 years. Suppose each of those years to consist, as there is reason to suppose it might, of 600 days. $600 \text{ years} \times 600 \text{ days} = 360,000 \text{ days}$. The 360,000 days of this "Great Year" might, on this system, be called 600, 1000, 1200, 1715 years; or we know not how many more amounts of years: that is to say, 360,000 days would equal 600 years of 600 days, 1000 years of 360 days, 1200 years of 300 days, 1714 $\frac{6}{7}$ years of 210 days, &c.—Again, try this rule on a small scale, in order to shew how it might expand or contract the prophetical half-week, thus making it serve as an intercalation capable of being adjusted to the requirements of different computations. Take the 1296 days. These are called $3\frac{1}{2}$ years and 3 years. But, intending the 600-day year, they would be only $2\frac{1}{5}$ years. And if, as is probable from the manifest existence of a 660-year Cycle, there was a 660-day year, they would not give 2 years; nay, on the exclusive mode of reckoning, they might be accounted only $1\frac{1}{2}$, or even as 1 year. So much for capability of contraction. Now see how this number of days will

bear expansion. Not to dwell on intermediate lengths, take the shortest period which we have seen any reason to suppose was in use under the character of a year, that of 210 days. This would be contained 6 times (with a remainder) in 1296; so that this number might be called 6, or even (inclusively) 7 years. Thus it is made apparent how the prophetic half-week may have been contracted to 1 year, or expanded to 7. (4). It appears also, conversely, that any stated number of years might be representative of widely-differing numbers of days. This would necessarily be the case, but there appears to arise from collation of these passages independent proofs of the fact. For instance; the duration of the profanation is said to have been 3 years; and that this is not spoken carelessly or in round numbers is placed beyond the possibility of a doubt by the way in which the coincidence of the restoration falling on the very same day as the profanation is noted; and by the fact that no one, who was conversant only with an Astronomical year, would think of calling 1296 days, in any laxity of speech, 3 years. Moreover the precise length of time and number of the days is fixed, clearly and doubly, by the very remarkable circumstance of reference being made to two different Calendars. These shew the number of days to have been 1095. Yet, in the same passage in which the profanation is asserted to have continued 3 years, the days are stated at 1296. And the near conformity of this number with others excludes the supposition of error or corruption.

We are greatly mistaken if the passages which have now been brought under consideration do not furnish, in the way which has been pointed out, a clue to the solution of the chief difficulty in the Josephean computations, and shew how the extraordinary discrepancies in them may be accounted for,—if not, brought into consistency.—Be it observed that we do not consider the extreme case we have supposed to have been an actual one. Doubtless there must have been some limits to the principle, and perhaps they may have been narrow in comparison with our hypothetical case; but such an one as we have supposed appeared most forcible by way of example.

532. 1335. This number, it will be recollectcd, is composed of $21 + 3 + 21 + 1290$:—of which the last number seems strictly to belong to the time of profanation; the former are found placed in a position which seems to indicate that they form a separable quantity. A conjecture has been hazarded, founded on the distribution of the component items of this number, that it may have been placed both at the

beginning and end of the long prophetic line. We cannot make it appear from these numbers that this has been the case; but it is singular that if it were thus doubled, ($1335 \times 2 = 2670$) the sum would exceed the 2300 days by that period (when deprived of the unit, which we suppose to be intercalary) which (in years) measures the prophetic line.— Judging from the differences, we suspect that there is some connexion between this number and the antediluvian amounts. $1335 - 1307 = 28$. $2670 - 2642 = 28$. $2670 - 2656 = 14$. $2670 - 2242 = 428$. $2670 - 2262 = 408$. $2670 - 2256 = 414$.

533. But a ground for supposing that the number 1335 has stood in the position conjecturally assigned to it may be derived from the Title-numbers of the 10th and 11th books of the Antiquities. That of Bk. 10 is 182y. 6m., — of Bk. 11, 253y. 5m. According to our theory, (of the validity of which we suppose it will be allowed that sufficient proof has been made,) the odd 2y. 6m. and 3y. 5m. may be separated as intercalary quantities. Suppose these to be years of 7 months of 30 days each. Then 2y. 6m. = 600d., and 3y. 5m. = 780d. (390×2). $600 + 780 = 1380$. This number does not shew any coincidence. But it has nevertheless been adduced on account of two coincidences connected with it, which appear worthy of notice, and are not irrelevant to our present topic. 1380 exceeds 1335 by the same amount that 1335 exceeds 1290, that is, by the same sum of *45 days which we have found to have been added in so singular a manner to 1290. Surely there must be some latent meaning in this, though we cannot fathom it. Again, the above equation may serve to call our notice to the fact that 2y. 6m. of the 210 cycle, or 20 months of 30 days = 1 Josephean "great year." But now, suppose these months to consist of 29 days only, thus forming a year of ($7 \times 29 =$) 203 days. Then 5y. 11m. = 1334d. Can this near approach to coincidence be accidental? We think not: — more especially as we can see a way of accounting for the failure of an exact coincidence. 1335 may be divided into 1200 and 135. 1200 is the half of 2400; — the number which the LXX. substitutes for the 2300 days of the Hebrew text. 135 (divisible into $90 + 45$, — 45×3 , — or $70 + 65$) is a number of peculiar occurrence, as linking together notable events, in more places than one in the history; e.g. from the vulgar

* This 45 may have been derived from the half of 490, = 200 + 45, or from $45 \times 10 + 40 = 490$.

era to the destruction of Jerusalem 70 years; thence to the complete desolation of Judæa by Adrian, in A.D. 135, 64—65 years. We may conjecture hence that this number was so framed as to suit more than one coincidence. Let it be observed that both these small portions of the Title-numbers may be supposed to be, the one before, the other after the 1st of Cyrus; and after what has been shewn, it will not be thought improbable that this 1335 days measures them, and that our conjecture is not wholly unfounded.

534. Title-numbers. And now that these Title-numbers have been brought before us, it will be convenient to advert to some periodic results deducible from them. The sum of those prefixed to Bks. 3 to 10, both inclusive, is $1090\frac{1}{2}$. The units, forming parts of the last three, amount to $12\frac{1}{2}$. Deducting these on the hypothesis that they are intercalary, together with 70 years for the time of the Captivity, leaves 1008 years from the Exode to the Captivity. The sum of the numbers prefixed to Bks. 2 to 10 is $1310\frac{1}{2}$. A withdrawal of two of the intercalations would reduce this to $1300\frac{1}{2}$ or 1301. Seeing that there is a 1300 year series in these computations, it can scarcely be doubted that a reduction to this round number has been provided for in the present instance. Those of Bks. 10 and 11 amount to 436 years; — from which the intercalations (2y. 6m. + 3y. 5m.) being withdrawn, there remains the periodic number 430. Those of Bks. 11 and 12 = $423\frac{1}{2}$. Similarly, deducting the intercalation to Bk. 11, the remainder is another Period, viz. 420. The sum of the numbers prefixed to Bks. 10, 11, and 12 is 606 years, — another addition to that singular series, which, for distinction's sake and for want of a better name, we shall call "The Parallel Series." The Title-numbers of Bks. 7 to 11 amount to 796, — and the intercalations to 16 years. These deducted from 796 leave 780 years, or 390×2 . The sum of the years prefixed to Bks. 2 to 11 is 1564, = 391×4 ; or, removing the odd 4 as an intercalation, = 390×4 . — The sum from Bks. 1 to 11 is 5397, which, deducted from the total of years from Adam to Titus, (5787) leaves a remainder of 390 years, being the duration from the death of Alexander to the destruction of Jerusalem. If an intercalation of 3 be inserted in this place, the total of Bks. 1 to 11 will be 5400 years, = 1080×5 or $432 \times 12\frac{1}{2}$. The Titles of Bks. 2 to 12 yield 1734 years, which wants only 2 years of being = 434×4 : or 6 being deducted would leave 1728, = 432×4 ; or 14, 1720, = 430×4 . — The total of years to Bk. 12 inclusive is 5567. This, subtracted as before from

5787, leaves a remainder of 220 years from Judas Maccabæus's death to Titus. And again, adding 3, it becomes 5570, $= 365\frac{1}{4} \times 15\frac{1}{4}$. We may observe also that $428 \times 13 = 5563, + 7 = 5570$. — The sum of the numbers prefixed to Bks. 13 to 20 is 215 years. Another cyclical period may be deduced from the number (170) contained in the Title to Bk. 12, which comprises the history from the death of Alexander to that of Judas Maccabæus. It is elsewhere shewn that, according to other statements, the interval between the deaths of Alexander and Judas was 168 years. We infer hence that the difference of 2 has the nature of an intercalation. And let it be observed that the number it leaves when removed is a cycle corresponding in years to the Sacerdotal in days; and it will be seen that the separability of the two numbers has a double confirmation. As to the results of separation. When the intercalary 2 is left out, this Title-number will form with that of Bk. 13, 250 years $=(i. e.)$ a quarter of a millennium from the death of Alexander to the death of Alexandra; and with those of Bks. 13, 14, and 15, 300 years, being from the death of Alexander to the completion of Herod's Temple.—We now resume our examination of the half-week numbers.

535. *Combinations from 490 and 980.* The 70 sevens of Ch. ix. 24 sqq. reckoned as days, stand at the head of the 70 sevens taken as years; and it has been shewn that it is not certainly determined whether they are to be regarded as one or two 70s. Take a single $70 \times 7 = 490$ d., and combine this product with the 1335 days of Chap. xii. 12. The sum is 1825d. $= 5$ years of 365 days.—Again, $490 + 1290$ (part of 1335) $= 1780$ $(89 \times 20) = 445 \times 4$; and $1335 = 445 \times 3$. — The above 1780 exceeds the 600, the 780, and the 1380 of ¶ 533 by 1180 ($= 590 \times 2$), 1000, and 400 respectively.—Again $1780 = 434 \times 4 + 44$. The difference of 44 is the number, which, added to 1290, appears to have made the 1334 noticed in the same paragraph. Take two 70s. $\times 7 = 980$. 980 d. $+ 1335$ d. $= 2315$ d. This is an approach to coincidence with the 2300 days. The consideration of it shall therefore be postponed till that number comes before us. It may further be observed here that $490 \times 3 = 1470$. And $1200 + 135 + 135 = 1470$. Hence we have been led to conclude that, besides the formation of some of these numbers on the septenary scale, there has been a concurrent formation by the addition to certain numbers of centuries of 90-day (or 3 month) periods, or parts thereof. In these numbers we have $400 + 90 = 490$, $1200 +$

$90 \times 3 = 1470$, $1200 + 90 = 1290$, $1290 + \frac{90}{7} = 1335$, $800 + 90 \times 2 = 980$. Another mode of forming the septenary periods has already been noticed: thus $980d. = 56d. \times 17\frac{1}{2}$ or $28d. \times 35$.

536. 2300. There is a peculiarity of expression in reference to the 2300 days of Ch. viii. 14, which seems worthy of special notice. The word rendered "day" is not the term in common use, but that which (as the marginal rendering shews) would literally be rendered "evening—morning." Now, we are naturally led to inquire what difference of meaning is couched under this difference of expression. For the use of another and rather uncommon term seems necessarily to imply a distinction, especially as coming from the mouth of "the wonderful numberer" or "the numberer of mysteries." And that it is an important distinction too may perhaps be inferred from the circumstance that this compound word has been adopted as a designation for the vision; which is called (ch. viii. 26) "The vision of the evening and the morning." Had it been possible, we should have conjectured that a shorter day than the natural was meant; as, for instance, that the time of daylight was intended by *this* term, and that of light and darkness by the one in ordinary use. Such a supposition, by reducing these 2300 days to 1150 natural days, would have gone far towards reconciling this passage with others, in which the time of profanation is stated at 1080, 1290, &c. * days. But, not only is such an hypothesis excluded by the mere term "evening—morning," which is *apparently* synonymous with "night and day"; but Gen. i. 5 actually *fixes* that sense upon it as its true meaning. Consequently, if such a distinction as we have supposed exist at all, the hypothesis must be reversed, and the word "day" be understood to mean "day-light";—a sense in which Gen. i. 5 shews that it may be taken. But, on this view, the discrepancy adverted to will be increased two-fold.—On this point however, we are unable to throw any light whatever; and we regret our inability the more, from the conviction that this, as well as other terms, e.g. "a time," "a season and a time," have had definite significations attached to them, the ascertaining of which is essential to a full initiation into the mysteries of these computations.

* That there is a connexion in some way between these numbers may be inferred from the fact that they increase in a progressive ratio. $1080 + 70 = 1150$. $1150 + (70 \times 2) = 1290$. The difference between 1080 and 1290 is the oft-noticed period 210.

537. It obviously appears that 2300 years contains 100 of those periods to which our attention was directed by the remarkable manner in which they were seen to enter into the composition of the Captivity-periods. We notice this, because it tends to confirm our theory that every cycle of years had its corresponding cycle in days, even though it may have been nominal rather than useful. We build nothing, however, upon the coincidence, since it is one which may be accidental. It may, nevertheless, be observed that the 2400 days of the LXX. is contained $3\frac{1}{2}$ times in 50 of the Sacerdotal Cycles of 168 days each; and that 2300 years = 5000 Sacerdotal Cycles. Subjoined is a list of the combinations and equations, which may be formed between these half-week numbers, and between these and others of a cyclical character. The smaller numbers, required in some instances to complete the equation have, for the most part, an intercalary aspect.

D.	D.	D.
2300 =	$46 \times 50 = 460 \times 5 = 40 \times 56.$	
" =	$1260 + 1040 (= 480 \times 2\frac{1}{2}) = 40 \times 12 \times 2\frac{1}{2} = 52 \times 20.$	
" =	$1290 + (490 \times 2) + 30$ or $1200 + 800 + (30 \times 10).$	
" =	$1290 + 1010 (= 800 + 210).$	
" =	$408 \times 5\frac{1}{2} + 56$ or $412 \times 5\frac{1}{2} + 34$ or $414 \times 5\frac{1}{2} + 23.$	
" =	$(428 \times 5\frac{1}{2}) - 4.$	
" =	* $2177 + 123 (= 70 + 53)$	
" =	$1296 + (490 \times 2) + 24 = (48 \times 48) - 4.$	
" =	$1260 + 1290 + 490 - (370 \times 2).$	
" =	$1260 + 1335 + 490 - (392\frac{1}{2} \times 2).$	
" =	$1320 (1335 - 15$ or $1290 + 30$ or $660 \times 2) + (490 \times 2).$	
" =	$800 + (490 + 10) + (490 + 10) + 490 + 10.$	
" =	$6 \times 383\frac{1}{2}$, i.e. nearly 6 intercalary lunar years.	
" =	$7 \times 328\frac{1}{2}$, i.e. rather more than 7 periodical lunar years.	
" =	$575 \times 4 = 1150 \times 2.$	
" =	$1080 (360 \times 3) \times 2 + (70 \times 2) = (60 \times 36) + (70 \times 2) = (72 \times 30) + (56 \times 2\frac{1}{2}).$	
" =	$150 + 2150 (= 430 \times 5).$	
" =	46 Pentecostal Periods.	
Manetho (Afric.) makes 192 Egyptian Kings to have reigned 2300y. + 70d.		
Herodotus (Eut. xliv.) says, he was told that Tyre was built 2300 years before he visited it.		
$2300 + \dagger 15 = (490 \times 2) + 1335.$		
$= 463 \times 5.$		
$= 1095 (365 \times 3) + 1080 (360 \times 3) + (70 \times 2).$		
$2300 + \ddagger 10 = 420 (14m \times 30d.) \times 5\frac{1}{2} = 77m. \times 30d. = 360 \times 6\frac{1}{2} = 660 \times 3\frac{1}{2} = 330 \times 7 = 462 (= 7 \times 66) \times 5 = 2100 + 210.$		

* N.B. The number of years from Melchizedee to 2nd destruction (Wars VI. x. 1).

† N.B. The setting up of the abomination took place on the 15th of Casleu (1 Macc. i. 54). Hence, it may be supposed that there was a computation from the 1st of the month, when the arrival of "the chief collector of tribute" (v. 29) or the promulgation of the edict for the abolition of Judaism (v. 44) may have taken place.

‡ N.B. The setting up of the abomination was 10 days prior to the sacrificing to idols, whence the period of desolation is computed (1 Macc. i. 54—59.)

D.	D.	
2310 + 1290	= 3600 = 360 × 10.	
— 1290	— 1020 (Period from Exode to Captivity in years)—600	
	+ 420.	
2200 (Samaritan) = 200 × 11 = 440 × 5.		
2400 (LXX.) = 4 “Great Years” = 60 × 40. 1200 d. = 3 y. of 360d. + 4 m.		
	(Judith viii. 4).	
	1296.	
1296 = 432 × 3 = (48 × 48) — 4.		
“ = 1295 (= 370 × 3½) + 1.		
“ = the sum (in years) of the Title-numbers of Books 5 to 11 of the Antiquities, the intercalations in those of Books 5 and 6 being withdrawn.		
	1290.	
1290 = 430 × 3 = 800 + 490.		
“ = 43 m. of 30 d. or 3 y. and 7m.		
“ = the sum (in years) of the Title-numbers of Books 2 to 10 of the Antiquities, when the intercalations are subtracted.		
“ = 1150 + (70 × 2) = 1170 + (60 × 2).		
	1260.	
1260 = 420 × 3 = 360 × 3½.		
“ = 42 m. of 30 d. or 3½ y.		
“ = 1170 + 90.		
	1080.	
1080 = 360 × 3 = 432 × 2½ = 108 × 10 = 600 + 480 = 500 + 580 (290 × 2).		
	490.	
490 × 2 = 980 = 392 × 2½ = 70 + 910 (= 364 × 2½ = 52 × 7 × 2½).		
	1066.	
1066 = 355½ × 3 = 400 + 666 (Rev. xiii. 18; xv. 2).		

538. Inferences from the half-week numbers. We have not succeeded in unveiling the mystery of the half-week numbers so completely as a partial inspection had led us to hope and expect we should be able to do. Nevertheless, our scrutiny has made these conclusions undeniable. 1st. That the half-week is a period of great importance, as it is of continual recurrence, in these computations. 2d. That it contains a complete repertory of cycles, combinations, and coincidences. 3dly. That it is, like the Captivity-period, of a contractile and expansive character; and is thus adapted to fill up the interstices between the longer chronometrical lines, and to adjust different computations to one another,—forming (as we have had occasion more than once to surmise) a kind of rising and falling hinge, on which the long periods might be made to move, and adapt themselves to their respective and relative positions. 4thly. That the several numbers which occur in the prophecies are intimately connected together, and in all likelihood belong to one period, though, to suit the computations, they may have been variously divided, and distributed at wide intervals.

539. Adaptation of the half-week numbers to the Chronology. If it be in the power of words to make any one thing clear

and certain, it would seem undeniable that the 1290 and 2300 days of Daniel, and his "time, times, and a half," (whether they represent 1260 or any other *number of days); and also the 1296 days of Josephus, and his 3 and $3\frac{1}{2}$ years, — which at 365 days to a year would give 1095 and $1277\frac{1}{2}$ days, or at 360 days 1080 and 1260 days respectively,—it is certain, we say, that all these durations, widely as they differ from one another, relate to one and the same period, and are defined to lie between these two events, — the profanation by A. Epiphanes and the re-consecration by Judas Maccabæus. (Comp. espec. Ant. X. xi. 7 with Dan. viii.) The case before us is precisely parallel on a small scale to that of the Captivity, in which the 70 years and 50 years were made to begin and end at the same dates. It was shewn, in reference to that period, that the discrepancy might be removed by supposing that years of different lengths were intended. That supposition is not only available in this case, but proved to be well founded. But, while a parallelism exists so far, may it not extend to a dovetailing into the computations similar to that by which the 70 years were fitted in? We have seen that, by the adoption of various epochs of Captivity and Restoration, the 70 years might be reckoned, upwards or downwards, on either side of the 50. May not the same method have been adopted in reference to the 2300 days, and the 1080 (or the 1095) which forms, as it were, its nucleus?

540. Let us try, first, the upward course.—We shall not attempt to enter into niceties of calculation; for it is too uncertain whether we have sufficient data given us; and, if we have, the search after these would require more time and occupy more space than we can afford to them. It must suffice, therefore, to observe that whatever number of days be reckoned to a year (355, 360, 365, or $365\frac{1}{4}$) the 2300 days will amount to more than 6 and less than 7 years,—(but rather more than 7 periodical lunar years). Hence the cleansing of the sanctuary by Judas Maccabæus having been effected in December B.C. 165, the 2300 days will reach back to 171—172:—about the time when the rightful High Priest, Onias, was put to death by Andronicus, whom the usurper, Menelaus, had bribed. If we suppose the 70-week prophecy to be computed in Julian years, and its last week to comprehend the Antiochian persecution, then, reckoning back

* They may with equal probability stand for $3\frac{1}{4} \times 656 = 2296$. And let it be remembered that, where (as in 656) the number 56 appears to have an intercalary character, it is generally accompanied with, or indicates the introduction of a half-week as a complemental intercalation. Now $2296 + 4$ would = 2300.

from B.C. 165, the last week would commence in B.C. 172. It was in this year that Menelaus purchased the High Priesthood from A. Epiphanes, and the division of the Jews into two parties began. One of these consisted of the adherents of Menelaus and subsequently of those of Alcimus, and had the support of the Syrian kings; the other was formed and headed by the Maccabees. Reckoning back from 172, it is singular that the commencement of the middle division of the prophecy (62 weeks = 434 years) would synchronize with the date commonly assigned as the epoch of the 70-years Captivity, viz., B.C. 606. And again, the first division, (of 49 years or a Jubilee-period), would reach to the end of B.C. 656,—about the time when, according to Scott, Manasseh was carried captive to Babylon. These are curious coincidences, especially in connexion with what has just been said respecting the possibility of “a time” consisting of 656 days. But are they accidental or contrived? It is certainly difficult to understand how the prophecy could cast its shadow both backwards and forwards, that is, be delivered at a point midway between the beginning and end of its accomplishment. The only theory, as it would seem, on which the hypothesis of contrivance would appear plausible would be this. The period of profanation is certainly, (as we have had occasion to intimate), “the vision” of Daniel *κατ' εξοχήν*. Suppose its termination (from which a renovation of the nation began) to have been another æra whence the prophecy was reckoned. Then there were two; the one reckoning downwards in the stream of time on one scale of years, and until it fixed the point of termination, in “the consummation” or “end of the indignation”; the other, reckoning thence upwards to find its æra of commencement, and from that æra measuring out its periods downwards on a scale different to that of the first. The latter would embrace the whole period of Jewish depression and subjection. The first division of it indeed—from Manasseh’s captivity to Zedekiah’s—would be as a Jubilee-period to that which followed; the second—from Zedekiah’s captivity to the murder of God’s High Priest—would comprehend the entire period of foreign oppression; the third would be the climax of the whole. On this view the date B.C. (656) to which the prophecy extended in the retrospective line, might represent the units in “a time.” And the $3\frac{1}{2}$ “times” would measure the 2300 days ($656 \times 3\frac{1}{2} = 2296 + 4 = 2300$). Even if this view be thought fanciful, it must be admitted that the coincidences are curious: and, granting that they are accidental in so far as they accord with

the prophecy, they will still tend to shew how replete these computations are with periodic combinations, — in fact, that they are a congeries of them.

541. Here we may observe by the way that from the return in B.C. 536 to B.C. 656 is 120 years = the Josephean computations of the Captivity-periods, among which is one placing 120 years between the events which in our Chronology are dated B.C. 606 and 536. (2). Again, — the half of the 70 weeks ($\frac{420}{2} = 245$) reckoned back from B.C. 165, brings us to B.C. 410,—the epoch of the cessation of prophecy, of the close of the Old Testament Canon, and of the erection of the rival Temple on Gerizzim. (3). From the assertion of independence in B.C. 162 to the final overthrow of the Jewish polity, A.D. 70, is half (232 years) the duration from the birth of Christ to the accession (B.C. 464 according to many chronologers) of the Persian monarch, who, on any view, was one of the greatest benefactors to the Jewish people, — from whose reign, the recommencement of the separate, though subject existence of the Jewish nation may be reckoned, — and under whom, as Josephus relates, “the whole nation having been in danger of perishing,” was delivered by the influence of Esther. The re-establishment of the Jewish polity by Nehemiah was either just completed at the date of Artaxerxes I’s. accession, or it was effected by his favour. (4). A comparison of the date of the Antiochian desolation of the Temple with the preceding one shews that a 420-year period (= 70×6) elapsed between the two. (B.C. 588—168=420). (5). Note that the accession of A. Epiphanes preceded the Profanation by a Sabbatical period, and the overthrow of his dynasty and the assertion of Jewish independence followed it after the same interval. (6). In Zech. vii. 5 allusion is made to a period of 70 years, during which the Jews had fasted in the 5th and 7th months. This is sometimes supposed to refer to the 70 years which expired in the 1st of Cyrus:—erroneously however on the common view; for, that it could not be *that* period is evident from the circumstance that the fasts spoken of were kept in memory of events which happened at the destruction of Jerusalem, whereas that 70 years must have begun from the 4th of Jehoiakim. The context also indicates that the 70 years had only just expired, since it appeals to the practice of persons living at that time; i.e., in the 4th of Darius, say = B.C. 517. This shews that a 70 years was computed from the first destruction (say B.C. 587) to the 4th of Darius: and of course there will remain five

70's (=350 years) or 7 Pentecostal periods from the rebuilding by Zerubbabel and Jeshua, Haggai and Zechariah, to the restoration by J. Maccabæus in 165.—Taking a year's license, the numbers may be stated thus : 656—586 (70)—516 (70)—166 (350)=490. Zechariah's prophecy and the restoration, as well as several events connected with the restorations, are placed in "the 9th month," so that there may have been the most exact coincidences worked out. (7). Wordsworth is of opinion that the "half-week" is "the chronological symbol of suffering"; and thus "a typical exponent of an idea; just as the numbers 12 and 12×12 do not represent a precise sum, but a well-defined principle." And he quotes Lightfoot to the same purport, viz. that "the 1260 days &c. mean *times of trouble*, and are used to express that, and *not any fixed time*." (Lectures on the Apocalypse, p. 269). Others have entertained the same opinion. Now, it is undeniable that this period does appear to have been *commonly* a time of trouble; yet not so universally as necessarily to convey this idea. It may with equal propriety be represented as denoting commencement or termination, since it commonly appears as an initial or final period. That these numbers express *only* an idea, and "not any fixed time," we must wholly deny, and challenge the proof.

542. To return now from this digression, and to try how far the 2300 days will fall into place in the descending line.—Six years from the date of the profanation in B.C. 168, brings us down to B.C. 162: and in this year A. Eupator and Lysias,—having invaded Judæa with an immense army,—basely in violation of treaty thrown down the walls and dismantled the fortifications,—carried off and put to death the renegade High Priest Menelaus,—substituted a worse (Alcimus) in his place, and driven the lineal heir to the priesthood into banishment, were themselves put to death by Demetrius, the rightful heir to the throne of Antioch. This change of dynasty appears to have been deemed a crisis of great importance by Jewish chronologers. At any rate we find that this is made by Josephus a terminus in his chronographical admeasurements, and in consequence we have here terminated our present Division. Nevertheless, it will be necessary to transgress its bounds a little in our inquiry into these 2300 days; or rather, we should say that we do not pretend to define those bounds to a few months either way. We find that dates are given in this direction which measure these 2300 days TO A SINGLE DAY! From the setting up of the abomination on "the 15th Casleu in the 145th year (1 Macc.

i. 54.) = 15 Nov. 168 B.C. to the victory over Nicanor on 13th of Adar = 5 March 161 B.C. (1 Macc. vii. 43. 49), are just 2300 days.* This victory settled the question, and hence it may be said to have been "the sera" of independence, and consequently may be considered the precise point at which our present Division ends. That it was regarded as the epoch of independence is sufficiently evinced by these circumstances. The "13th of Adar was ordained to be kept yearly as a day of great gladness," (v. 48—49). "And they ordained all with a common decree in no case to let that day pass without solemnity, but to celebrate the 13th day of the 12th month, *the day before Mordecaï's day* And from that day forth the Hebrews had the city in their own power. *And here will I make an end.*" (2 Macc. xv. 36—37). A covenant of alliance, offensive and defensive, was made with the Romans, who wrote to Demetrius threatening to make war upon him, if he did not cease from molesting their "friends and confederates the Jews." (1 Macc. viii. 31). It would seem, then, that the 2300 days have been even more accurately fitted

* It is proper to state that the above result is obtained by computing in Julian years; thus, from 15 Nov. B.C. 168 to 5 Mar. 161 = 6y. 3m. 20d. = 2300 days. If the computation be made according to the Jewish Calendar and the old Egyptian year, a very different result will be given out. In that case it will stand thus.

A. Sel.

$$\text{In the year } 145, \text{ from the 15th of 9th m.} - 3\frac{1}{2} \text{ m. at } 30\text{d.} = 105 = 70 \times 1\frac{1}{2} \\ = 7 \times 5 \times 3$$

$$\text{The years } 146, 7, 8, 9, 0, 1. = 6\text{y. at } 360\text{d.} - = 2160, \& + 10 = 70 \times 31 \\ = \begin{cases} 980 - 490 \times 2 \\ 1180 - 590 \times 2 \end{cases}$$

$$\text{In the year } 152, \text{ to the 13th of 12th m., 11m. and 13d.} = 343 = 7 \times 7 \times 7$$

2608

being an excess of 308 days over the 2300. We have given insertion to this computation on account of the series of periods on the septenary scale, which arise out of it, as shewn above. It will be remembered that an addition of 10 to the 2300 was required, as an intercalation, to balance against certain periodic combinations. The coincidence that the same number is requisite above to make the middle term convertible on the same scale as the extremes is an argument to justify the insertion in both cases. The excess, it will be observed, is a number forming one of a peculiar series. But as the Festival of the rededication was observed for 8 days, it may have been reduced by that number, and then the remainder would have been exactly 300 days. Clemens Alex. says "the 2300 days" = 6 years 4 months. If this be not meant "in round numbers," there would be 363 days to a year. That there might have been a year of this length in use receives some probability from the circumstance that $363 = 11 \times 11 \times 3$. Also 363 may have been compounded of $333 + 30$, as 393 was of $333 + 60$. Comparing the above 6y. 3m. 20d. with the 5y. 11m. noticed in ¶ 533, we observe that the difference is 4m. 20 d. = 140 (= 70×2). A year of 356 days would reduce the above 2608 to 2580, (1290×2). $2608 + 62 = 2670$ (= 1335×2). Compare Dan. xii. 11, 12.

into the chronology in the descending than in the ascending line. And it has been made evident that there is an exact parallelism in respect of the mode of insertion between the prophetical half-week and the period of Captivity.—Indeed, this may be carried (conjecturally) yet further. Without pretending to enter into the minutiae of days, with regard to which we have not sufficient data, it may be observed that, in round numbers, from B.C. 168 to 161 and from 165 to 172 are 7 years respectively. The period included in both (from 168 to 165) is the 3 years of desolation. Bisect each 7 years; and then to each end of the 3 years, a $\frac{1}{2}$ year will be attached, making $3\frac{1}{2}$ years either way, which may be “the time, times, and a half” or 1260 days, whose extremities were doubtless marked by notable events of which we have no precise information. Thus the double dovetailing would appear to have been carried out to the most minute particulars.

543. In bringing to a conclusion our inquiry into the chronological numbers of this Division we observe that the Antiochian oppression may be computed to have lasted 7 years, and that this 7 years stands between two periods of 162 years each.—From the profanation of the Temple in B.C. 168 to the death of A. Eupator in 162 was 6 years, and prior to this there is “a time” spoken of in Daniel (xi. 24), during which A. Epiphanes was “forecasting his devices against the strongholds.” So that it may be said that

	v.	Or thus.
From the commencement of the Syro-Grecian rule to the Antiochian oppression was	- 162	162 } 168
The Antiochian oppression and persecution lasted	- - - - - 7	6 }
From the assertion of independence to the birth of Christ was	- - - - - 162	162 } 168
	<hr/>	<hr/>
	331	330
	<hr/>	<hr/>

If the full establishment of Alexander’s empire be reckoned to have been 330 years complete B.C., then the second item may be taken as measuring 6 years from the profanation. It may well be so computed, seeing that the death of the last monarch of the preceding empire of prophecy took place in B.C. 330; and the combinations resulting are so striking as scarcely to leave room to doubt that it ought to be. The sum-total is the half of one of those 660 periods which we have so often had brought before us, and it is also = 30×11 . Two cycles of years corresponding to the sacerdotal are formed, ($168 = 24 \times 7$), and each $162 = 2 \times 3^4$.—In B.C. 330,

it may be observed, the first Calippic period of 76 years began.

[4]. MISCELLANEOUS PERIODS.

544. We now proceed to notice some periodic coincidences and combinations connected with this Division for which a place has not been found elsewhere.—(1). The commonly-received dates of the deaths of Moses and Samson are 1450 and 1120 B.C. respectively, — difference 330 years. So that the duration from the entrance into the promised land till the commencement of the sacerdotal rule exactly corresponded to that from the beginning of the Grecian Empire (the 3rd or 4th of the prophetic kingdoms) to the coming of the Messiah.—(2). In connexion with the 371 Julian years, into which we have commuted the 70 sevens of Daniel, it may be noticed that if we understand Ant. IX. xiv. 1, to place 147 years between the Exode and the death of Joshua, we may make the following computation. From Exode to Joshua's death 147 years, + the Judges (Ant. XI. iv. 8) 500 years, + Samuel, Saul, and David 92 years, + to first building Temple 3 years = 742 years ($= 371 \times 2$).—(3). Again, we have had (¶ 474)—From the Exode to the Return 1070 years. Adding for our present Division 414 years, will make 1484 years ($= 371 \times 4$).—(4). To the foregoing 1484 years prefix 860 years from the Deluge to the Exode. The sum is 2344 years ($= 293 \times 8$).—(5). 2344 + 1656 to the Creation will make 4000 years from the Creation to the æra of independence.—(6). But adding the Josephean duration of 2256 years would make 4600 years ($= 10,000$ Sac. Cycles).—(7). From the Exode to the Profanation (¶ 474) = 1428 years, + from Call to Exode 428 = 1856 ($= 232 \times 8$).—(8). From Call to Profanation 1856, + Deluge to Call 1128 + Creation to Deluge 1656 = 4640 ($= 232 \times 20$).—(9). Substituting 2256 for the latter item = 5240 ($= 40 \times 131$).—(10). Or 2656 = 5640 ($= 40 \times 141$).—(11). The Seder Olam Chron. states that Jeshua was High Priest for 53 years after the Return. Hence, the Captivity, plus his High-Priesthood, must have been reckoned either at 105 ($= \frac{420}{4}$), or at 106 ($= \frac{424}{4}$).—(12). From the 1st Destruction to the Profanation according to the received chronology, were (B.C. 588 — 168 =) 420 years.—(13). From Exode to 1st building of Temple (Ant. XX. x. 1). 612 years:—(also (VIII. iii. 1). 592 years) — + Solomon 36 + Kingdom of Judah 392 + to Profanation 420, gives from Exode to Profanation 1460, (and

$1440 = 360 \times 4$ = from Flood to the 1st building of Temple).
The numbers then will run and combine thus:

$$\begin{array}{c}
 \text{Years.} \\
 \left. \begin{array}{c}
 1440 \left\{ \begin{array}{c} 848 \left\{ \begin{array}{c} 420 \\ 428 \\ 592 \end{array} \right\} \right\} \text{Ant. VIII. iii. 1.} \\
 (1460) \quad (612) \quad (1020) \quad (1040) \quad 1448 \\
 1440 \left\{ \begin{array}{c} 428 \end{array} \right\} \quad 1020 \quad (1040) \quad (8 \times 181) \\
 (1460) \quad 848 \left\{ \begin{array}{c} 420 \end{array} \right\} \quad (1040) \quad (1468) \\
 \hline
 (2308) \quad \underline{2288 = 8 \times 2 \times 11 \times 13}
 \end{array} \right\}
 \end{array}$$

(14). The following shews a bisection at the Call of the period between the Creation and the Profanation.

1. Creation to Deluge (Ant. X. viii. 5)	-	-	1556	1923
2. Deluge to Call (¶ 25. Heb.)	-	-	367	
3. Call to Exode (Ant. VIII. iii. 1)	-	-	428	
4. Exode to 1st destruction (¶ 328)	-	-	1067	
5. 1st destruction to A. Epiphane's profanation, 20 (¶ 446) + 408 (Ant. XII. viii. 6)	-	-	428	

The duration from the Deluge to the Profanation in this series, it will be found, agrees with that in the preceding within 2y.—(15). The date assigned by Scott to the book of Malachi — the last of the Prophetic Writings, and the final book of the Canonical Scriptures of the Old Testament — is B.C. 420. So that the Spirit of Prophecy was withdrawn exactly 6 Septuagintal Periods before the birth of the Messiah! And, in conjunction with the above 420, the numbers stand thus ; $\left. \begin{array}{c} 168 \\ 252 \end{array} \right\} 420$. The mention of Malachi leads us to advert to the dates of $\left. \begin{array}{c} 168 \end{array} \right\} 420$. the other prophetic books.—

(16). It is remarkable that, of the two prophets who last preceded *Malachi*; viz. *Haggai* and *Zechariah*, the first is said to have prophesied B.C. 520, and the second from B.C. 520 to 500. Thus, just a century intervened between these two and *Malachi*. The former prophesied in the reign of Darius I., the latter in that of Darius II.—(17). *Joel's* predictions were delivered just as long again B.C. (800) as those of *Malachi*, assuming the latest date assigned to the latter to be the true one. And, on this assumption there would be 360 years between the commencement of *Isaiah's* prophesying and *Malachi's*, according to those who date *Isaiah's* from B.C. 760.—(18). *Micah's* predictions are sup-

posed to have extended over 40 years, from 740 to 700 B.C. Consequently, the medium date is 720 B.C., or 2 old Egyptian Cycles before the Christian æra.

[5]. NON-CHRONOMETRICAL NUMBERS.

545. In this Division an important difference as compared with the preceding should be borne in mind. Having passed the epoch of termination of the Canonical Scriptures, the main source of information fails us. Indeed, with a few exceptions, it may be said that we have during this Division no information derived from strictly *Jewish* sources, and certainly none of a contemporaneous date. This may be expected to have an effect on the supply of numbers generally, and of the non-chronometrical numbers specially. Moreover, an obvious reason arises hence for our being in future more sparing in our citation of the latter, particularly as we think that we have adduced a sufficiency to establish the point of primary importance. Henceforth then we shall advert only to a few of the most significant numbers, or those to which some peculiarity attaches.—(1). The golden image which Nebuchadnezzar set up (Dan. iii.) was 60 cubits (105ft.) high, and 6 cubits (10 $\frac{1}{2}$ ft.) broad:—that is, it was as high as the Temple at Jerusalem was long, and half as high as the porch of the Temple, which was a few feet higher than the monument of London.—(2). Ptolemy Phil. ordered 120 drachmæ or 60 shekels each, (but Aristæas says 20 drachmæ,) to be paid for the liberation of the Jews who were slaves in his dominions. The sum-total was estimated to be 400, but actually amounted to 460 (but in Aristæas to 670) talents; and “what the King decreed was done in no more than 7 days.” 120 drachmæ at 10*d.* would give 5*l.* for each slave: and 400 talents of silver would = about 157,390*l.*, which would make the number of the slaves to have been 31,478. But it is said to have been “more than 100,000” and “120,000.” 100,000 at 5*l.* = 500,000*l.*; whereas even Aristæas’s amount only gives about 229,240*l.* 100,000 at 20 drachmæ would give 83,333*l.* The price of a slave, we know (Ex. xxi. 32. Macc. xxvii. 9), was 30 shekels.—(3). 6 elders out of each of the 12 tribes are said to amount to 70.—(4). The LXXII. translated “the Law” in 72 days—and it is said that the rest of the Old Testament was translated by 70 Jews.—(5). In an Epistle of Antiochus to Ptolemy he orders to be paid to the Jews for sacrificial purposes “20,000 pieces of silver, 6 artabæ of flour, 1460 medimni of wheat,

and 375 of salt." — (6). In another he decrees that any foreigner who entered the Temple or any one that brought unclean animals into the City should pay a fine of 3000 drachmæ of silver to the Priests. Compare this with the price of a slave, 20 or 120 drachmæ! — (7). Joseph, son of Tobias, raises 20,000 drachmæ to go on an embassy to Ptolemy, and bids 16,000 talents for the taxes of Syria.—(8). A. Eupator sent against Judæa "an army of 100,000 footmen and 20,000 horsemen, and 32 elephants which they provoked to fight by shewing them the blood of grapes and mulberries. Upon the beasts were strong towers of wood, and upon every elephant 32 strong men that fought, besides the Indian that ruled him." (1 Macc. vi. 30, 37). Judas met the enemy, and slew 600 of the first ranks. (Ant. XII. ix. 4).—(9). In a curious passage (Chap. 8) in the first book of Maccabees, (which contains, if we are not mistaken, some indications that a later date belongs to these books than is commonly assigned to them,) there occurs a statement (v. 15) that Judas M. had heard that the Romans "had made for themselves a Senate-house, wherein 320 men sat in council daily, consulting alway for the people." It does not appear that any other authority for believing that the Roman Senate consisted of this number can be adduced; and it adds nothing to the trustworthiness of the statement to observe that this number is framed on a favourite Jewish scale; for $320 = 40 \times 8$ or 32×10 . There may have been 300 members in the Senate at this time: or perhaps 600: but not 320. This looks like another example of that conversion of a decimal number which we have repeatedly had occasion to notice; $(30 + 2) \times 10$.—(10). It may be as proper and convenient here as elsewhere to advert to a parallelism which, we conjecture, has been intended between the conditions of the Jewish people at different periods of their history. In Egypt under the Pharaohs, they were in a state of hard bondage, strangers in a land not theirs, — dispersed, and without civil rulers or ecclesiastical guides: — in the wilderness, and in Canaan under their Judges and until the times of their kings, they were in a sort of intermediate state, alternating between foreign oppressions and Judicial deliverances: — under their Kings, they attained their highest degree of power and prosperity. Similarly, in Babylonia under the Chaldaean, they were scattered slaves, with no civil rulers of their own, — deprived of the Urim and Thummim (Ezra ii. 63, Neh. vii. 65), and even of a High Priest: in Judæa again, perhaps with a territory co-extensive with

the ancient Canaan, and under the Persians and Macedonians, (that is, during our present Division,) they were in a state of semi-subjection, yielding allegiance and paying tribute to a foreign Monarch, but being immediately and practically governed (so far at least as we know) by their own fellow-countrymen, and enjoying for the most part liberty to use their own political and religious institutions: finally, in the period succeeding our present Division they attained once more to complete independence, and to the rank of a Sovereign state. Thus, there is a tripartite parallelism between the period comprehended within the bondage in Egypt and the overthrow of the Jewish monarchy, and that within the Captivity in Babylonia and the final subversion of the Jewish dominion by the Romans.

(3). DIVISION C.— FROM THE ASSERTION OF INDEPENDENCE TO THE ACCESSION OF HEROD.

THE *Ασαυροειδία* OF JOSEPHUS.

[1]. 546. The rule of the Maccabees or Asmonæans so obviously presents itself as proper to form the next Division of our present Period that no remarks can be necessary to shew the propriety of such a distribution. It is moreover marked out by Josephus more than once as a separate period (See Ant. XIV. xvi. 4 and XVII. vi. 3). And in the passage, from which the series of particulars which follows is taken, he makes a remarkable distinction between this and the other Divisions. In this he mentions by name each successive high priest; in the rest he lumps them together in one sum-total. Why he made this distinction does not clearly appear. It may be conjectured that it was, because the details of the chronological successions were not, in this instance, to be obtained from the ordinary sources; the Sacred Writings not extending over this space of time, and the works of Profane Authors taking no cognizance of the internal administration of Judæa. In the regular course of his history, Josephus varies in some particulars from the summary, of which we have been speaking.

547. These variations are shewn in the Table which follows.

[2]. Table No. 12. Asmonean High Priests being Civil Rulers.

Acces- sion Year. No. Jewish Date Acces- sion Year. No. Jewish Date	Name.	According to Josephus.		Stages of Rise and Decline.	Events.
		Ref. Year.	Ref. Years.		
151 160 (160)	Judas Mac- cabaeus }	Jachimus 3	4	XII. A. XII. xi. XIII. i. 3	Act of Independence in the first treaty made by Judas with Rome.
154 159	Interregnum	-	4	XIII. vi. 2	In 160 year B.C. the High Priesthood of Judas—Ant. XIII. i. 6 says, "quiet 2 years."
161 2 [153] [61]	Jonathan son of Asmo- neus -	{ Jonathan son of Asmo- neus -	7	XIII. vi. 3	In 160 year B.C. Alexander Balus made war on Demetrius. Demetrius reigned 11 years from B.C. 162 (XIII. ii. 4). (others say 13 years.) In 160 year Demetrius II attached Alexander (XIII. iv. 3). Alexander Balus reigned 5 years (XIII. iv. 8).
168 3 [143] [143]	Simon son of Asmoneus	Simon son of Asmoneus	8	XIII. vii. 4	Simon took the citadel on the 2nd of the 2nd month in 171st year (1 Macc. xiii. 5). Demetrius went into Media in 172nd year. [†] Simon spent 3 years in Media lying the hill of the citadel (Ant. XIII. vi. 7).
176 4 [136] [136]	(John) Hyrcanus I. son of Simon -	{ (John) Hyrcanus I. son of Simon -	30	XIII. x. 7 [29] Warlike	Antiochus invaded Judea in the 1st of Hyrcanus 169th Olympiad (XIII. viii. 2). [‡] Conquered Samaria and Idumea, and destroyed the Temple on Mount Gerizim (XIII. viii. 4). [‡] B.C. 130. "200 years after it was built." — Pharisees and Sadducees. — Sanhedrin. — Hyrcanus took 3000 talents from David's sepulchre (XIII. viii. 4). The Sardonyx in the High Priest's breastplate left off shining 300 years before the Anias were composed (A.D. 53 :— therefore B.C. 107 (Ant. III. ix. 9)). King and High Priest. Made war against Egypt. Took Gaza B.C. 97.—Four books of Maccabees supposed to have been composed between B.C. 150 and 100. Alexander Herod 40 years.
206 5 [106] [107]	(Judas) Aristobulus I. son of Hyrcanus	{ (Judas) Aristobulus I. son of Hyrcanus	1	XIII. xi. 3 Warlike	Assured the Royal Diodora.
207 6 [106]	Alexander (Janneus) son of Hyrcanus	{ Alexander (Janneus) son of Hyrcanus	37	XIII. xv. 6	Antiquities: Book XX. Chapter x. [31] [32]
234 7 [78] [79]	Alexandra and Hyrcanus son of Alexander	{ Alexandra and Hyrcanus son of Alexander	9	XIII. xv. 6 XV. vi. 4	Antiquities: Book XX. Chapter x. [33] [34]
243 8 [69]	Aristobulus II. son of Alexander	{ Aristobulus II. son of Alexander	34	XIV. vi. 1.	Dependent on Rome.
246 9 [53]	Hyrcanus II again, being restored by Pompey	{ Hyrcanus II again, being restored by Pompey	24	40	Herod nominated king by the Roman Senate B.C. 40.
270 10 [40]	Antigonus, son of Aris- tobulus	{ Antigonus, son of Aris- tobulus	[34]	-	Deposed by Sestius and Herod, and slain by Antony. Herod conquered Jerusalem B.C. 37 "on the Fast in the 3rd month 18th Olymp." (Ant. XIV. xvi. 4).
273 [37]	Antigonus deposed	-	-	[138][40]	[132]

* The upper numbers show the dates given by Josephus' numbers in Col. b. Those in () the dates given in Major Bell's tables. Those in [] the dates given in Usher and Hales. Those in [] the dates given in Major Bell's tables.

† An inscription on tables of brass was set upon pillars in Mount Zion in honour of Simon "the 18th day of Elul (5th month) in the 172nd year A.D. Sel. being the 3rd of Simon."

‡ No. 4. The 162nd Olymp.=B.C. 132—129. So that if this statement be correct John Hyrcanus could not have begun to reign before B.C. 132. But Whiston says "Josephus's copies, both Greek and Latin, have here a gross mistake, when they say that this 1st year of John Hyrcanus was in the 162nd Olymp., whereas it was for certain the 2nd year of the 161st See the like before XII. vii. 6."

[3]. REMARKS ON TABLE No. 12.

i. THE DECAD OF NAMES.

548. Again a decad of successions is found to occur. And the very discrepancies which are met with at the beginning of this Division afford indications that there has been an effort made to bring about this coincidence. But, before proceeding to notice these, it must be observed, that while it is evident from several chronical admeasurements that the years of Jacimus have been brought into this Division*, it is no less evident from the following considerations that his name has not been introduced into the list of Maccabæans.—(1). He was not of the Asmonæan race, to which this Division is distinctly limited by Josephus.—(2). He belonged to the opposite faction, having been appointed and kept in office by the Syrian monarchs:—in short, he was the chief of those stigmatized as “the wicked” and “the vile renegades.” Consequently he could not be included in the list of “the saints,”—“the righteous,”—the heroes upon whom Jewish tradition delighted to dwell.—(3). Having been installed into the High Priest’s office by A. Eupator a short time before the victory, from which we suppose this Division to commence, his name might be properly considered to belong to the previous one, though nearly the whole of his time in office (more nominal than real) would fall in this.—(4). The characteristic of this Division was that it was a time of independence (to a certain extent) and of government by native princes, but Jacimus was the leader of those who strove to maintain the Syrian supremacy and oppression.—Nevertheless, some difficulty was felt in determining how the successions should be so arranged as to make them amount to the chosen number 10. Josephus in one place (as our Table shews) places an interregnum of 7 years between Jacimus and Jonathan, and says nothing of Judas; while in another he assigns 4 years to the high priesthood of Judas. The Book of Maccabees, again, makes Jacimus outlive Judas.—However, our concern with these high priests in this place is in their capacity as civil rulers; and in this point of view there can be no doubt that Judas was the first, and Jonathan the second of the Asmonæan chiefs who governed the Jews after their assumption of independence. Consequently, there were 10, and only 10 princes of the Maccabæan line.

* Comp. ¶ 570 with Table No. 12.

7 of the Asmonæan family. We may note here by the way that the founders of the Asmonæan dynasty were made to amount to the sacred number 7 by including Mattathias and his wife. This appears from the 7 pillars which Simon placed in the splendid mausoleum erected by him in memory of his parents and 4 brethren, and *himself*.

ii. PARALLELISM BETWEEN JUDAS MACCABÆUS AND ALEXANDER THE GREAT.

No. 1. 549. In commencing our Table No. 11, it struck us as singular that both Josephus and the compiler of the 1st Book of Maccabees should take notice that Alexander the Great reigned 12 years. There appeared to be nothing pertinent to the Jewish history in this fact; since he was supreme ruler of the Jews during a part only of this time. Nor did there seem any reason why his years should be mentioned, while those of the greater number of the Egyptian and Syrian kings, who were the immediate sovereigns of the Jews, were omitted. On arriving at the epoch of Judas's death, a clue to the intention appeared. From the full establishment of Alexander's empire at the death of Darius in B.C. 330 to the end of the Antiochian oppression and dynasty in 162 was 168 years, or a cycle of years corresponding to the Sacerdotal. And now we observe that from the death of Alexander B.C. 323 to the death of Judas in 155 *was a similar period of 168 years. This fact has led us to conjecture that a parallelism was intended between the Macedonian and the Jewish heroes. And we find it fully borne out. The former was the great conqueror who established the 4th prophetic kingdom: the latter was the successful chieftain, who, while restoring the Jews to independence, was in fact doing the work of "the stone cut out without hands,"—the Roman power, by breaking to pieces a portion of the Syro-Grecian Empire. As by the countenance of the Romans, Judas was strengthened in his resistance to Syria, so by the instrumentality of Judas, Rome first obtained a pretence for interfering in the affairs of the East. Thus, Alexander and Judas occupied a parallel position in respect of introducing a new power on the theatre of prophecy.—And so also, in respect of their personal exploits,

* According to the statements which assign to Jacimus 4 years after B.C. 162, and to Judas 3 years after Jacimus.

each on his allotted scale and sphere of action.—Again, their periods of rule were of the same length, and similarly divided. Alexander reigned 5 years previously to the full establishment of his empire, and 7 years afterwards. Judas was general of the Jews 5 years before they actually threw off their allegiance to Syria, (that is, from the time he succeeded his father in 167,) and he was their acknowledged civil ruler for 7 years after that event.—Alexander, like Judas, was a great benefactor of the Jews. On this account, as well as because of Alexander's great fame, it is probable that Jewish historians would love to note coincidences between their favourite hero and great deliverer, and the conqueror of the world; and hence would be led on to produce as great a degree of parallelism between the two as could by any means be made out. It may be added, as some confirmation of the opinion we have advanced, that Josephus makes the deaths of Alexander and of Judas the closing events of his 11th and 12th Books.

iii. DISCREPANCIES BETWEEN THE YEARS ATTRIBUTED TO JACIMUS, JUDAS, AND JONATHAN.

Nos. 1 and 2. 550. The Table shews that Josephus, in his summary of the high priests' years, gives for the three first items $3 + 7 + 7 = 17$ years. But, in the regular course of the history, he has $4 + 3 + 4 + 4 = 15$ years. Again, he makes Simon's first year conumery with the 170th of Jewish $\text{\AA}r.$ Seleuc.;—which shews an interval of 19 years.—How are these discrepancies to be reconciled? Taking, first, the period ending at the accession of Jonathan. The two passages give as its durations 10 years and 11 years. It might be conjectured that the difference arises from the one including Jacimus's whole time, while the other omits that portion of it which preceded the extinction of the Antiochian dynasty and the virtual declaration of independence. It may also be surmised that the three items in Ant. XII. have been reckoned as 3 half-weeks = $10\frac{1}{2}$ years.—But this reduction of the one series of numbers to meet the other would leave on the whole a greater discrepancy than existed before. For there would then remain a difference of 3 years in regard to the time of Jonathan's high priesthood, one passage stating it at 4 years, and another at 7 years:—nay, a comparison of the dates in Maccabees gives fully 10 years. The “7 years” of Ant. XX. x. is confirmed by a coincidence from the sum-total of this Table shewn in ¶ 570, and by the title-number of

Bk. 13, which states the interval between the deaths of Judas and Alexander to have been 82 years, and Nos. 2 to 7 of our Table amount to 82 years. But the other statements have also circumstances in their favour. So that it is impossible to decide which is entitled to the preference.

551. There is however yet another variation in reference to the time of Jacimus and Judas, which must not be overlooked. It arises out of the title-number of Bk. 12; which states that from the death of Alexander to that of Judas were 170 years. Alexander died b.c. 323:—Eupator 162,—difference 161 years. Hence there would remain 9, if not 10 years for Jacimus and Judas's time.

552. It is impossible to remove, or to reconcile these discrepancies:—one statement is just as good, and as likely to be true, as another. But if we can *account for* them by shewing that they are required to produce divers combinations or coincidences, or to complete periodic numbers, it will be sufficiently evident that a perfect consistency was never contemplated, and consequently that reconciliation is impossible:—it will appear that, however deficient in authenticity, all the numbers are genuine. Now this has been done in respect of the 7 years which are said to have intervened between the deaths of A. Eupator and Judas M. It will presently be done in respect of the 7 years inserted in our Table against Jonathan's name. And perhaps in the sequel the same will appear in reference to most, if not all, of the variations.

iv. JEWISH ÆRAS.

No. 3. 553. The following passage is important in connexion with these computations, as shewing the æras adopted at this time by Jewish chronologers, and the precise manner in which they are laid down by Josephus:—also because of the difference between the Jewish and the true Æra Seleuc. “Simon, who was made high priest by the multitude, on the very first year of his high priesthood, set his people free from their slavery under the Macedonians, and permitted them to pay tribute to them no longer; which liberty and freedom from tribute they obtained, after 170 years of the kingdom of the Assyrians, which was after Seleucus, who was called Nicator, got the dominion over Syria. Now the affection of the multitude towards Simon was so great, that in their contracts one with another and in their public records they wrote; ‘In the 1st year of Simon, the benefactor and ethnarch of the Jews.’” (Ant. XIII.

vi. 7). The *Aera Seleuc.* is first introduced, and in remarkable conjunction with Olympiads, to fix the precise time of the profanation by A. Epiphanes.

v. VARIATIONS IN YEARS OF J. HYRCANUS.

No. 4. 554. It will be seen that 30, 31, and 33 years are assigned to the reign of John Hyrcanus, and the statements are so clear and precise that there can be no mistake. In fact, the two sections in the regular course of the histories which give the last-named durations are almost verbatim the same. As they contain another statement deserving notice we will quote a portion of that in the *Wars* as rendered by Traill.—“The residue of his days John passed in prosperity; and after administering the government with distinguished ability during the full period of 33 years, he died, survived by 5 sons: undoubtedly a highly favoured individual, and one in respect of whom no complaint could be adduced against fortune. Thus, and it was a solitary instance, he enjoyed the supreme civil authority, the high priesthood, and the gift of prophecy; for, *such was his intercourse with the Deity, that nothing future was unknown to him*: insomuch that he foresaw, and predicted, that his 2 elder sons would not long hold the reins of government.”—With regard to the discrepancies we can offer no other conjecture than that they may arise from the intercalation of a “half-week,” and be produced by its variations.

vi. THE JOSEPHEAN 471½ OR 481½ PERIOD.

No. 5. 555. In b.c. 107, (the single year of Aristobulus's reign) terminate two long chronometrical lines, dating from the same epoch, but varying to the extent of 10 years. They are contained in the following passages. Ant. XIII. xi. 1. “Aristobulus first of all put a diadem on his head 481y. 3m. after the people had been delivered from the Babylonish Slavery, and were returned to their own country.” Wars I. iii. 1. “Aristobulus was the first that put a diadem upon his head 471y. 3m. (V. R. 371 3) after our people came down into this country, when they were set free from the Babylonian Slavery.”

556. The epoch from which this period commences must first engage our attention. It might indeed have been supposed that this was so clearly laid down that no question could be raised about it. But the Critic whose verdicts we

have before had occasion to call in question, has decided that the Historian did not mean what he twice says with emphatic circumlocution. We will give this Writer a fair chance by quoting his very words. * “The great event of Jeshua’s ministry was the restoration from captivity, and to this political æra he always refers, while at the same time it is the ecclesiastical date 37 years before that he has in view. (*Credat Judeus !!!*) Apply this rule to the case in hand. Aristobulus’s reign of one year took place exactly 57 years and 3 months after the deposition of Onias, and the commencement of what is called the Asmonæan period. But 57 years and 3 months added to 414 make just 471 years and 3 months,† the period given by Josephus; so that in this case also we are carried back to the same epoch,” (Jeshua’s *supposed* accession 37 years before the restoration) “of which therefore as a Josephean date there can be no doubt.” (!!)

557. We may well be content to rest our disproof of this purely hypothetical æra on Josephus’s plain statements to the contrary, and on the arguments advanced above in a similar case. But, moreover, the fact that these two make up four passages, in which this Writer is obliged to suppose that Josephus said one thing and meant another, where it was scarcely possible that he could make a mistake, is a sufficient refutation of his hypothesis.—And further, it does not appear what authority he has for saying that Aristobulus’s accession was $57\frac{1}{4}$ years after the deposition of Onias. We know of no passage in which the *precise* time of either event is stated, nor can we imagine how the odd $\frac{1}{4}$ of a year is obtained. The best Chronologers place the last-named event either in B.C. 163 or in 162 and the other in B.C. 107, shewing an interval of 56 or 55 years. It *may* doubtless be the case that by a selection of numbers this sum may be made out, but so may several others, there being so many small variations. Granting however that this is the true amount, it will nevertheless prove nothing to the purpose, since it has been shewn that the 414 years is dated *from the Return*.

558. A different view is taken by Cappellus. He thought that both the above-cited passages were corrupt, and that Josephus meant to give the duration from the Babylonian

* Journal Sac. Lit. No. 9, p. 80.

† “In Wars L iii. 1, this sum has been erroneously written 481 by a slight *lapsus pennæ*, which just exhibits an instance of the careless way in which our author’s dates have been transcribed.” (!)

Captivity. It is certainly a singular coincidence that, according to the received chronology, 481 years (588 — 107) elapsed between that event and the accession of Aristobulus. But surely this coincidence is insufficient to prove gross errors in passages expressed as these are, and supported moreover by other statements; *e. g.* by those which give the 408 and 414 periods.

559. With regard to the discrepancy of 10 years, no other way of accounting for it has hitherto been proposed than the one that is universally resorted to in such cases, — the supposition of corruption. Accordingly, some (as the Writer just quoted) tells us that it "has been erroneously written 481 by a slight *lapsus penna*." — If indeed it arose from a *lapsus penna*, it was at any rate *not* a *slight* one; since (be it remembered) there must have occurred not merely the change of one small figure for another, but the substitution of one long Greek word for another quite dissimilar. Others, again, contend that 471 is the corrupted number. The one view may be entertained with as much reason as the other, and consequently small reliance can be placed on either. It is part of our theory to discard this method of reconciling differences, unless there be some other ground for imputing corruption than the mere fact of discrepancy. We think, and we consider we have shewn sufficient reasons for thinking, that the differences found to exist between Jewish chronological numbers may with much more probability be supposed to arise from the intercalary system, and from the use of different readings in multiplying periodic numbers. It is not necessary that we should be able to shew the object had in view in each variation. Nor can it reasonably be required, especially in our present very limited acquaintance with the Jewish theory and systems, that we should point out in every instance how the difference *has* arisen or been compensated. The most that can fairly be demanded is that it should be shewn how it *possibly may have* arisen or been equalised. And this may be done in the present instance. For if the numbers against the 5 first names in our Table be transposed so as to run 4, 3, 4, 8, 30, and 3, 7, 7, 8, 33, their respective sums will be 49 and 58, shewing a difference of 9 years. And what will be the effect of this variation? — Take, first, the duration of $471\frac{1}{4}$ years. This reading has unquestionably much to recommend it. The assertion of the Writer above-quoted, if well founded, is strongly in its favour. And we may notice that if J. Hyrcanus's years be reckoned 31 instead of 30, our first

column will give 56 years, and including Aristobulus's year 57. These, added to 414, will make 470 and 471 to their respective epochs. Both 470 and 471 are numbers of significant occurrence. Now $471 + 9 = 480$ ($= 40 \times 12$) — the duration from the Exode to the first building according to 2 Kings vi. 1, besides other periods. — Take, again, the duration of $481\frac{1}{4}$ years. This number is supported by the version of Rufinus, which has in both places $481\frac{1}{4}$ years. And it is strongly accredited by the periodic result given, when the variation is introduced; for $481 + 9 = 490$. It may be observed too, that Nicephorus (in Eclogis) has $\omega\pi\theta = 489$; which the single year of Aristobulus would raise to 490. On the whole, we are strongly inclined to think that both are genuine numbers. — But we observe, further, that provision may have been made for raising the lower number to equality with the higher. We have shewn that a double "half week" may possibly have been inserted, as a miniature model-period, at the beginning of the 414-year period, and we have seen that a corresponding week is placed at its close. Now, it *may* be that by the expansion of which these "half-week" periods seem to have been made capable, or by this in conjunction with the variations above noticed, as much as 19 years may have been obtained for insertion into the shorter period. So that it is very *possible* that by some or other of the artifices used in these computations, provision has been made, not only for the increase of each line to 480 and 490 years respectively; but for both to the 490 years of which we have heretofore spoken. (See ¶ 513). Yet after all, it is uncertain whether, on the plan of these computations, it was necessary that two such Chronometrical lines should be made to accord.

vii. SYSTEMATIC VARIOUS READINGS.

560. In one of the passages relating to Aristobulus's assumption of the diadem it may be observed that there is a Various Reading of 100 years. And this is only one out of no less than six chronometrical lines, traversing this Period, in each of which a Various Reading to the same amount occurs. Can all these have arisen accidentally? Or is it not much more probable that they have been introduced designedly, and that the object has been to adapt them to different computations? — That they have not had their origin in corruptions of the text may be argued (in addition to what has before been said on the same point ¶ 486 n.) from the cir-

cumstance that we are able to shew how the 100 years *may* have been made up. First, the 70 years of captivity has been reduced to 50,—difference 20. Secondly, the 414-year line which measures our last Division is reduced by the common chronology to 378 years, giving 36 years. Then, Josephus appears to have contracted the common chronology (on one line of computation) by taking 35 or 36 years from Cyrus and Darius H. Lastly, we have just shewn reason for thinking that there are intercalations amounting to between 8 and 9 years. On the whole, we may say that there are 2 demi-septuagintal periods, and a sacred-month period (divided into 2 parts), making together 100. And this cyclical division of the century is much in favour of our hypothesis. It may be noticed here that a century, or a number lying between 99 and 100 years, and thus capable of being taken at either, has apparently been introduced in an intercalary way at three (if not more) different stages in the computations. There may be made out the following variations.—Between the Creation and the Deluge 1656 and 1556.—Between the Deluge and the first Destruction 1957 and 1857.—Between the 1st building and the 1st destruction 470 and 370, also 466 and 366.—Between the Return and the Profanation 314 and 414, also 308 and 408.—And after the Profanation 333 and 233.—Some of these are corroborated by similar variations in parallel lines. They may not all however be distinct intercalations, since some being placed at the point of junction of two chronometrical lines may in turn have been included in or excluded from each. ¶ 328 may lead to the opinion that only 3 of these periods have been introduced after the Exode.

viii. THE LOSS OF THE URIM AND THUMMIM.

561. The cessation of the miraculous shining of the Sardonyx in the High Priest's breastplate is dated from the time when Aristobulus assumed the royal diadem. This is very significant. Doubtless it was the previous occurrence of a somewhat similar instance of the setting up of the regal power and dignity that gave rise to this tradition. When in olden times “all the elders of Israel gathered themselves together, and came to Samuel and said unto him, Make us a king to judge us like all the nations,” their demand was declared to be an act of traitorous rebellion against the Lord their God. “The Lord said unto Samuel, They have not rejected thee, but they have rejected me, that I should not reign over them.” And again, “Samuel called the people

together unto the Lord to Mizpeh ; and said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt &c., and ye have this day rejected your God, who himself saved you out of all your tribulations, and ye have said unto him ; Nay, but set a king over us." And the people themselves were at last constrained to acknowledge, " we have added unto all our sins this evil to ask us a king." This primæval treason under the theocracy may well be supposed to have been regarded in Jewish tradition as insignificant in comparison with that which was perpetrated when, after the Lord had delivered His people a second time out of bondage, brought them to their own land again, and restored them to a state of independence and freedom, they again consented to have a king to reign over them. But probably the greatest aggravation of the offence would be considered to lie in the fact that it was *the High Priest* himself,—the anointed representative of the Divine Majesty, who was guilty of this act of treason, and who himself usurped the office considered to belong to Jehovah alone. Accordingly, the High Priest in his official character is said to have been primarily and signally punished by the withdrawal of the emblem and the glory of his office,—the Urim and Thummim. And this was not only a signal, but a most appropriate punishment. For, by means of the Urim and Thummim he consulted, and received the instructions of, his liege and Sovereign Lord. When then he usurped the supreme dignity, he put himself in the place of Him whose representative he was, and necessarily forfeited the benefit of His guidance by throwing off allegiance to Him. Moreover, the High Priest was only authorized to consult Jehovah by Urim and Thummim on behalf of the King, the President of the Sanhedrim; the General of the armies of Israel, or some public functionary. But when he had taken upon himself the royal authority, he would, while acting in his Pontifical capacity, be consulting God for himself, or for some of his own servants. Hence there was an incompatibility between the two offices.—This punishment of the High Priest in the first instance seems, however, to have been regarded as a token of that which would thenceforth fall upon the people for their participation in the act of treason. From the time of the assumption of the royal diadem the power and independence of the nation is represented as fast waning. 40 years afterwards the High Priest became the nominee of a Roman General, who forbade him to wear the diadem. 135

years from that time the national existence was extinguished.

ix. ARISTOBULUS II.

No. 8. 562. From the usurpation of Aristobulus II. to the second destruction were two Septuagintal periods according to Josephus's numbers.—The lengths both of Aristobulus's and of his son's reigns appear to have been fixed at a prophetic half-week. It has been observed that the half-week was regarded as the “*period of calamity καὶ ἡξωχὴν*,” as well as the “*the period of finality.*” Both these Kings' reigns accord well with the former, if not with both ideas. They were not the lawful heirs to the throne. They obtained it by violence, oppressed the people as long as they held it, were deposed by foreign intervention, and succeeded by their rivals.

x. HYRCANUS II.

Nos. 7 and 9. 563. The discrepancy of 16 years in reference to the length of Hyrcanus's reign deserves notice. We supposed at first that the 40 years of Ant. XV. vi. 4 was meant to include the whole of the time that he might be considered to have held the Pontifical office. Yet the sum of the particulars did not agree thereto; for $9 + 3\frac{1}{2} + 24 = 36\frac{1}{2}$. If indeed the $3\frac{1}{2}$ years of Antigonus might be included, it would come sufficiently near; but we cannot imagine on what ground they could be reckoned to Hyrcanus, since he neither regained his office, nor ended his life at the expiration of that time. However, on closer inspection of the passage above referred to it appeared evident that the historian intended to assign 40 years to Hyrcanus's government between the usurpations of Aristobulus and Antigonus. For he first of all states that Hyrcanus filled the office of High Priest for 9 years during his mother's life time. Next, that he governed the kingdom for 3 months after her death.—Here we may note that, from the circumstance of the 3 years during which Hyrcanus was driven from his kingdom by Antigonus being passed over, Usher has proposed to read 3 years instead of 3 months. But such an emendation would by no means suit the passage, and we cannot doubt that our Author's intention was to specify only the time during which Hyrcanus actually held the Pontifical office, the intermediate time being supplied by statements elsewhere. It accords

with this that these 3 months of Hyrcanus, added to the $3\frac{1}{2}$ years ascribed to Aristobulus, will make the $3\frac{1}{2}$ years which in another passage are attributed to the latter. — Our historian goes on to say that “ Hyrcanus was restored by Pompey, and enjoyed the honours he received from him for 40 years.” This statement is plain and unequivocal. That no doubt can exist as to the time to which it was meant to apply, clearly appears from the fact that Scaliger saw no other way of getting rid of the discrepancy than by supposing that 23 had been *corrupted* into 40. The reading is however confirmed in some degree by the age which Hyrcanus had attained at his death. Josephus says that he was above 80, when he was put to death by Herod. Now the age at which Hyrcanus’s father died makes the 40 years only a probable duration, and does not appear to allow of the 24 years coming within the limits of a bare possibility. — On the whole, we cannot but come to the conclusion that in this instance also the discrepancy must be attributed to some artifice of computation. One object it may have been made to serve has been already intimated, namely, to make the duration of the Asmonæan dynasty = a double-septuagintal period.

xii. ANTIGONUS.

No. 10. 564. Josephus informs us in Ant. XIV. xvi. 4 that, “ The destruction (by Sosius and Herod) befel the city of Jerusalem when Marcus Agrippa, and Caninius Gallus were Consuls of Rome in the 185th Olymp. in the 3d month, on the solemnity of the Fast, *as if a periodical revolution of calamities had returned* since that which befel the Jews under Pompey ; — this having happened 27 years to a day after that.” To allow of the predicted interval the dates must be either b.c. 67 and 40, (according to Josephus’s chronology), or 64 and 37 as the received chronology makes it within 1 year. The periodical revolution alluded to is doubtless a Cycle of 3 “ half-weeks ” or 3 times 3 years, which had thrice revolved ; for $3 \times 3 \times 3 = 27$. It seems not unworthy of notice that, if we follow the received chronology in placing the Capture by Pompey in b.c. 63, then, deducting 27, there would remain from that by Herod until the Vulgar æra 36 years, or 4 such cycles ; for $4 \times 9 = 36$.

565. Various opinions are entertained as to what Fast is intended by the phrase in the above quotation, — $\tauὴ ἑορτὴ τῆς νηστείας$, and by that in the parallel passage in iv. 4, — $\tauὴ τῆς$

ηηστειας ἡμέρα (ἐν τῇ τοῦ Κρόνου ἡμέρᾳ. Dion Cassius xxxvii. 16).

566. Some suppose that none other than the great Fast on the day of Atonement would be thus spoken of. But the statement that it was “in the 3rd month” seems fatal to this view. It is indeed attempted to obviate the objection by supposing that the 3rd month *of the siege* is meant. And this is certainly said to have been the case in the instance of that by Pompey;—*τρίτῳ μηνὶ πολιορκίᾳ*,—“obsidionis mense tertio,” (Wars I. vii. 4): and that siege is said to have lasted 3 months (Wars V. ix. 4). Nevertheless, such a construction can by no means be admitted, where no definition of the meaning is found beyond the expression “in the 3rd month”; for this phrase, standing alone, would naturally be taken to denote the 3rd month either of the Sacred or of the Civil year. And that it cannot be understood, in both instances, of the 3rd month of the siege,—at least by those who adhere to the historical theory of the numbers, is evident, not only from the difficulty of believing that both sieges lasted exactly 3 months, and terminated on the same day, but from the fact that the latter siege is expressly said to have lasted 6 months, (Wars V. ix. 4).

567. The fast in the 10th month Tebeth for the siege of Jerusalem by Nebuchadnezzar, and that in the 4th month Thammuz, are quite inadmissible; although the latter has found advocates in Scaliger, Casaubon, and Prideaux.—To that in Sivan, the 3rd month of the *Sacred Year*, we should naturally be led, since to the *Sacred Year* reference is ordinarily made. Accordingly, Whiston explains it to mean “the 23d of Sivan, the annual fast for the defection and idolatry of Jeroboam “who made Israel to sin; or possibly,” he says, “some other fast might fall into that month, before and in the days of Josephus.” The last clause shews, however, that this translator had some misgivings that the only known fast in this month was not suitable to the occasion or the mode of description. And such is the fact. It is not at all likely that the *Jews* would very rigidly commemorate and mourn for the idolatrous rites which were instituted to keep the *Israelites* from going up to Jerusalem to worship.—So that we would rather adopt the opinion of Reimarus, Usher, and Clinton, who agree in supposing that the 3rd month (Casleu) of the Civil Year is spoken of in this place, (=December, in which month “is Saturni dies”). This month may well be meant, according to the rule laid down by Josephus, (Ant I. iii. 3);—“Moses appointed that Nisan should be the

first month for their festivals and all the solemnities observed in honour of God, but he preserved 'the original order as to all common affairs of life.' If this rule were followed "the 3rd month" in speaking of a siege ought to mean the 3rd of the Civil year; at any rate, it would justify such a use. And it is strongly in favour of this view that it may be inferred from Neh. ii. 1 compared with i. 1, that the accessions of kings were dated from the 1st month of the Civil year.—Now, a fast was observed on the 6th of this 3rd month in commemoration of Jehoiakin's burning the roll of Jeremiah's prophecy. But we would specially direct attention to the fact that in the Antiochian persecution "the abomination of desolation" was set up on the 15th of Casleu, while the consummation of the profanation was accomplished on the 25th in the sacrificing to idols on the altar of Jehovah. The latter day was set apart as a Festival in commemoration of the subsequent purification. What more probable than that the former was observed as a solemn fast in memory of the profanation? We confess we are inclined to think that a coincidence with this former desolation was intended by the historian. There is an obvious parallelism between the entrances of Antiochus and of Pompey into the Holy of Holies. And a fast in commemoration of so remarkable an event in Jewish history as the profanation by Antiochus may well have been known as "*The fast.*"

568. Perhaps as Josephus made a distinction between the destructions and the captures of Jerusalem (Wars VI. x.), so also he marked the distinction and made a gradation of parallelisms by the days to which he assigned them. The three destructions under Nebuchadnezzar, Vespasian, and Hadrian are said to have happened on the same day of evil omen, the 9th of Ab. In like manner, the captures may have been attributed to the 15th of Casleu.

569. After all, there seems to be some mystery in the parallelisms and coincidences existing in connexion with the years of the two usurpers, Aristobulus and his son, which we are not able fully to penetrate. That each should have retained the dominion a "half-week";—that both should have been put down by a Roman General, who substituted the rival competitor,—that, in each case, it should be stated that the city was taken on the day of the same Fast,—these things are indicative rather of mystical adaptation than of an historical character. It has been shewn that the siege by Herod is said in one place to have lasted 6 months. Hence it would seem that Antigonus's reign was reckoned at $3\frac{1}{2}$ as well as

$3\frac{1}{4}$ years. And, in different places Aristobulus's reign is set down at $3\frac{1}{2}$ and $3\frac{1}{3}$ years. So that the parallelism between them appears to have been made complete in every respect. But, further, it is evident that Antigonus's reign must have been reduced to 3 years; for otherwise 27 years to a day could not have been placed between the two captures,— $24 + 3\frac{1}{4}$ making $27\frac{1}{4}$ years. And consequently, to preserve the parallelism which was so manifestly intended to be perfect in every respect, we may presume that the time of Aristobulus was similarly reduced. We shall then have attributed to each 3, $3\frac{1}{4}$, and $3\frac{1}{3}$ years, making together, 6, $6\frac{1}{4}$, and 7 years. This we take to be another and a striking example of the way in which the "half-week" has been expanded and contracted, and formed into "a week."—On the whole, we shall probably be not far from the truth if we conceive the mystical scheme to have been something of this kind. The two usurpers' accessions were severally placed 3 years and 3 months before that Fast-day "in the 3rd month," which was thought to be a fitting day for the occurrence of so dire a calamity as the capture and pillage of the Holy City and the profanation of the * Temple by the heathen. The fatal "half-week" in years (*i. e.* 3 years) was assigned to the dominion of each of the usurpers. At the expiration of this, "the consummation,"—"the time of the end" began in the investment of the city. The Roman eagles,—those hated emblems which gave occasion to such commotions and calamities subsequently, were gathered together against it round about, being brought thither by a native Prince,—himself the High Priest or his representative.—And here we may observe that there seems to have been a parallelism had in view between the events which terminate this and the last Division; that is, those which severally led to the introduction and the exclusion of the Asmonæan dynasty,—with this exception indeed, that the position which the Maccabees occupied was reversed in appropriate conformity with the result. In the first instance, they had come forward as the defenders of the people's rights against a heathen power which maintained the cause of a High Priest, who had, if not a good, at any rate a better legal claim than theirs to this office; and in so good a cause they succeeded. In the second, when they had the best claim according to the law, they failed; because they rested on the arm of the heathen, and were the instruments of bringing their people under subjection to them.—It is no

* Pompey, if not Sosius, entered "the Holy of Holies." (Wars I. vii. 6.)

valid objection to this that it was Herod who on the last occasion had brought in the Romans; for he and his father had all along previously acted in the name of Hyrcanus, and hence the cause and the party of the Idumean family, and those of the Senior branch of the Asmonæan, had come to be regarded as identical. How much this was the case is shewn by the fact that after Herod had obtained the dominion, Hyrcanus returned to Jerusalem, in the expectation that his family would be restored, if not to the supreme civil power, yet to the possession of the High Priesthood.—But, to return to the mystical scheme. The siege, or “time of the end,” would, on this view, have been made to begin in each case at the end of the “half-week” of years, and to have lasted a “half-week” of months, attaining the climax of consummation in both instances on the same fatal day. The variations must be supposed to have been made for the purpose of working out the coincidences, and dovetailing the half-weeks into the chronometrical lines. It accords with this that on some grounds it is requisite to place the capture by Pompey in B.C. 64, but on others in B.C. 63. And it has been shewn that the sum of these 2 usurpers’ years may be taken at 7 and at 6 years.

xii. DURATIONS OF DIVISION C.

570. (1). The durations of this Division shewn in our Table are $122\frac{1}{2}$, 138, and 140 years. (2). It has also been shewn that there are variations in the first three items, which may allow of $120\frac{1}{2}$ and $124\frac{1}{2}$ years having been assigned. (3). In Ant. XVII. vi. 3 Herod is made to say in his last oration, that “the Asmonæans, during the 125 years of their government had not been able to perform any so great work” as he had accomplished in restoring the Temple. (4.) Ant. XIV. xvi. 4. “Thus did the government of the Asmonæans cease, after it was set up 126 years.” (5). The title-numbers of Bks. 13 and 14 of the Antiquities, give

From the death of J. Maccabæus to the death of Antigonus - - -	$82 + 32 = 114$ yrs.	} 121, 124, or 125 yrs.
Add for Jacimus’s and Ju- das’s time - - -	7, 10, or 11	

Note that the title-number of Bk. 14 assigns 32 years to the reigns, which the particulars in the Table make to amount only to $30\frac{1}{2}$ years. This appears somewhat in favour of our

hypothesis that the reigns of Aristobulus II. and Antigonus have been reckoned at two "half-weeks." (6). For the interval between the deaths of J. Maccabæus and Qn. Alexandra, the title-number of Bk. 13 gives 82 years. But the sum of the particulars in the Book is 84 years. If to these particulars be added 3 years for Judas, and 4 (3) for Jacimus, the first subdivision will contain 91 (90) years.—The title-number of Bk. 14 is 32 years. But the particulars amount to $30\frac{1}{2}$. Hence, for this Division there may be obtained $82+3+3(4)+30\frac{1}{2}=118\frac{1}{2}$ ($119\frac{1}{2}$);— $91(90)+30\frac{1}{2}=121\frac{1}{2}$ ($120\frac{1}{2}$);— $91(90)+32=123$ (122) years. But as in Wars I. ii. 8, 2 years more is assigned to the high priesthood of John Hyrcanus, these durations might be raised to $120\frac{1}{2}$, $121\frac{1}{2}$, $123\frac{1}{2}$, $122\frac{1}{2}$, 125, 124 years. (7). Some chronologers have computed this Asinonæan period to amount to 120 years, and No. 2 above is sufficient to justify such a computation. In inspecting the Table (No. 10) of the Captivities we were led to observe that it appeared to be made up of 24's. Though we do not find this in respect of the component items of this Division, it is worthy of notice that the whole duration is the same, and of course $=24 \times 5$ or two sexagintal periods.—It may also be observed that the following durations are parts of periods. $120=\frac{480}{4}$. $122\frac{1}{2}=\frac{480}{4}$. $124=\frac{576}{8}$. $125=\frac{1000}{8}$. $126=\frac{1260}{10}$. (8). A passage in the 2nd Book Con. Ap. 12 may be noticed here. "We have had the dominion of the cities that lie round about us for nearly 120 years until Pompey the Great."—This appears to be a strange assertion when considered in connexion with the historical statements. Presuming that the taking of Jerusalem by Pompey is had in view, and placing that event in B.C. 63, it carries us back to B.C. 183. If on the strength of the word "nearly" we may cut off the odd 3 years, the date from which "the dominion of the cities" is said to have been possessed is the very year in which the mission of Heliodorus to plunder the Temple has been placed. Certain it is that we are brought into the reign of that king, who was distinguished for the exactions he made on his subjects, and who on this account was designated in Daniel's prophecy as "the raiser of taxes" (xi. 20).—If, again, we reckon from B.C. 64, we shall be carried back to B.C. 184,—which will give 400 Sacerdotal Cycles before the Vulgar Æra.—But when we see how ill this statement accords with the facts of the history, and also observe that the number which occasions the discrepancy is the same with those which measure the Captivity periods (¶ 435), and which are uni-

formly reduced to the amount of 30 years, we are led to suppose that the same reduction may be applicable in the present instance. And we find that a subtraction of 30 years brings the epoch of the predicated "dominion" down to the year in which Jonathan "put on the holy robe"; and this is an event which may with probability be supposed to have been the æra in view. The coincidence adds new testimony in favour of our hypothesis of such reductions having been systematically made. We ought, however, rather to say "expansions" than "reductions," seeing that the smaller number in each case is that which is deemed to be historical.

[4]. MISCELLANEOUS PERIODS, COINCIDENCES, &c.

571. The following are coincidences and periods proper to be noticed in this Division. As in other instances, so in this, it is not intended to maintain that *none* of them are accidental, but it is deemed quite incredible that *all* of them should be so. (1). Æra of independence B.C. 162 + A.D. 70 = 232 years to the destruction of Jerusalem. (2). Jonathan's accession is placed by the date in Maccabees midway between the Jewish and Christian æras. (3). John Hyrcanus established the complete independence of the Jews in B.C. 130. The destruction of Jerusalem was A.D. 70, making 200 years. (4). The full establishment of Alexander's Empire was B.C. 330. Hence the interval between the complete triumphs of "the 4th kingdom," and of "the unhewn stone," in reference to the Jews, was 400 years, and just at the point of bisection their nation attained to full independence. (5). At this precise epoch, too, Hyrcanus destroyed the rival temple on Gerizzim, which was now made desolate "200 years after it was built." (Ant. XIII. ix. 1). (6). In B.C. 107 (=⁴²⁸) Aristobulus assumed the royal diadem; — a sexagintal period after J. Maccabæus assumed the command of the Jews. (7). $107 \times 2 = 214$ B.C. brings us to the time when Simon II. refused to allow Ptolemy Philopator to enter the Holy of holies. (8). $107 \times 3 = 321$ B.C.: — In this or the following year P. Lagi overran Palestine. (9). $107 \times 4 = 428$ B.C.; — 3 years before the end of the reign of Artaxerxes I. This is about the epoch of the cessation of prophecy and completion of the Old Test. Canon. Scott places Nehemiah's leave to return to Judæa in B.C. 432, so that the close of his administrative reform *may* have been in B.C. 428. —(10). $107 \times 5 =$ B.C. 535. This year is conumerary with the 2nd of Cyrus, — a Josephean date of the Return. — If

this progression were carried back through the whole course of the history, occurrences as remarkable as any that are recorded would be found to lie at the dates it marks out. But the events are not of so notable a character as the preceding; and, it is supposed, enough have been cited to shew reason for supposing that this has been an epochal series. (11). But some chronologists place Aristobulus's assumption of regal dignity in b.c. 106. If this view be correct, it was at an interval of 430 years after the Restoration in 1st of Cyrus, and of *half a millennium* after the Captivity in the 4th of Jehoiakim. (12). From b.c. 466,—the last year of Xerxes, and the 70th from the Return, were 360 years. (13). It would seem that, as there were reckoned 4 degrees of Captivity, and 4 epochs of Return, so there have been accounted 4 stages to the acme of independence. The first was fixed at the beginning of this Division, at the point when the yoke of the Syrians was thrown off, and independence assumed in the treaty of alliance which J. Maccabæus made with Rome. The second was dated in Simon's "first year, when he set his people free from their slavery under the Macedonians." The third was placed at the acquisition of complete independence under J. Hyrcanus. The fourth at Aristobulus's assumption of the royal diadem. It is worthy of note that the interval between the first and the last (b.c. 162—106) was 56 years ($= 7 \times 8$) according to one computation, and 53 according to another. (14). We may still further observe that, as there were 4 stages of progress, so there were in like manner 4 of decline. The elements of dissension and social disorganisation, springing from the religious animosities of the rival sects of Pharisees and Sadducees, began to work from the time when Aristobulus assumed the purple. To these were subsequently added the contests of the Asmonæan princes for power, which eventually gave occasion for the interference of the Romans, and (as Josephus says) "the loss of liberty." (Ant. XIV. iv. 5). The siege and capture of Jerusalem by Pompey, the deposition by him of one, and the installation of another, high priest, whom he forbade to take the title of king, together with the substitution of "an aristocratic for a monarchic government" (XIV. v. 4), marks the close of the first stage. The second siege and capture of Jerusalem by Sosius and Herod, when the rule of the native princes terminated, and one of the hated Idumæan race became king of the Jews, ended the second. The deprivation of the royal dignity, even in name and in the possession of an alien, and the

conversion of Judea into a province of the Roman Empire, governed by deputed Procurators, closed the third period of decline. And the second destruction of Jerusalem, the dispersion of the Jews, and utter extinction of their national existence consummated the whole. The time which these four stages of decline occupied was from B.C. 106 to A.D. 72 = 178 years ($= 89 \times 2$). (15). The title-numbers of the Antiquities give $502\frac{1}{2}$ years from the death of David to the 1st of Cyrus, which, after deducting $3\frac{1}{2}$ years, leaves $498\frac{1}{2}$ from the first building. Add $481\frac{1}{2}$ years, and the sum for the period between the 1st building and the assumption of the diadem by Aristobulus is 980 years ($= 490 \times 2$). (16.) If the following periods be prefixed to this 980 years, viz. from Creation to Deluge (¶ 25 Heb.) 1656, thence to Call (id. LXX.) 1356 years, thence to Exode (¶ 103) 428, thence to first building (1 Kings vi. 1) 480, the duration from the Creation to Aristobulus is 4900 ($= 490 \times 10$). (17). Captivity [70] 50 years + to Jacimus 414 years (464) + to Herod's accession 122 = [606] 586 years ($= 293 \times 2$). (18). From the Creation to the Maccabees (¶ 544, No. 5) 4000 + the Asmonæans, (¶ 570, No. 2) 120 = 4120 (412×10). *Title-numbers of Bks. 13 and 14.* (19). The title-number of Bk. 13, added to that of Bk. 12, makes 252 years. The next preceding number is 253y. 5m. Probably 505 years have been reckoned from the 1st of Cyrus to the death of Queen Alexandra. (20). The title-numbers of Bks. 5 to 13, including the time from the death of Moses to the death of Alexandra, amount to 1560 years = 390×4 . (21). Those of Bks. 10 to 13 = 687y. 11m. Dismissing 3 intercalary additions, viz. 2y. 6m. + 3y. 5m. + 2y. 0 = 7y. 11m., leaves 680y. ($= 340 \times 2$) as the interval between the Captivity of the 10 Tribes and the death of Alexandra. (22). Those of Bks. 9 to 13 = 844y. 11m. Deducting 4 intercalations (= 14y. 11m.), leaves 830y., ($= \frac{1660}{2}$) for the duration from Ahab's death to Alexandra's. (23). Those of Bks. 8 to 13 = 1007y. 11m. The 3 last intercalations (= 7. 11), being withdrawn would leave a millennium from the death of David to the death of Alexandra; or all the intercalations (= 17. 11). 990 years ($= 330 \times 3$). (24). From the amount of Bks. 7 to 13, viz. 1047. 11, take 17. 11 and 1030 years ($= 412 \times 2\frac{1}{2}$) from Saul's to Alexandra's death will remain. (25). The sum of the numbers prefixed to Bks. 6 to 13 is 1079y. 11m., which may have been reckoned as 1080y. ($= 216 \times 5$) from the death of Eli to that of Alex-

ander. When the intercalations ($=19y. 11m.$) are withdrawn, there remains 1060 ($=212 \times 5$) years. (26). Those to Bks. 5 to 13 = 1555y. 11m. Intercalations = 25y. 11m. Difference 1530y. ($=1000 + (53 \times 10)$) from the death of Moses. (27). Those to Bks. 4 to 13 1593y. 11m. $-33y. 11m. = 1560 = 390 \times 4.$ (28). As to the three or four first Books we are unable to form any opinion what are the intercalations, and hence they are here omitted. But it may be observed that the sum-total of the first 13 Books is a multiple of 7. 5648y. 11m., say $5649 = 7 \times 807.$ The periodic and round numbers formed by the successive combination of the title-number of Bk. 14 with those of the preceding books may be thus exhibited.

Including the interval to the death of Antigonus.

		Y.
(29).	From the death of J. Macc. - Bks. 13 to 14	114 minus intercal. 2 = 112 (56×2).
(30).	From the death of Alexander Bks. 12 to 14	284 $-4 = 280$ (70×4).
(31).	From the first of Cyrus - Bks. 11 to 14	$53\frac{1}{2} - 7\frac{1}{2} = 530$ (-53×10).
(32).	From Captivity of Ten Tribes Bks. 10 to 14	$720 (-72 \times 10 - 360 \times 2) - 10 = 710$ (-355×2).
(33).	From death of Ahab - - Bks. 9 to 14	877 $-17 = 860$ ($=430 \times 2$).
(34).	From death of David - - Bks. 8 to 14	$1040 (-520 \times 2 = 208 \times 5 = 40 \times 26)$ $-20 = 1020.$
(35).	From death of Saul - - Bks. 7 to 14	$1080 (-216 \times 5) - 20 = 1060$ ($=530 \times 2$).
(36).	From death of Eli - - Bks. 6 to 14	$1112 - 22 = 1090$ ($-$ sum of Nos. of Bks. 3 to 10).
(37).	From death of Moses - - Bks. 5 to 14	$1588 - 28 = 1560$ ($=390 \times 4$) $=30 \times 52.$
(38).	From rejection of that gen. - Bks. 4 to 14	$1626 - 36 = 1590$ ($=30 \times 53$).
(39).	From the Exodus - - Bks. 3 to 14	$1628 - 38 = 1590$ ($=30 \times 53$).
(40).	From death of Isaac - - Bks. 2 to 14	$1848 (-308 \times 6).$

[5]. NON-CHRONOMETRICAL NUMBERS.

572. The following are a few examples of non-chronometrical numbers which have an unhistorical appearance.
 (1). Jonathan with 10,000 men attacked 3000 horse and 8000 foot, and slew 8000 ($=40 \times 40 \times 5$). (2). Hyrcanus took out of David's sepulchre 3000 talents, — if of silver = about 726,562*l.*, if of gold, 16,425,000*l.* (3). Hyrcanus made a double wall and a ditch round Sebaste, which were 80 stadia (between 9 and 10 miles) long. (4). Alexander built a wall with towers and redoubts 150 stadia or more than 17 miles long. (5). Tigranes made an irruption into Syria with 500,000 soldiers.

(4). DIVISION D.—FROM THE CAPTURE OF JERUSALEM
BY HEROD TO ITS DESTRUCTION BY TITUS.

[1]. THE *Perpetuo*: AN ORIGINAL DIVISION.

573. It can admit of no doubt that the time of Roman supremacy is proper to form one and the concluding Division of this Period. As in former instances so in this, we have followed Josephus in the adoption of this Division. It is pointed out by him in that list of Sacerdotal Periods, which has been our guide before.

[2]. PARTICULARS OF DIVISION D.

574. We proceed as usual to lay before our readers in the first instance a Table of particulars: though in the case of the present Division it will be necessary to throw it into a different form. The chief events to be noticed are those connected with the reign of Herod, and with the last War: and these will be most conveniently considered after a few remarks have been made on the names which appear in our Table.

i. Table No. 13. *Roman and deputed Rulers,*

No.	A.C. or B.C.	ROMAN EMPERORS :— Emperors Names.	Josephus.		No.	PROVINCIAL CIVIL GOVERNORS :— deputed. Names.	Josephus.	
			V.	M.	D.	Reference.	Reference.	
1	B.C. 48 or 44	Julius Caesar Ass. 15th Mar. 44 Antony & Augustus C.Octav. Augustus died, aged 77 (Suet. and Dion. say 78y. 10m. 26d.) A.D. 14, Aug. 19	1	2	3	Ant. XIV. xi. 1 Wars, I. xi. 1]		
2	30	Augustus (Suet. and Dion. say 78y. 10m. 26d.) A.D. 14, Aug. 19	43	6	2	XVIII. ii. 2 Wars, II. ix. 1	Augustus, Emperor. 1 Varro, Pre. of Syria	Ant. XV. x. 1. Wars, I. x. 4.
3	A.D. 14	Tiberius Nero died A.D. 37	22	5	3	Ant. XVIII. iv. 3 " vi. 10. Wars, II. ix. 5	2 & 3 Saturatus and Vo- lumninus, Pre.	Ant. XVI. ix. 1. x. 8.
4	37	Calus Caligula as- sassinated A.D. 41 (read II. xi. 1)	3	8	0	XIX. ii. 5 Wars, II. xi. 1	4 & 5 Saturinus and Pe- danius, Pre.	XVII. ii. 1. Wars, I. xxvii. 2.
5	41	Claudius poisoned A.D. 54	13	8	20	XX. viii. 1 Wars, II. xii. 8	6 Quintilius Varus, Pre.	Ant. XVII. v. 2. ix. 2, xii. 2: Wars, I. xxxii. 8, II. II. 2.
6	54	Nero suic. 9th June, A.D. 68	13	0	8	Wars, IV. ix. 2	7 Quirinius, Censor	Ant. XVII. xv. 5 XVIII. i. 1.
7	68	Galba slain, 15th Jan. 69	0	7	7	" " 2	8 Tiberius, Emperor. 9 Silianus, Pre. 10 Vitellius, Pre.	Tiberius, Emperor. Ant. XVIII. ii. 4 " v. 1.
8	69	Otho suic. 16th April. 69	0	8	2	" " 9	11 Claudius, Emperor. 12 Marcus, Pre. 13 Cassius Longinus, Pre.	XIX. vi. 4. vii. 2 XX. i. 1.
9	-	Vitellius slain, 22d Dec. 69; but Joa. says 2d Casioem. 8th Nov.	0	8	5	" " xl. 4	13 Ummidius Quadra- tus, Pre.	" vi. 2.
10	-	Vespasian proclid. Kmp. 3d or 11th July, 69. Jerusal. taken, 1st Sep. 70	0	9	26	" " x. 4		
							14 Cestius Gallus, Pre.	Wars, II. xiv. 3. xvi. 1—2, xviii. 6.
							15 Mucianus, Pre.	IV. x. 6. V. 1. 6.
							16 Vespasian, Comm.-in- Chief	III. i. 2.
							17 Vespasian, Emp. Chief	
							18 Titus, Comm.-in- Chief	IV. xi. 5.
							19 Ceasennius Paste, Pre.	VII. iii. 4.
							20 Ca. Collegas, Leg.	" vi. 1.
							Lucilius Bassus, Leg.	" iii. 4.
								" vi. 1.
						116 2 13		

Civil and Ecclesiastical.

A.C. B.C. B.C. A.D.	Local Civil Governors— subordinate Names.	Josephus.		N. No. of References	Miss Fawcett Names.	Josephus.	
		N. No. of References	Reference.			N. No. of References	Reference.
B.C.	Antipas and Herod	Yra.	Ant. XIV. ix. 1.				
47			XIV. xiv. 5	B.C.			
40	At Rome. } Herod I., 1 37 in Jerusal. } King.	3	XIV. xv. 4	1 26	Ananetus, from Babylon	2 0 0	XV. II. 4
		34	XVII. viii. 1	2 24	Aristobulus, son of Alexander	1 0 0	XV. III. 1, 2
			Wax. I. xxx. 3	33	Ananetus	-	" ix. 3
2 4	<i>Augustus, Emperor.</i> Archelaus Ethnarch.	10	Ant. XVII. xiii. 4	4 23	Jesus, son of Fabus	-	" xi. 3
3 6	(9 yrs. Wars, II. vii. 2)		2, Life. 1.	5 3	Simon, son of Boethas	-	" xi. 3
4 10	Coponius, Procurator.		Ant. XVIII. I. 1.	6 4	Matthias, son of Theophilus	-	XVII. iv. 4
5 13	Marcus Ambivius, Proc.		" II. 2		Joseph, son of Eliemus	1	" vi. 3
	Antonius Rufus, Proc.		" "	7	Joazar, son of Boethus	" "	" 3
				1	<i>By Archelaus.</i>		
				8	Eleazar, son of Boethus	-	" xiii. 1
				6	Iesaus, son of Sie	-	" " 1
					<i>Under Cyrenius.</i>		
6 15	Tiberius, Emperor.			9 13	Joasar, son of Boethus	-	XVIII. I. 1
7 26	Valerius Gratus, Proc.	11	" IV. 2	10 24	Ananetus, son of Seth (Anas)	1 0 0	" II. 1
	Pontius Pilate, Proc.	10	" IV. 2	11	<i>Under V. Gratus.</i>		
				12	Ismael, son of Fabus	-	" " 3
				13	Eleazar, son of Ananetus	1 0 0	" " 3
					Simon, son of Camithes	1 0 0	" " 3
					Joseph Catepas, s. of Ananetus	-	" " 3
					<i>By Vitellius.</i>		
8 38	C. Caligula, Emp.			14 36	Jonathan, son of Ananetus	-	" iv. 3
	Marullus, Proc.		" VI. 10	15 38	Theophilus, son of Ananetus	-	" v. 3
					<i>By Herod Agrippa.</i>		
9 41	Cladetus, Emperor.			16 41	Simon, son of Boethus	-	XIX. vi. 2.
	Herod (Agrippa) } III. King.	3	XIX. v. 1.	17 42	Jonathan, son of Ananetus	-	" "
10 44	Caspius Fadus, Proc.		" viii. 2	18 44	Matthias, son of Ananetus	-	" viii. 1
11 48	Tit. Alexander, Proc.		" ix. 1	19 45	Elioneus, son of Cantherus	-	" viii. 1
12 49	Cumanus, Proc.		" x. 2		<i>By Herod, King of Chalcis.</i>		
13 52	C. Felix, Proc.		" vii. 1	20 49	Josephus, son of Camydus	-	XX. I. 3,
			Acts xxiv. 10. 27.	21 52	Ananetus, son of Nebedeus	-	{ 2. Acts, 24. Wars,
				22 56	Jonathan	-	{ II. xii. 6.
14 60	Nero, Emperor.		" viii. 6	23 62	Ismael, son of Fabus	-	" viii. 3
	Porcius Festus, Proc.		" ix. 1	24 63	Joseph Cabi, s. of Simon No. 12	-	" " 11
15 62	Albinus, Proc.		" ix. 5	25 63	Ananetus, son of Ananetus	0 3 0	" IX. 1
16 64	Gessius Florus, Proc.		" VII. vi. 1	26 63	Jesus, son of Damneus	-	" " 1
			" VII. vi. 6	27 65	Gamaliel	-	" " 4
			" VII. viii. 1	28 67	Matthias, son of Theophilus	-	" " 7
					Phannus, son of Samuel by	-	executed A.D. 70 the Zealots
17 70	M. Ant. Julianus, Proc.		Wars, VI. iv. 3				Wars, IV. iii. 6, 7, 8
18 70	Vit. Cerealis, Proc.		" VII. vi. 1				
19 71	Lib. Maximus, Proc.		" VII. vi. 6				
20 72	Flavius Sylla, Proc.		" VII. viii. 1				

ii. REMARKS ON TABLE No. 13.

575. Decad of Civil Rulers. Again we have a decad of supreme Civil Governors presented to us. And thus the series is made complete from the Creation to the second destruction. From Adam to Vespasian we have found the Rulers of the Jews parcelled out into scores or half-scores. There are indeed two exceptions; but they are made in such peculiar cases, that they may properly be said to be "exceptions which prove the rule." The one is made in favour of those 7 Patriarchs, from Abraham to Moses inclusive, who stood in a peculiar position and relation to the Jewish people as the immediate founders of their national existence. We say that it is made "*in their favour*"; for the intention has apparently been to put special honour on them by forming them into the pre-eminently sacred number 7. The other occurs in the case of the 5 founders (sacerdotal and regal) of the Jewish kingdom. It is an exception indeed to the rule as stated above: but not an exception to it in the form in which perhaps it ought to be stated; for the number of names in this instance is an aliquot part of a score. However, as this is the only instance in which the number 5 occurs, it may be deemed an exception. And that it should have been made a special case is highly probable from the circumstance that there is something of a parallelism discernible between this and the other exception. In each case the Hebrew race was passing through a transition state—during the first it was rising to national existence, during the second advancing to the highest grade of that existence, the Regal. An analogy may have been fancied between the former 7 as fathers and founders of the Jewish nation, and the latter 5 in reference to the two Jewish kingdoms. It is proper however to state that it *may* have been the case that, at least on one view, the decenary scale has been adhered to throughout. We have set forth that to which we were directly led by the obvious statements of the documents—omitting "the Elders who outlived Joshua," and the "Mesopotamian Servitude;" because they were mentioned in one only of the authorities, and might be supposed to have been included under "the anarchy,"—omitting also the first "Philistine servitude"; because it was implied rather than expressed, and lasted so short a time. But if it be thought that these should be inserted, then 10, twice 10, or the half of 10 Rulers, will be found to have been completed at every great epoch of change. The only difference will be that the point of division must be changed in one instance, and apparently

the change will be an improvement. The third decad will be completed by the addition of Joshua, the Elders, and the Anarchy, and the division being made at the commencement of the *μοναρχία*, that (which is also designated the *κριτεῖα*) will be maintained at the chosen number by the insertion of the Mesopotamian and Philistine servitudes. Thus every change in "the Government" * will be found to have taken place when a score, or a half, or quarter of a score of Rulers had administered the previous form; and the sum of the whole will amount to $6\frac{1}{2}$ scores or $12\frac{1}{2}$ decades. Still we prefer the view first stated; and we see a further confirmation of it in the fact that the whole series forms itself into two great divisions at the point of highest prosperity and national greatness, the one containing 52 Rulers before the disruption, the other 70 subsequent to it. Before, however, we proceed further with the general question, it will be proper to anticipate an objection which may be made to the construction of the Table of this Division.

576. It may be objected, Why is Julius Cæsar included in this list, when he died 7 years before the Roman period properly begins? — The answer is, The guidance of our Author is, in this as in all other instances, implicitly followed. After giving a Chapter filled "with the decrees made both by the Senate and by Julius Cæsar relating to Hyrcanus" (nominally, but to Antipas in reality) "and to our nation," he tells us that "Cæsar was slain after he had retained the government 3 years and 6 months." This, backed by other considerations, we take to be an intimation that Cæsar's name was brought (though somewhat irregularly it must be confessed) into the list of the Roman liege-lords of Judæa. It well might have been so, on the ground that to him the Idumæan dynasty owed its attainment of the royal dignity. In point of fact, from the time of Cæsar's grant the administration of the Idumæans virtually began, though for a time the government was carried on in the name of Hyrcanus. Availing himself of this double phase, the cyclical computator might throw the years into one division, and the name into the other, so as to make his numbers complete in each. Of this we have a precedent in the last division, and it is a fact strongly in favour of the view we take. — Other

* It can scarcely fail to strike the reader of Josephus as strange that he should state, in the case of Enoch and others of the Patriarchs of the first Table, that "he delivered the government to his son" at his death. What government, it may be asked, could he have to deliver? A probable explanation of the mode of expression may be found in the wish to intimate that the Patriarchs were to be regarded as Civil Governors, and as such to be classified in scores, or aliquot parts of a score.

indications to the same effect may be adduced: In *Antiq.* XVIII. ii. 2, the historian is careful to state that *Augustus* was the 2nd, and *Tiberius* the 3rd emperor of the Romans; — in vi. 10 he says, “*Caius* was the 4th;” — and he dates the reign of *Augustus* from the death of *Julius Cæsar*.— Another corroborative circumstance is that thus all “THE 12 CÆSARS” of *Suetonius* are brought within the compass of this Work of *Josephus*. The Author professes to have written the *Antiquities* in the 13th of *Domitian* (XX. xi. 3). So that, besides the 10 (included in the List) which reach to the destruction of *Jerusalem*, the other two were brought within his date.—Let it, however, be remembered that if our view of the plan laid down by the Jewish Chronologer be not thought well founded in reference to *J. Cæsar*, and that the design cannot have been to comprehend “all the Cæsars,” the fact of there having been 10 Romans, who held the supreme authority over the Jews during the space actually included within this Division, will nevertheless remain unimpeached. If we may not suppose that the first *Cæsar* was reckoned as No. 1, and the second as No. 2, passing over (or, rather, including in) the time of the latter the period of civil war and divided power, then we must reckon those from whom the Jewish Governors did *de facto* receive their authority without reference to the Title they bore. And certain it is that *Herod* received the insignia of royalty, first from *Antony* really, (supported by “*Cæsar*”), though from the Senate nominally (*Ant.* XIV. xiv. 4, 5), and afterwards from *Augustus* (XV. vi. 7). As to the rest, there can be no doubt; and consequently the number 10 will remain, although the name of *Julius Cæsar* should be thought inadmissible.

577. To revert now to the general question. It is believed that each change of government as it came before us in succession, was sufficiently proved by its own intrinsic evidence to have had, without any Procrustean contrivance *on our part*, exactly a score or a half or quarter of a score of names assigned to it. The manner in which the names *formed themselves*, as it were, into these numbers is a further and a strong proof of this. Nothing could be more remote from our thoughts than any such apportionment. And it was not until the remarkable coincidence in the cases of the kings of *Judah* and *Israel* forced itself on our notice, while prefixing numbers to the names for convenience of reference, that we were induced to examine the previous Tables. Still, when these were found to yield the same results, it was not expected that the same rule was, or could have been

carried out to the last; because there appeared to be an obvious difference between what might have been made out in ancient and traditional times, and what could be accomplished within historical days in which the check of parallel accounts would operate. Consequently, without being influenced by the anticipation of any similar results, the Divisions which had been marked out from the first, on the ground of political changes and under the guidance of our historian, were followed; and great was our surprise at finding that either one or two *decads of names were comprehended in each well-defined period. — Unquestionable as is the case of each division of 10 or 20, taken separately, the aggregate weight of the evidence, when it is seen that the system has been acted on from first to last, is absolutely conclusive, and must remove all room for the suspicion that the coincidences may have arisen from accident or auctorial contrivance. A few might be accounted for in this way. But that accident or the management of a theorist could not have worked out so many, during so long a space of time and under such varying circumstances, will become evident to any one who will try to effect the same in any ordinary history.

578. To exhibit the whole in a clearer point of view the following Table is subjoined; in which also, for the sake of comparison, the average length of each decad is shewn.

TABLE No. 14. DECADS OF RULERS.

	No. of names.	Usher's Chronology.		Hale's Chronology.	
		No. of years.	Average No. of years to a decad.	No. of years.	Average No. of years to a decad.
1 Ante-diluvian Patriarchs - - -	10	1656	1656	2265	2256
2 Post-diluvian Patriarchs - - -	10	427	427	1077	1077
3 Fathers and founders of the Hebrew nation during the time of sojourning and bondage - - -	72	7 (or 10)	52	470 (516) 331	671 (516) 333
4 Judges	20	52	470 (516) 331	470 (517) 333	671 (517) 333
5 Sacerdotal and regal founders of the Hebrew polity and kingdom - - -	5	149	298	368	570
6 Kings - - -	20	295	197½	405	202½
7 Babylonian, Median, and Persian Sovereigns - - -	(20)	(250)	(125)	(272)	(136)
8 Macedonian, Egyptian, and Syrian Kings - - -	20	266	133	266	133
9 Amomesean Princes and High Priests - - -	10	168	168	168	168
10 Roman Emperors - - -	10	125	125	125	125
		107	107	107	107
		122 or 125	4074	- -	5481

* The following quotation from Ant. VII. v. 2 appears to afford a strong confirmation of the fact that it was an ancient practice to arrange Rulers in decades. "Nicolaus of Damascus thus speaks: 'When Hadad was dead his

579. The above large variations in the number of years falling to the several decades furnish another and alone-conclusive argument against the hypothesis of auctorial contrivance, accidental coincidence, or natural occurrence. Putting out of the question the first two items, because it may be alleged that they are exceptive cases, it is incredible that, on the average, 10 successions should have extended over both 671 years and 107 years, or even over 202 years and 125 years. Either the number of years, or the number of names must be wholly erroneous. It will not be admitted that the former is faulty to the extent required. Hence the latter must be so. And consequently a presumption arises that an arbitrary rule, such as that indicated, has been laid down, and to it the number of names has been made to conform.

580. Attention may be directed to the appearance of parallelism between the Ante-diluvian and the Post-diluvian Patriarchs,—between the Founders of the nation and the founders of the Kingdoms,—between the Judges and the Kings,—between the 3 powers lying on the one side of Judæa and the 3 on the other. The whole appears to have a stamp of completeness and finality put upon it in the attainment of *a decad of changes of rulers*.

581. *Decads of deputed Civil Rulers.* Not only the supreme Rulers, but also their deputed representatives, both provincial and local, are shewn to have been formed into decades. If we reckon up those of the second rank who held the highest local authority,—including Prefects of Syria, Generals during the War, and Legates,—we find that they amount to 20. Counting those third in authority, whether Jews or Romans,—Procurators of *Judæa*, Kings, or Ethnarchs, their number also is 20. Or, taking those who had the Title of Procurator, either of Syria, or of *Judæa* or a portion thereof, there will be substituted Volumnius, Sabinus, and Herennius Capito for Herod the Great, Archelaus, and Herod Agrippa; and thus the number will still be 20. Volumnius and Sabinus were Procurators of Syria, Herennius Capito of Jamnia: hence they are not included when the Rulers of *Judæa* (neither more nor less), are reckoned.

582. *Decads of Ecclesiastical Rulers.* On inspection of

posterity reigned for 10 generations, each of his successors receiving from his father *that* his dominion, and *this* his name; as did the Ptolemies in Egypt." We have had an instance of the same number of Hiromes in Tyre (¶ 417). And in another place is a list of 19 Kings and a Deputy (= 20) in Egypt. (See Con. Ap. I. 15.) And again (Con. Ap. I. 21) 10 are included at Tyre.

the list of High Priests it will be seen that they are numbered up to 28, but that several names have no numbers prefixed to them. The object of this is to point out those whom Reland selects to make out the number 28 in conformity with Josephus's statement. Josephus says (Ant. XX. x.) that there were 28 High Priests between Herod's accession and the burning of the Temple by Titus; but in the course of his history he mentions the other individuals specified in connexion with the High Priest's office. Joseph, son of Ellemus, cannot indeed be accounted a High Priest; since he only officiated for one day as the substitute of the High Priest, who had accidentally become disqualified to discharge the solemn duties of the day of Atonement. Neither can Jonathan, the son of Ananus, be reckoned of the number after S. Cantherus; since he was only nominated, but refused to accept the office at this time, though, according to Reland and Milman, he was subsequently induced to take it. (See No. 21). Still there remain two, — Ananelus and Joazar, for whose exclusion no good reason can be assigned. It may indeed be alleged that they had filled the office before, and being only re-appointed their names ought not to be inserted a second time. This would be a valid argument in respect of former times, when the original law or custom of succession was, as a general rule, observed. Then, if another High Priest was violently thrust into the office during the lifetime of the lawful possessor, the intruder might be accounted High Priest *de facto*, but the original one would continue so *de jure*, and consequently if he chanced to regain his office would not be reckoned again. But Herod altogether abrogated the ancient law or custom of succession, and this act of his was virtually sanctioned both by Priests and people through their tacit acquiescence in it. Hence there could be no such distinction as that of *de facto* and *de jure*. The individual who was in *possession* of the office by appointment of the Civil Ruler had a right to it, (and was the only one who made any claim to it), during the pleasure of the Ruler, but no longer. Hence, if the Civil Governor was pleased to appoint the same person again and again, every new appointment was as much that of a new High Priest as it was when different individuals were nominated. But this question is conclusively determined by the fact that in several instances (Comp. Nos. 4 and 16, 5 and 27, 10 and 22, 14 and 21) the same names occur twice in Reland's list. These 2 therefore cannot be made exceptions. And thus it appears that although Josephus says

579. The above large variations in the falling to the several decades furnish another argument against the hypothesis of chance, accidental coincidence, or natural law. Out of the question the first two it is alleged that they are exceptive cases. The average, 10 successions short of 671 years and 107 years, or 604 years. Either the number of centuries must be wholly erroneous. The former is faulty to the extent that it must be so. And consequently an arbitrary rule, such as to it the number of centuries - 1 decade, - 2 " " and Roman, - 2 " " number of Syria, or of - 2 " " - 3 " "

580. Attention parallelism betw' Patriarchs, — b^r founders of t' Kings, — b^r TIONS OF DIVISION D. wing durations of this Division may be different statements.

Judæa and
a stamp ^{the} actual accession of Herod being placed
attaining ^{sec. 37,} and the capture of Jerusalem in A.D. 70,
^{58.} Duration is one fourth of a 428-year period, or 107 0 0

sup. The Titles of Bks. 15 to 20, including the interval between the death of Antigonus and "the 2nd year of Florus in the 12th of Nero," shew from 12th of Nero to 2nd destruction (apparently reckoned also 3y. 9m. and 4y.) - - - - - 4 3 20 } 105 9 20

No. 3. Wars VII. x. 4 states that, from the building of the Temple by Onias in Egypt, after he fled from A. Eupator (B.C. 162), until it was closed by Luper and Paulinus (A.D. 73) were 343y. 215 0 0

Deduct, from A.D. 70 to A.D. 73 - 3y. } 128
Also from B.C. 162 to B.C. 37 - 125 } 128

A Various Reading would reduce this duration by 110 yrs., and thus bring it nearly into agreement with the rest, making it - - - - - 105 0 0

No. 4. Wars VI. x. 1 will give from 1st
to 2nd Destruction in 8th of 6th mo. in
2nd Year. - - - - - 701 6 0

Deduct, from 1st Destruction to beginning of this Division (Ant.

$$\text{XX. x.) } [53] 70 + 414 + 122\frac{1}{2} = - 606 \quad 6 \quad 0$$

deduction from Wars VI. x. 1 would increase this 7 years, thus bringing it nearly into accordance with proposed authentic statements. The Title-blocks 11 to 14 amount to 537 years 5 months; the years added for the Captivity, only exceeds the former by 11 months. Thus the two confirm each other; the results are the more remarkable, as 14 are included $20 + 36 (= 56)$ years which the chronology will allow. We must however enter also into the $701\frac{1}{2}$ and $708\frac{1}{2}$. The remaining discrepancies may be accounted for by the omission of some intercalations.

In the following table, it will be seen, shews a total of 105 0 0 days, from the victory of Caesar (B.C. 48) to the 2nd destruction. This will give for our present Division about

585. Here we may take occasion to state that much the same reason has induced us to include the 11 years of the two first Caesars which preceded our present Division as we have assigned for inserting the name of the first Caesar. The particularity of the historian in specifying the years of the 10 Emperors brought within this Division, even to a day, has led us to suppose that some mystical combination or combinations were had in view. We have not however succeeded in discovering any which appears to be of adequate importance; though we can direct attention to two or three coincidences which may not be altogether accidental. The sum-total of the years and months is 116, ($= \frac{252}{2}$). The sum of the days is 73, ($= \frac{1460}{2}$). The whole sum may be considered as divided into 60 and 56 at the death of Octavianus. Exclusive of the odd 13 days, the amount = 42,400 days. There is a remarkable septenary division of the two first reigns, and for the most part into single "half-weeks." Thus, from accession to death of Julius Caesar a "half-week." Thence to accession of Antigonus a "half-week." Antigonus and Herod a "half-week." Accession of Herod to accession of Octavianus two "half-weeks." Thence to death of Herod 3 times 3 "half-weeks." Thence to Vulgar Æra a "half-week." Thence to death of Augustus 4 "half-weeks."

that there were 28 High Priests dw^r,
actual number was 30, or 3 decades
historian reduced the number may

S REIGN.

fact that thus the whole number V. ix. 2) that Herod
in the Temple is made to have made him Governor of

583. As a summary of th m other passages (xxiii. 5.
there come within this divi must have been 25 at the
Of supreme Civil Rulers — obtained the kingdom through
Of Provincial Rulers of ' within 7 days after his arrival at
Generals, and Legat' 18th Ol. (=B.C. 44—41). Cn. Dom.
Of local Governors Asinius Pollio being Consuls." (Ant.
Procurators of J but they were Consuls B.C. 40. (3).

Or, of Roman P^r but they were Consuls B.C. 40. (3).
Judaea, or a to Jerusalem "in the 3rd year after he had
Of High Priests King in Rome," and took the city "in the 3rd

the 185th Ol." (Ant. XIV. xv. 14, and xvi. 4).
the sabbatic year. B.C. 37. (4). "The battle

58^r took place in the 187th Ol., in the 7th year of
deri in Herod's reign." (Ant. XV. v. 1, 2). B.C. 31. 2 Sept.

earthquake (Wars I. xix. 3). B.C. 25. (5). A great

drought and pestilence happened in the 13th year of Herod.
(Ant. XV. ix. 1). (6). Herod built Cæsarea in "12

years" (XV. ix. 6). — "in 10 years" (XVI. v. 1), and
finished it in the 28th year of his reign, and the 192nd
Olympiad. — B.C. 20 — 16. (Wars I. xxi. 8). (7).

"When Herod had reigned 17 years Cæsar came into Syria"
(XV. x. 3). B.C. 20. (8). "In the 18th year (15th

in Wars I. xxi. 1). of his reign Herod began to rebuild the
Temple." (XV. xi. 1). He built the cloisters and outer
inclosures in 8 years. But the Temple itself was built by
the Priests in a year and 6 months (XV. xi. 5, 6). — B.C. 19
to 11. (9). Herod died, aged 70 (Ant. XVII. vi. 1).

"the 5th day after he had caused Antipater to be slain,
having reigned since he had procured Antigonus to be slain
34 years, but since he had been declared king by the
Romans 37" (XVII. viii. 1). An eclipse of the Moon,
which by calculation is known to have happened on the
night of the 12th Mar B.C. 4, is mentioned in the history
only four sections before the account of Herod's death
(XVII. vi. 4). Hence that event would be fixed with great
precision, if it could be certainly ascertained that the eclipse
really took place (as some contend) only a month before the
Passover, at which Archelaus presented himself to the people
as their Sovereign. But the intervening events appear to
require a longer interval. The procession of Herod's funeral,
at the rate it is said to have proceeded to Herodium, if the

apparent meaning of XVII. viii. 3 (Comp. Wars I. xxxiii. 9) can be relied on, would have occupied 25 days. But putting these out of the question, as dependent on a doubtful construction,—Archelaus's mourning 7 days, the preparations for the funeral, and the other events mentioned would certainly have occupied more than the month. So that the view which supposes that 13 months elapsed between the eclipse and the Passover at which Archelaus appeared as his father's successor, appears to be the most probable. And this would place Herod's death towards the end of B.C. 4, or the beginning of B.C. 3. Other passages which require that his accession should be placed in B.C. 37 or even 36 confirm this view.

v. HEROD AGRIPPA'S ACCESSION COMPARED WITH THAT OF HEROD THE GREAT, AND WITH THE EPOCH OF THE SUBJUGATION OF PALESTINE.

587. The appointment of Herod Agrippa to be King of a part of Palestine is placed in A.D. 37:—*of the whole* in A.D. 41. The grant of the kingdom to Herod the Great was in 40 or 41, B.C.; his actual possession of it, B.C. 37. Thus the accessions of the two Herods are placed at points equi-distant from the Christian *Æra*; and from each of those two points a period of about 3 years, or a prophetic "half-week" of partial reign proceeds.—It may be, however, that these accessions should be placed in B.C. 40 and 36, and A.D. 36 and 40 respectively, then between the mean dates is a septuagintal period, and between the extremes are two quadrangular periods. The complete subjugation of Palestine and triumph of Titus was 72 years complete from A.D. 0. Therefore the three periods may be thus stated.

	Years.
From the actual accession of Herod I. to the Christian Æra were -	36
	}
From the Christian Æra to Herod III.'s appointment as "King"	36
	}
From Herod III.'s appointment to the complete sub- jugation of Palestine	36
	}
Herod Philip, it may be added, is said to have reigned 37 years.	72

vi. THE LAST WAR:—NOTES OF TIME.

A.D. 52.

588. (1). The High Priest, Jonathan, was murdered at the altar: so at least Milman dates the event, (Hist. v. 2. p.

207). “*From this time*,” says Josephus, “God hated his guilty city, and disdaining any longer to dwell in his contaminated Temple, brought the Romans to purify with fire the sins of the nation.” This was 14 years before the War began, and 20 before the complete subjugation of Judaea. (Comp. Wars II. xii. 1—7 and xiii. 3).

A.D. 60.

(2). First disturbances in Cæsarea, “which led to the final rupture with Rome.”

A.D. 62.

(3). Albinus begins to oppress the Jews shortly before the Feast of Tabernacles; and 10 years before the consummation. The Sicarii commence or renew their exactions and assassinations. Rival High Priests contend for the Pontificate; and hence “things grow worse and worse. The Levites intrude on the Priest’s office, whence punishment was sure to follow.”—(Ant. XX. ix. and Wars II. xiv. 1).

(4). “Quod his omnibus terribilis est, at *the feast of Tabernacles*” in Hyperberæus (=October), “4 years before the War began,” Jesus, son of Ananus, commenced his cry of “Woe to Jerusalem,” and continued it for 7 years and 5 months, (Wars VI. v. 3). 7 years 5 months (Julian) from October 62, would terminate in March A.D. 70; or about 5 months before the 2nd destruction, and *a month before the siege began*. But the passage seems to place Jesus’s death at the very moment of the last assault, either on the Temple, or on the City of David; for it says that, just as he beheld his vaticinations accomplished in very deed (*κατα τὴν πολιορκίαν*), he once more cried out with his utmost force, “Woe, woe to the city again, and to the people, and to the Holy House;” and then, as he added, “Woe also to myself,” was struck by a stone from a balista, and silenced for ever. The accomplishment here intended may indeed be found in the investment of the city; but it would seem to be more properly spoken of the close of the siege. And the place where the notice of Jesus is introduced, just after the burning of the Temple, is somewhat in favour of the latter construction. In connexion herewith it is also worthy of notice that the siege lasted exactly 140 days, or 5 months of 28 days; leaving, it may be supposed, 7 years previous to the siege;—of which 4 should be before, and 3 after the beginning of the War. Now 3 years, reckoned backwards from the Passover of A.D. 70, when the siege commenced, reaches to the time when the war began in earnest by the advance of Vespasian towards Jotapata. Another year, making 4 years and 5 months,

would go back to about the time when the war is *said* to have begun, or more accurately to the Passover when the light appeared round the altar. But *this* epoch of the commencement of the War would not suit on several accounts. And the first-named, though it allows 4 years before the War, and 3 years 5 months afterwards for the crying of Jesus, is liable to the objection that it makes his outcry begin from the Passover of 63 instead of the Feast of Tabernacles of 62. It may however be observed that the year is not determined by any direct statement, and that an argument may be raised for reading "the Feast of unleavened bread" instead of "the Feast of Tabernacles." For if the assertion that Jesus commenced his cry "4 years before the War began" be supposed to be correct, and the beginning of the War be reckoned either from the actual commencement of hostilities in April 67, or from the asserted commencement in April 66, then the time when Jesus began his denunciation will be carried back almost to the Passover either of 63 or 62. Yet it must be allowed that, on the whole, the view which dates the 7 years 5 months from the Feast of Tabernacles 62 is entitled to the preference. This gives 4 years thence to the Jews' attack on Cestius,—certainly an event worthy to be considered a beginning of the war; and *about* 3 years 5 months to the appearance of Titus before Jerusalem. Still, this view is open to the very serious objection, that, according to it the 7 years 5 months must have ended a full month before the siege began, and consequently, Jesus could not have been killed *during* the siege, as it is expressly stated that he was. We can discover but two possible ways of meeting this objection, so as to make a sort of compatibility between the two statements. One is by supposing that, for some reason or other, the historian chose to speak in a round number, and (on the exclusive principle) threw out the parts of the months at the beginning and the end of the period. The beginning may be placed at the 10th October, 62, leaving 21 days in October. Titus appeared before Jerusalem 13th April 70. $21 + 13 = 34$ days, exactly the number by which the 7 years 5 months falls short. So that, reckoning only the completed months, it might be said that there were 7 years 5 months between Jesus's beginning his cry and Titus's arrival at Jerusalem. And this will hold good, if the date (8 days later), when the siege is said to have begun, be taken. Nor will it make any material difference if the reckoning be made by the Jewish months. 10 October=17 Hyperberæus, leaving 13 days, and the siege began 22 Xanthicus,

making 35 days that will be left out on this reckoning. The other method of reconciliation alluded to rests on the supposition that the two computations may have been made in years of different lengths. If the 7 years 5 months be calculated according to the Julian reckoning, but the particulars of the chronology by Jewish lunar years, excluding the intercalary month, the former will reach to the time when the Romans began to raise banks against Antonia: Or, the 7 years 5 months being calculated at 30 days to a month, they will terminate the day before the first wall was taken according to the lunar-year reckoning. We will not offer an opinion which of these methods is entitled to a preference, but we may suggest whether the inconsistencies, coincidences, and ambiguities do not afford ground for suspecting that room has been designedly left for the introduction of different computations with a view to the formation of the greater number of mystical periods. There is a very remarkable coincidence which favours this conjecture, and affords ground for suspecting that the 7 years 5 months at any rate, if not the series of particulars, have been adjusted to form coincidences on the old Egyptian scale of days to a year. For 7 years 5 months at 30 days to a month = 2670 days, or twice the notable period of Daniel xii. 12. And to this another may be added. From the 14th Nisan, (the day on which the siege began), to the 8th Gorpiæus, (that on which the City was taken), there would be, at 30 days to a month, 144 days, or 2 septuagintal periods.*

A.D. 66.

(5). "At the Feast of unleavened bread," on the †8th of Xanthicus, (March), at the 9th hour of the night, a great light shone round the altar, (VI. v. 3).

(6). THE WAR BEGAN in the 2nd year of Florus, (Ant. XX. xi. 1—2) in the 12th of Nero, and 17th of Agrippa, in the month Artemisius, (II. xiv. 4). On the 16th of Artemisius, (May), G. Florus orders the soldiers to plunder and massacre: 3600 slain on this day, (II. xiv. 9). Bernice intercedes in vain, (xv. 1).

(7). On the 21st of Artemisius chariots and troops were seen in the clouds, (VI. v. 3). Compare 2 Macc. v. 2—3, x. 29, xi. 8.

(8). "At the Feast of Pentecost," the High Priests heard a

* 7 years 5 months was the time that intervened between the demolition of the sanctuary by Alcimus, and the "putting on of the holy robe" by Jonathan. (1 Macc. ix. 54. with x. 21.)

† Nicephorus has "the 9th:" but the Feast began on the 14th Nisan.

sound as of a great multitude, saying, Let us go hence. This should be 6th Dæsius; but reckoning from the 8th Xan. (Compare No. 5), it might be 28th Artein.

(9). From 7th to 14th Lous, (July), i. e. for 7 days previous to the Festival of ξυλοφόρια (=14—21st Lous) there was fighting, (II. xvii. 5).

(10). 15th and 16th Lous the Jews besieged and took Antonia, (xvii. 7).

(11). 6th Gorpīeūs, (August), Manahem took the palace, (xvii. 8).

(12). On the 7th the High Priest, Ananus, was taken attempting to escape, and slain, (xvii. 9).

(13). "On the Sabbath," which, as the Romans probably abandoned the palace on a Sabbath (the 6th), would seem to have been the 13th Gorpīeūs, the Jews treacherously massacred the garrison, after granting them leave to depart on laying down their arms, (xvii. 10).

(14). On the 22nd Hyperberetæus, (September), — "a Sabbath," doubtless "the great day," during the *Feast of Tabernacles*, the Jews hastily take up arms and rush out to attack Cestius, who had arrived at Gabao, within 50 stadia of Jerusalem, (xix. 2).

(15). 22—25th Hyperberetæus, Cestius tarries at Gabao, "3 days," (*id.*).

(16). 26th, apparently occupied by the embassy from Herod, and the march of Cestius to Scopus, (xix. 3).

(17). 26—29th, Cestius gives the Jews "3 days" for consideration, (xix. 4).

(18). 30th, ("τριακάσιον") the Romans enter Jerusalem, (*id.*). — Some contend that we have here a proof that Josephus did not compute by the Jewish Calendar; because Tisri, (they say) has only 29 days. He *may*, therefore, have reckoned either by months of 30 days, or by the Syro-Macedonian Calendar. If it might be supposed that in his view the 30th Hyperberetæus was = 29th Tisri, and 23rd Hyperberetæus = 22nd Tisri, it would agree better with the notes of time, which seem to place an interval of 7 days only between the attack of the Jews on the Romans and that of the Romans on the Jews. There is a further indication of some difference in the year made use of in the circumstance that the 22nd Tisri would not fall on a Sabbath, as Josephus expressly says that the day of the Feast did.

(19). "The Romans assault the upper city for 5 days," (xix. 5). 30th Hyperberetæus—4th Dius, (October).

(20). 5th Dius, Cestius unexpectedly retreats, when actually on the point of taking the city, (xix. 7).

(21). 6th and 7th, Cestius stays 2 days at Gabao, (*id.*).

(22). "8th of Dius in 12th year of Nero," the Jews defeat Cestius as he is retreating to Bethhoron, (xix. 9).

A.D. 67.

* 23, 24, 25, 26, 27. On the 21st Artemisius, (April), Josephus occupies Jotapata, Vespasian being on the march to attack it, (III. vii. 3). This date, however, does not accord with the statements that Jotapata was taken on the 1st Panemus after 48 (47) days' siege. These would throw back the day of Josephus's entrance to 10th (11th) of Artemisius, previous to which Vespasian had been 4 days, 5th—9th (6th—10th), "opening a broad way for the army," (*id.*). On the next day, the 11th (12th), it would seem Vespasian dispatched Placidus, and "on the very next," the 12th (13th) arrived with his whole army within 7 stadia from the city, (Section 4).

(28). On the 13th, (14th), the first assault was made, (5).

(29). On the 14th, (15th), "a more desperate battle," (6).

(30). "For 5 days," 14th—19th (15—20th) the fighting continued, (6).

(31). 21st, Jos. entered Jotapata, if No. 23 is correct.

(32). On 20th Dæsius," (May), the Jews repulsed the Romans with loss, (29).

(33). "25th Dæsius," Japha taken by Titus and Trajan, (31).

(34). "27th Dæsius," the Samaritans slaughtered on Gerizim, (32).

(35). "On the 47th," =30th Dæsius, a deserter came to Vespasian, (33).

(36). "In the 13th year of Nero, on 1st of Panemus, (June), was Jotapata taken," (36). "I (Josephus) foretold to the people of Jotapata that they should be taken on the 47th day, and that I should be taken alive by the Romans," (viii. 9).

(37). On the 4th of Panemus, Vespasian returned to Ptolemais, (ix. 1).

(38). On the 8th of Gorpiæus, (August), Tarichææ was taken, (x. 10).

(39). 24th Gorpiæus, Gamala revolted, (IV. i. 10).

(40). 22 Hyperberetæus, (September), an entrance effected, (9).

* The numbers are intended to run in the order of time, but some of the statements do not, as they follow the order in which they occur in the history. The same number is prefixed to all the notices of the same day.

(41). 23rd Hyperberetæus, Gamala taken, (9, 10).

(42). On the Sabbath Gischala was taken. The day of the month is not stated; but if the 22nd or 23rd Hyperberetæus was=22nd Tisri, and that day was reckoned to be a Sabbath, it might have been 29th or 30th Hyperberetæus, (Compare 17).—(IV. ii. 3).

(43). After the entrance of John of Gischala into Jerusalem, the troubles greatly increased, until “the robbers arrived at that degree of madness as to take upon them to appoint High Priests;” and chose by lot Phannias, a country clown, (iii. 6). On this, “the best esteemed of the High Priests,” Jesus son of Gamaliel, and Ananus son of Ananus (“the oldest of the High Priests”), stirred up the people against the zealots. These, however, having obtained assistance from the Idumæans, got the upper hand; and put Ananus and Jesus to death. With regard to the former, the historian says; “The death of Ananus was *the beginning of the destruction of the city, and from this very day* may be dated the overthrow of her wall, and the ruin of her affairs,” (IV. v. 2).

A.D. 68.

(44). “The 4th of Dystrus,” (January), when Vespasian took Gadara, (vii. 3), is the next date recorded after September 67.

(45). “At the beginning of spring Vespasian led his army from Cæsarea to Antipatris, where he spent 2 days, and on the 3rd laid waste the villages,” (viii. 1).

(46). “On the 2nd of Dæsius, (May), Vespasian pitched at Corea.”

(* 47). “On the day following, (3rd Dæsius), came to Jericho,” (viii. 1).—On his return to Cæsarea, and while making preparations to attack Jerusalem, he heard of Nero’s death, and in consequence remained quiet for 12 months.

A.D. 69.

(* 48). “On the 5th of Dæsius, (May), Vespasian removed from Cæsarea, and marched against those places of Judæa which were not yet overthrown,” (ix. 9).

(49). “In the month Xanthicus, (March), in the 3rd year of the war, Simon got possession of Jerusalem,” (ix. 12).

(50). The battle after which Vitellius was slain took place on the 3rd of Apellæus=December, (xi. 4).

A.D. 70.

(51). “As the winter was now almost over, Vespasian made

* It is singular that the month-dates should be so closely consecutive, as though no interval intervened.

haste to go to Rome, but sent his son Titus to destroy Jerusalem," (5).

(52). "On the Feast of unleavened bread, 14th of Xanthicus, (April), when it is believed the Jews were first freed from the Egyptians," Eleazer having admitted the people to worship, John introduced armed men and got possession of the Temple, (V. iii. 1). The same day, "the Romans pitched their camp by the city," (xiii. 7).

(53). "In 4 days the Romans levelled the space between them and the walls," (iii. 5).

(54). On the 22nd Xanthicus the siege was reckoned to begin; for,

(55). "On the 7th Artemisius, (May), the 15th day of the siege, the Romans got possession of the first wall," (vii. 3).

(56). "On the 5th day after he had taken the first, (therefore 12th Artemisius), Titus took the 2nd wall," (viii. 1).

(57). "On the 4th day after the Jews had recovered it," (therefore not before 16th Artemisius), Titus retook it, (viii. 2).

(58). On the 5th day after, (therefore not before the 21st Artemisius), Titus began to raise banks, (ix. 2).

(56). On "the 12th of Artemisius," the Romans began to raise 4 great banks, (ix. 4). Here there seems to be a discrepancy, as compared with previous statements, of at least 9 days; and, it would appear from the events which occurred in the interval, of a much longer time. If there be not some artifice of computation latent, it may be that Artemisius is erroneously written for Dæsius,—a month not mentioned.

(59). On "the 29th," after 17 days, the banks were finished, (xi. 4).

(60). "2 days after," (therefore 2nd of Dæsius), Simon attempted to destroy the banks, (xi. 5).

(62). To 1st of Panemus, (June), from 14th Xanthicus, ($2\frac{1}{2}$ months), 115,880 corpses were carried out of one gate, 600,000 in all of poor persons, (xiii. 7).

(61). "In 21 days the Romans raised their banks" against Antonia, (VI. i. 2). It would appear from the statement following that these 21 days must be reckoned back from 1st of Panemus. Hence they begin from 9th or 10th Dæsius.

(62). On 1st of Panemus the Romans attacked Antonia, (i. 3).

(63). On 3rd of Panemus, an entrance made by 12 men, but attack repulsed, (i. 6).

(64). On 5th of Panemus, the same assault repeated by

another 12, unsuccessfully against the Temple, but Antonia taken, (i. 7).

(65). On “17th of Panemus, (July), Titus was informed that *the daily sacrifice had ceased*, (Dan. ix. 27), for want of men to offer it,” (ii. 1).

(66). In 7 days the Romans having thrown down the foundations of Antonia made a broad way to the Temple, (ii. 7). (These 7 days should bring us to the 24th Panemus, yet 3 days are said to intervene (8, 9) and then the 24th is mentioned).

(66). “On 24th of Panemus,” the Romans set fire to the cloister,” (ii. 9).

(67). On “27th of Panemus,” the Jews destroyed many Romans by firing the cloisters, (iii. 1).

(68). On 8th of Lous, (August), the engines failing to make a breach, Titus gave orders to set fire to the gates of the Temple, (iv. 1).

(69). On the 9th, Titus ordered the fire to be quenched, and held a council of war (iv. 3).

(70). “And now that fatal day was come, according to the revolution of ages: it was the 10th day of the month Lous, upon which the holy house was formerly burnt by the king of Babylon (iv. 5). “One cannot but wonder at the accuracy of this period thereto relating, for *the same month and day** were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. — Now the number of years that passed from its first foundation, which

* Lardner (vi. 509) gives the following extract from the Mishna. It alone is sufficient to prove that the practice of manufacturing coincidences existed prior to A.D. 180. “In the Tract concerning fasts are these words: ‘Five heavy afflictions have befallen our ancestors on the 17th day of the month Tammuz (June), and as many on the 9th day of the month Ab (July); for on the 17th day of Tammuz the tables of the law were broken; the perpetual sacrifice ceased; the walls of the city were broke open; the law was burnt by Apostenus; and an idol was set up in the Temple. On the 9th day of the month Ab, God determined concerning our fathers, that they should not enter into the promised land; the first and second temple was desolated; the city Bither was taken; and the Holy City was destroyed by Turnus Rufus ploughing over its site.’” It will be observed that Josephus and the Rabbis differ as to the day on which the two Temples were destroyed. Such discrepancies in reference to the foundations or subversions of the ecclesiastical or political fabrics are so common (See ¶¶ 351, 398, 419, 564, sq.), that we cannot think they have arisen from accidental corruptions. Whether the forcing of coincidences or some other cause has given rise to them, it is impossible to say. It may be surmised that the wish to make it appear that the last Temple was destroyed on a Sabbath had something to do with the last discrepancy; for the 9th of Lous (Ab) was a Sabbath-day. In the Jewish Liturgy is preserved a tradition, which would make it appear not only that the Temple was burnt on a Sabbath-day; but that on *that very day* the Sacerdotal Cycle had begun anew!

was laid by king Solomon, till this its destruction, which happened in *the second year* of the reign of Vespasian, are collected to be 1130y. 7m. 15d.; and from the *second* building of it, which was done by Haggai in the *second* year of Cyrus the King, till its *second* destruction under Vespasian, there were 639 years and 45 days."

(71). "On the 20th of Lous Caesar began to raise banks against the Upper City;" i.e. Mount Zion (viii. 1.)

(72). "On the 7th of Gorpiseus" (August), "in 18 days' time, the banks were finished and the assault made." (Id. 4.) "The fire prevailed through the night."

(73). "And as all was burning came that 8th day of the month Gorpiseus upon Jerusalem, when the Upper City was taken." (Id. 5.) (18 days reckoned back from 7th Gorpiseus would reach to either the 18th or 19th Lous, according as Lous had 29 or 30 days. Hence it may be concluded either that the Syro-Macedonian month, which had 31 days, was used, or that this is another of those instances of artifice or adaptation to different reckonings of which several have been noticed. The object here may have been to make out 28 days from the 10th Lous, or 30 days from 9th Lous (See note p. 437) to the 8th Gorpiseus.) "And now the Romans set fire to the extreme parts of the city, and burnt them down, and entirely demolished its walls." "And thus was Jerusalem taken in the *second* year of the reign of Vespasian on the *eighth* day of the month Gorpiseus (Sept.). It had been taken five times before. This was the *second* time of its desolation: Shishak the King of Egypt, [after him Ptolemy Lagi*] and after him Antiochus, then Pompey, and after these Sosius and Herod took the city indeed, but preserved it. But † before all these the King of Babylon

* N.B. These words are not in the text, but as there is reason to suppose that they have been dropped from it, we have ventured to insert them. It is, at any rate, a fact that Ptolemy Lagi took the city; and Josephus gives so particular an account of that capture (Ant. XII. i 1) that it cannot be supposed he would omit to reckon it here. He evidently distinguishes between the captures and the desolations; and he says, there were 5 of the former. This there would not be without including that by Ptolemy. He doubtless intended to make out 5 of the one, and 2 of the other, so as to shew the sacred number 7 in all. At any rate, this number there was. If however it be thought right to adhere strictly to the text, then the omission of the capture by Ptolemy can only be accounted for on the same supposition, viz., that the Author of the Antiq. had in view to make up 7 sieges by reckoning 4 captures and 3 destructions, inclusive of that under Hadrian. But this hypothesis involves the admission that Josephus was not the author.

† Note the anachronism in putting Nebuchadnezzar before Shishak. Surely Ασσυρίας (in Latin Ver. Aschemus) cannot have meant Ptolemeus?

conquered it, and made it desolate * 1468 years 6 months (juxta Rufinum legendum μῆνας ὅκτω, ἡμέρας ἕξ) after it was built. But he who first built it was a potent man among the Canaanites, and is in our tongue called [Melchisedek] the Righteous King; for such he really was. On which account he was (there) the first priest of God, and first built a temple (there) and called the city Jerusalem, which before was called Salem. However David, the King of the Jews, ejected the Canaanites, and settled his own people therein. It was demolished entirely by the Babylonians 477 years 6 months after him. And, from King David, who was the first of the Jews who reigned therein, to this destruction under Titus were 1179 years (V. R. 1079, “*ἰκατὸν* abest a Cod. Rost.”). But from its first building till this last destruction were 2177 years.— Yet hath not its great antiquity, nor its vast riches, nor the diffusion of its nation over all the habitable earth, nor the greatness of the veneration paid to it on a religious account, been sufficient to preserve it from being destroyed; and **THUS ENDED THE SIEGE OF JERUSALEM.**” (x. i.) The west wall, and the towers Phasaelus, Hippicus, and Mariamne alone were left standing.

A. D. 72.

(74). “In the 4th year of Vespasian” (VII. vii. 1), “on the 15th of Xanthicus, the last fortress that held out, Masada, was taken by Flavius Sylva, after the garrison had slaughtered their wives, their children, and themselves, to the number of 960 (= 40×24), 7 only (women and children, *no man*) escaping by concealing themselves ‘in caverns under ground!’” (ix. 1). This was the grand climax and consummation of the whole, and thus was the Jewish war and the Jewish polity brought to an end.

(75). The historian, however, notices 3 other events which happened after this consummation; yet without mentioning the precise times at which they occurred. One of these relates to Judæa itself: the others to the Jews resident in foreign parts. The former appears to have taken place in the year 72, probably some months after the subjugation was completed by the capture of Masada. Vespasian had sent orders to Bassus to “expose all Judæa for sale;” but it is not likely that the orders were actually carried into execution until the conquest was completed, and the Roman Governor was liberated from the prosecution of the sieges. Some months would be required, too, after the capture of Masada,

* 1468 years 6 months at 365 days = 536,000 days.

for making the necessary preparations for so extensive a sale. So that it may most probably have taken place towards the autumn of 72. Vespasian also, about the same time, issued an edict commanding the Jews in every part of the world to pay the annual capitation tax, which they had been accustomed to subscribe for the support of their Temple-worship, "into the Capitol," to be applied towards the expenses of the Temple of Jupiter Capitolinus; which, as Gibbon notices, "by a remarkable coincidence, had been consumed by the flames of war about the same time with the Temple of Jerusalem."

A. D. 73.

(76). The other events arose out of "the madness of the Sicarii." Some of these assassins, who had fled to Alexandria, excited a sedition of the Jews in Egypt, which led to the infliction of horrible tortures on those concerned in it, as well as to the demolition of the rival Jewish Temple built by Onias.

A. D. 74.

(77). In Cyrene, one Jonathan, of the same sect, caused a similar commotion; which gave a pretext to the Roman Governor to put to death 3000 of the most wealthy Jews, confiscating their effects. False accusations were also made against the most respectable of the Jews of Alexandria and Rome, and among them of Josephus. These transactions could scarcely have been brought to a conclusion before the beginning, or perhaps the end, of the year 74.

COINCIDENCES IN THE LAST WAR.

589. 1. The extreme space included in the period, that is, of the war and the events which led to it, appears to be marked out to just *a score* of years from the murder of the High Priest to the complete subjugation of Palestine. And this is divided into *two decades* by the commencement of the grievous oppressions of Albinus. With the second decad the precise dates begin. It may be thought that some confirmation is given to the opinion that this time has been marked out, as well as to the correctness of the number of items collected, by the coincidence that the items to the burning of the Holy House amount to the number of the years A. D. in which the conflagration took place. 2. The following events are said to have occurred at THE FEAST OF TABERNACLES. Jesus began his cry, A. D. 62. The Jews first attack the Romans, A. D. 66.—Gamala is taken, A. D. 67.

—(Solomon's Temple was dedicated 23rd Tisri). 3. The following during THE FEAST OF UNLEAVENED BREAD.— A miraculous light shone round the altar, A.D. 66. — Simon got possession of Jerusalem, A.D. 69.— Titus appeared before Jerusalem on the Passover-day, and the siege began at the end of the Feast, A.D. 70.— The subjugation of Judæa was completed, A.D. 72.— 66 to 69=3 years, 69 to 72=3 years. 4. In Artemisius: on the 12th; Vespasian began the siege of Jotapata, A.D. 67, and Titus took the 2nd wall of Jerusalem A.D. 70;—on the 16th; the war began, A.D. 66, and Titus retook the 2nd wall, A.D. 70;—on the 21st; troops were seen in the clouds, A.D. 66, Josephus states that he entered Jotapata on hearing of the approach of Vespasian, (whence therefore may be dated the *actual* commencement of the war, A.D. 67), and the Romans began to raise banks against the Temple, A.D. 70. 5. In Panemus: on the 1st; Jotapata was taken, A.D. 67, and the Romans began the assault of Antonia, A.D. 70. 6. In Lous: on the 7th and 8th; the fighting began, A.D. 66, and the gates of the Temple were set on fire, A.D. 70. (The 7th is a date of the razing of Jerusalem by Nebuchadnezzar, and on the 9th or 10th both Temples were burnt, and Bar-Cochab's insurrection was put down). In Gorpiseus: on the 7th; the High Priest was put to death, A.D. 66, and the assault began on the Upper City, A.D. 70 (This was the day of the dedication of the walls by Nehemiah);— on the 8th; Tarichæse was taken, A.D. 67, and Jerusalem, A.D. 70. Only one occurrence is related to have happened in the 4 last months of all the 6 years which are included in the War.

590. *Periodic coincidences in the last War, reckoning 365½ days to a year.* As it is only with the 2nd Decad that the dates begin, we necessarily commence with that decad, i.e. in A.D. 62. The first item (3), however, is not accurately laid down. With regard to it, therefore, we can only say that, assuming the commencement of Albinus's oppression to have been dated from a month before the feast of Tabernacles, and taking a license of a day in 2 or 3 instances, which may be justified either by the variations in the history, or by our want of certainty with respect to the calendar made use of, we shall have the following periodic numbers. From Albinus's oppression to the appearance of the miraculous light, 1290 days. From Albinus's oppression to the 17th Xanthicus, the day on which the ark rested, and hence perhaps the terminus of a Great Period, 1300

days. From the same to the appearance in the clouds of troops fighting, 1335 days. (Dan. xii. 12). From the murder of Ananus I. to the appearance of Titus before Jerusalem, 1335 days. From the attack of the Jews on Cestius to the completion of the banks round the Holy City, 1335 days. From the commencement of the War to the public sale of "all Judæa," the portioning of "the glorious land" among strangers, and the alienating of the contributions raised for the Jehovah of Abram to the Jupiter of the heathen, were 2300 days (Dan. viii. 13), on the supposition that the last-named events were consummated on the 14th Gorpiæus, A.D. 72. In consecutive order the whole Period from the appearance of Jesus may be represented thus:—

1. To the miraculous light round the altar	1260d.	Time of warning.
2. Thence to the beginning of the War	- 40	
3. Thence to the consummation in the sale of Judæa	- - - - - 2300	

Making, from Jesus to the consummation 3600d.

Or 10 old Egyptian years, or 50 Septuagintal Cycles.

591. To descend now to the particulars. We find 27 days ($= 3^3$) between the evacuation of the Palace by the Roman garrison and their massacre. 27 between the revolt of Gamala and the effecting an entrance into it. 27 between the arrival of Titus at Jerusalem and the taking of the second wall. 27 between the order to extinguish the flames of the Temple and the final assault on the Upper City. 27 between the burning of the Temple and the capture of the City. From the commencement of fighting to the march of Cestius from Scopus 81 days ($= 3^3 \times 3$). 81 from the retaking of the 2nd wall to the burning of the gates of the Temple. 108 from the beginning of the War to Manæm's occupation of the Palace.

592. The following are on the *sexenary scale*, omitting all under 30 for the sake of brevity. From the beginning of fighting to murder of High Priest, 30 days. From 3rd assault on Jotapata to repulse of Romans, 30 days. 30 from Titus's arrival before Jerusalem to the re-capture of 2nd wall. 30 from Simon's attack on banks to 1st entrance of Antonia. From beginning of fighting to massacre of Roman garrison, 36 days. 36 from 1st attack on Jotapata to repulse of Romans. 36 from taking of 1st wall to the banks raised against Antonia. 36 thence

to cessation of sacrifice. (For 42 see septenary scale). From the evacuation of the Palace by the Romans to arrival of Cestius at Gabao, 48 days. 48 from the despatch of Placidus to final assault on Jotapata. 48 from 2nd wall taken to 1st assault on Antonia. 48 from 2nd wall re-taken to Antonia taken. The whole time of the expedition against Jotapata was 54 days. From the "great voice" to the beginning of the fighting, 60 days. From Manäem's taking Palace to the halt of Cestius at Gabao, were 60 days. Thence to Josephus's occupation of Jotapata, 180, making 240. 60 from 2nd wall re-taken to cessation of daily sacrifice. Between the captures of Jotapata and Tarichææ were 66 days. From the 1st assault on Antonia to the capture of Zion, 66. From Manäem's occupation of Palace to Cestius's march from Scopus, 72 days. 72 between the captures of Japha and of Tarichææ. 72 from the taking of the 1st wall to the cessation of the daily sacrifice. From the "great voice" to the murder of the High Priest, 90 days. From the murder of the High Priest to the final assault on Jotapata, 288 days ($=6 \times 6 \times 8$). From the beginning of the War to the defeat of Cestius, 168 days. Between the captures of Jotapata and Gadara, 240 days.

593. On the *septenary scale* we find the following. 7 days from the murder of the High Priest to the massacre of the Roman garrison. 7 days from the Jews' attack on Cestius to his march to Jerusalem. 7 from his entrance into Jerusalem to his halt at Gabao. 7 days from Vespasian's march to Jotapata until his arrival. 7 thence to the 3rd assault, making 14. 7 from the repulse of the Romans before Jotapata to their slaughter of the Samaritans. 7 thence to the return of Vespasian to Ptolemais, making 14. 7 between the captures of Gamala and Gischala. 7 from the cessation of the daily sacrifice to the assault on the Temple. From the "troops in the clouds" to "the great voice," 14 days. 14 between the first entrance into Antonia and the cessation of the daily sacrifice. 21 days between the Jews' capture of Antonia and their murder of the High Priest. 21 between the cessation of the sacrifice and the firing the gates of the Temple. From Josephus's asserted occupation of Jotapata to his repulse of the Romans, 28 days. From revolt to capture of Gamala, 28 days. 28 from beginning of siege to the raising of banks. From the 1st

wall of Jerusalem taken to Simon's attack on the banks, 28 days. 28 from 2nd wall taken to the raising of banks against Antonia. 28 from Simon's attack on the banks to the 1st assault on Antonia. 28 from Titus's calling a Council of War to the consummation. From 2nd assault on Jotapata to the repulse of the Romans, 35 days. From Josephus's asserted entrance to the taking of Japha, 35. 35 from the revolt of Gamala to the taking of Gischala. 35 from 1st entrance effected into Antonia to the burning the gates of the Temple. 35 from the finishing of the banks to the taking of Antonia. 35 between the captures of Antonia and of the Temple. Between the massacre of the Roman garrison and Cestius's march to Scopus were 42 days. 42 between 2nd assault on Jotapata and the slaughter of the Samaritans. 42 from Josephus's asserted entrance to Vespasian's return. 42 from the levelling a road to the Temple to the final assault. From the evacuation of the Palace by the Romans to Cestius's march to Scopus, 49 days. From Vespasian's approach to Jotapata to the taking of Japha, 49 days. 49 from 2nd assault on Jotapata to Vespasian's return to Ptolemais. 49 from the Romans' 1st attack on Antonia to their raising banks against the Upper City. 49 from the cessation of the daily sacrifice to the final assault. From the taking of the 1st wall to the 1st assault on Antonia, 56 days. Thence to the final assault on the Upper City, 56 days, making 112 days. 63 days from Vespasian's return after the capture of Jotapata to the capture of Tarichææ. 63 from 1st entrance of Antonia to final assault on Upper City. From the slaughter on Gerizzim to the taking of Tarichææ, 70 days. 70 from the completion of the banks to the conflagration of the Temple. From the Jews' taking Antonia to Cestius's assault on Zion, 77 days. 77 from the repulse of the Romans before Jotapata to the taking of Tarichææ. The whole time Titus lay before Jerusalem was 140 days ($= 70 \times 2$). Between the 3rd assault on Jotapata and the taking of Gadara, 280 days. 126 days from the light round altar to the taking of Antonia by the Jews. From the Jews' taking Antonia to the capture of Gamala, 420 days.

594. The following are *miscellaneous periodic numbers*. From the occupation of the Palace by Manäem to Cestius's entrance into Jerusalem, 53 days. From Vespasian's

return from Jotapata to entrance effected into Gamala, 106 days. From Vespasian's advance to Jotapata to his repulse, 214 days. From his 3rd assault to the capture of Tarichææ, 107 days. From his return from Jotapata to taking of Gamala, 107 days. Between the arrival of Vespasian at Jericho and of Titus at Jerusalem, 690 days ($=230 \times 3$). From the 3rd to the last assault on Jotapata, 40 days. From Vespasian's opening a way to Jotapata to repulse of Romans, 40 days. Thence to storming Gamala, 120, making 160 days. From the firing of the cloisters to the taking of Zion, 40 days. From the cessation of the daily sacrifice to the same, 50 days. The day of the murder of the High Priest Ananus is not stated, but that it was a marked day is evident from the historian's saying, "*From this very day* may be dated the ruin of the city." The 25th Audynœus would be about the time, and if this was the intended day, 490 days were placed between it and the day of the murder of the former High Priest Ananus, doubtless the father of this Ananus. From the massacre of the Roman garrison, 6 days after the murder of the 1st Ananus, to the 2nd destruction of Jerusalem, were 1470 days ($=490 \times 3$). From the defeat of Cestius to the murder of Ananus II., 480 days. From Vespasian's arrival at Jericho to his departure from Cesarea, 356 days. From the capture of Gischala to the firing of the cloisters, 1030 days, and to the 2nd destruction, 1070. From the fighting of armies in the sky to the 2nd destruction of the Holy City, 1580 days. From the Jews' taking Antonia to the halt of Cestius at Gabao, 80 days. Between Vespasian's opening a way to Jotapata and the taking of Gadara, 290 days. From the light round the altar to Manæem's occupying palace, 146 days ($\frac{1480}{10}$). From the miraculous voice until the Romans began to raise banks, 1461 days. From the appearance of troops in the clouds to the re-taking of the 2nd wall, 1470 days ($=490 \times 3$). From the beginning of the war to the Romans raising banks, 1480 days. 1480 days from the miraculous voice to the raising banks against Antonia. 1500 to the attack on Antonia. From the Jews' taking the Upper City till the Romans began to raise banks against it, 1460 days. From Cestius's halt at Gabao to the same, 1400 days. From the Jews' capture of Antonia till the Romans finished their banks, 1400 days. From the same to the burning of the Temple, 1470 days. From

the occupation of Jotapata by Josephus to the capture of Gadara, 160 days. From the capture of Gamala till the Roman banks were finished, 980 days. Thence to the burning of the Temple, 70, making 1050; or to the raising banks against Zion, 1060. From the light round the altar to the 2nd assault on Jotapata, 390. Thence to the capture of Japha, 40 (=430). Thence to the capture of Tarichæe, 72. Thence to Vespasian's arrival at Jericho, 290 days; and to Titus's arrival at Jerusalem, 690, makes 980 days; and to final assault on Zion, 140, makes 1120 days. From capture of Japha to the beginning of the siege were 1060 days.

595. The intercalary aspect of the history at the final consummation of the whole should not be overlooked. From the Vulgar *Æra* to the destruction of Jerusalem in the 2nd of Vespasian (and consequently to the virtual subversion of the Jewish polity) was a period of 70 years. But this must have the intercalation of 2 years to make it a proper septuagintal period. Consequently "*a little war*" is carried on; and although only two or three mountain fortresses remained subdued, these contrived to withstand the power of Rome for two years longer; and it is only when Masada is taken that the finishing stroke appears to be given by the historian in the statement:—"There were now no enemies left in the country, but it was all overthrown by so long a war." (*Wars VII. x. 1*). Yet, even now, it would seem that numerical perfection was not considered to have been attained, unless a prophetic "half-week" were also appended to the 70 years. Hence the 7th book of the *Wars* contains the "interval of *about 3 years*" after the 2nd destruction. But in order to make this out, and at the same time to draw a marked distinction, the scene must be shifted. Accordingly it is now "the seditious" Jews of Alexandria and Cyrene who are the sufferers. We asserted that the climax of Jewish courage, endurance, and misery, was attained, when the garrison of Masada to the number of 960 voluntarily immolated themselves rather than submit to the Romans. And the same observation we were many times before in the course of the history on the point of making. For at each successive step it seemed impossible that anything could be added to heighten the idea conveyed of the audacity, daring, and cruelty of "the seditious," or the sufferings of "the people." Climax seemed to rise upon climax without end. And now we have to state that that which we thought could not at any rate be exceeded was in truth surpassed. Eleazar and the garrison of Masada

were outdone by the Sicarii who fled to Alexandria. “Their courage,” says the historian, “or whether we ought to call it madness or hardiness in their opinions, everybody was amazed at; for when all sorts of torments and vexations of their bodies that could be devised were made use of to them, they could not get any *one* of them to comply so far as to confess, or seem to confess that Cæsar was their lord. . . . They received the torments as if with bodies insensible to pain, and with a soul that in a manner rejoiced under them. But what was most of all astonishing to the beholders was the courage of *the children*, for NOT ONE OF THESE CHILDREN was so far overcome by these torments as to name Cæsar for their lord.” (Wars VII. x. 1). But not even yet have we reached the climax. The ne plus ultra, at least of audacity and villainy, appears (in the historian’s estimation) to have been that of those Sicarii, who dared to bring an accusation of “attempts at innovation against Josephus, the writer of these books!” Nothing could surpass this, and so here the curtain drops at once, after “Divine Providence” has been introduced, taking the most signal and horrible vengeance on the parties concerned in this atrocious piece of iniquity.

[3]. MISCELLANEOUS CYCLICAL PERIODS.

596. We now proceed to adduce a variety of cyclical coincidences, having the terminus ad quem of each in this Division.

i. TO THE VULGAR ÆRA.

597. And, first, we will take those which find a terminus in our Vulgar Æra.

	Years.
598. (1). Exode to first building Temple (Ant. VIII. iii. 1) - - - - -	592
(2). First building to first destruction (¶ 348) 408	}
(3). First destruction to Vulgar Æra (see below) - - - - -	592

Brinch dates the 1st destruction b.c. 590. 2 years are added on the ground that 592 is an intercalated number interchangeable with 590.

599. *Exode, Μωυσῆς*, — 1648 b.c. Dr. Hales assigns as the date of Moses’s commission and return into Egypt, 1648 b.c. And this was a date handed down by ancient tradition. *Probably*, (for we have not Hales’s work at hand to ascertain) he may have derived this date from Josephus; since he takes

our historian as his guide generally. Yet we have not been able to make out that Josephus anywhere computes this number of years exactly. From Ant. VIII. iii. 1 and Wars VI. iv. 8 may be obtained $1652\frac{1}{4}$ years B.C. For $592 + 1130\frac{1}{2} - 70 = 1652\frac{1}{4}$. And 1652 B.C., it may be observed by the way, is proved by the Astronomical element, as Mr. Poole thinks, to have been the year of the Exode. This however is a point beside our present question. The singular circumstance to which we would now direct attention is, that the numerical amount of the letters which compose the name Μενοῦς is 1648. This is a curious and significant fact. What are we to think of it? 1st. It seems to present the same kind of difficulty as arises out of the signification of some other names; — that of Methuselah, for instance, which means "at his death the sending forth of waters." It may be asked of those who hold the common interpretation; When are we to suppose that Methuselah received this name, — in his infancy, that is, 969 years before the Deluge, or by an ex post facto assignation? If the former, a special act of Revelation or Inspiration must surely be assumed. — In like manner, are we to believe that the very year of the birth of Him who was to introduce the second dispensation was mystically revealed at the birth of the Mediator of the first? — If so, the duration of this period is determined by an infallible authority. 2ndly. This coincidence may be taken to afford a proof that 1648 B.C. was an original and most ancient date of the Exode. 3rdly. It shews indisputably that the birth of Christ was a grand epoch in these supposed Jewish computations.

600. We shall have occasion to advert to this date again, when we come to the "completed computations." At present we will only notice a few coincidences connected with it. — The near approach of this duration to that of the Hebrew Antediluvian Period should be noted; and, considering the still nearer approach of the Josephean computation above referred to, it may be surmised that the two periods have been equalised. — The interval between this date of Moses's commission and the Usserian epoch of the Deluge is exactly 700 years, or a decad of septuagintal periods. And it is a singular coincidence that Syncellus in "the Anonymous List" makes (1) The old Pharaonic Period of 9 Kings = 341 years, and (2) the 9 Theban Kings of the Hyksos Period, 359 years; making 25 Kings and 700 years. The Hyksos were "our forefathers," says Jose-

phus. So that this period may be supposed to end at the Exode. 1648 is 4 times one duration assigned to the time of the Kings. ($1648 = 4 \times 412$). If from the Exode to the Vulgar *Aera* were reckoned 1648y., and if from the Exode to the first destruction were 1000y. (¶598), then there were made, from the first destruction to the Vulgar *Aera* 648y. = 216×3 . Supposing the Crucifixion to have taken place A.D. 32, then, from the Exode to that event were ($1648 + 32 =$) 1680y. (= 420×4). 40 years later the subjugation of Judæa was completed. Therefore, from the Exode 1720y. (= 430×4). Mr. Poole states that a Dynasty at Memphis, which lasted 146 years, (*i. e.* a "Capital year" or $\frac{1}{10}$ th of a Sothic Cycle) ended B.C. 1649, — only 1 year before Hales's date of the Exode, and the very year in which it is placed by Clemens in one computation. The vulgar Jewish date A.M. of the Exode is 2448. So that R. Hillel, the author of the Jewish computation, made the interval between the Creation and the Exode exactly 800 years more than ancient chronologers reckoned that between the Exode and the Vulgar *Aera*. But, further, 800 years ($370 + 430$) is one computation of the interval between the Deluge and the Exode. Now 2448 — 800 leaves 1648 years as the duration between the Creation and the Deluge.

601. Here, having been led to advert to Hillel's computation, we shall take leave to digress a little in order to notice some other cyclical periods in it. His duration of the interval between the Creation and the Exode is 4 times the Josephean Sacerdotal duration between the Exode and the first building of the Temple. Again, his date B.C. of the Exode is 1312, (= 656×2), which gives, when the 612 years just alluded to is deducted, 700 years for the interval between the Temple and Christ. Combining these periods with the 700 years above mentioned, the numbers will run

700]	It has been noticed that Josephus
thus ; 612 }] 1312	appears to have made 1652 — 3
700 } 1312	B.C. a date of the Exode. Add

Hillel's date A.M. (2448), and there will be obtained 4100 years for the whole period. But it will probably appear in the sequel that the date B.C. of the Exode has been equalised with the date A.M. of the Deluge, that is, both periods have been reckoned at 1656 years. Now $2448 + 1656 = 4104$. But these are not complete years; for the time before either the Deluge or the Exode was computed by civil years, whereas afterwards it was reckoned by eccle-

siaistical years. Hence the whole period may be taken at either 4103 or 4104 years. And the very same number of years was made on Hillel's computation (exclusively) to the time of his reform of the Calendar, at least according to the date assigned to that reform by Scaliger, viz. A.D. 344. For Hillel's epoch of the Creation is 3760 b.c. (N.B. $3760 = 470 \times 8 = 40 \times 94$). And $3760 + 344 = 4104$. Also we may obtain from the Creation to the Vulgar Æra 4102y.; for $1656 + 860 + (\text{¶} 243) 1586 = 4102$. Again, Josephus, in a computation to be hereafter noticed, makes 4173y. 7m. 15d. between the Creation and the 2nd destruction; therefore 4103—4 to the Vulgar Æra. And, once more, a Various Reading to Ant. VIII. iii. 1 places 4102 years between the Creation and the first building of the Temple. Now, why all this apparent effort to make out a number varying between 4102 and 4104? The number itself does not look like a cyclical one. Nevertheless the following equations will show that it is such, and will probably make apparent the reason of so much straining after it. 1st. $4102 = 293 \times 14$. 2ndly. 4103 tropical years make a luni-solar cycle, exact within a small fraction; for 4103 tropical years = 50,747 mean lunations nearly. 3rdly. $4104 = 216 \times 19$, or 216 Metonic Cycles. Now Hillel based his Calendar on the Metonic Cycle, which he attached to his mundane æra, so that the division of any given year A.M. by 19, would indicate by its remainder the current year of the Cycle. It is very evident that he must have arbitrarily fixed the date of the Creation so as to get just 216 cycles before his chosen epoch. And doubtless, in adopting that epoch, he had also in view to make the duration after the Exode—that before the Deluge: for $1312 + 344 = 1656$; and his numbers run, 1656, 792, 1656. Perhaps in the above equations reasons may be discerned why 293 and 216 have been made preferential numbers. It may further be noticed that Hillel places the 1st destruction in b.c. 424; the building of the 2nd Temple b.c. 354, i.e. 70 years later; and the visit of Alexander to Jerusalem just 40 years from the 2nd building. A rabbinical Author relates that Alexander ordered the Jews to date their contracts from the year of his visit to Jerusalem; "which," he adds, "was the year 1000 since their departure out of Egypt, and the year 3450 from the Creation."* It would appear from the last clause that in Hillel's chronology

* For some of the above facts and coincidences we are indebted to an able article in the Theological Critic, No. 1.

2 years must have been introduced as an intercalation, (appertaining perhaps either to the 70 or the 40 years), since, without it, his date of the Exode being 2448, there would be only 3448 years from the Creation. And again, as we cannot doubt that his object was to make it appear that exactly a millennium from the Exode terminated at the epoch of the *era* of the Seleucidæ, which was 312 b.c.; and to frame a convenient adaptation of the one computation to the other, we see a reason for some variations being made. He would probably reckon either 2448 + 1312 or 2450 + 1310, thus shifting an intercalary 2 as it happened to suit. We appear to have another indication of the same in the date b.c. of the first destruction. It is fixed at the mystical number 424. Yet in order to make out a fulfilment of Daniel's prophecy of 70 sevens, it is taken at 422, and the second destruction being placed in A.D. 69, and the day the same (viz. 9th of Ab) in each year, 490 years to a day are obtained. After what has now been shewn it can scarcely be doubted that Hillel was a mystical computator; if indeed he was the Author of this chronology. But when we consider how evidently the Christian *era* has been made a grand epoch in the scheme, we can scarcely help suspecting that a Christian hand has had some share in concocting it. Here we may take occasion to notice that if to Μωϋσῆς (= 1648) be added Ααρὼν (= 952 and making 2600) and Μαριάμην (= 240), the sum is 2840, = 40×71 . Suppose this to have been a mystical date A.M. of these three individuals' deaths, (which, in comparison with this large number, may be regarded as contemporaneous), then there would have been placed 70 forties between the Creation and the Exode.

602. *Approximation to 536y. series founded on Hales's Chronology.* Hales gives the following dates; — The first entrance of the Israelites into Canaan was b.c. 1608; — The accession of the house of David b.c. 1070; The return of the Israelites b.c. 536. Let an error of 2 years be supposed in the second. This may well be the case, seeing that Usher and others date the Captivity 2 years earlier than Hales. Or, considering that this number is a millennium plus a Septuagintal period, the usual addition by way of intercalation to the latter is justifiable. Then, from the birth of the Messiah, the son of David, to the Israelites' return to their own land were 536 years; — thence to the accession of David to the regal dignity 536 years; — thence to the entrance into the Promised Land 536 years. Pro-

ceeding a step higher, another 536 years brings us within one year of Hales's date of the birth of Sarai. 70 years added (as we shall see presently was the practice in order to convert 536 into 606) gives a number equally near to the birth of Haran. But, instead thereof, continuing the series as before, the remaining epochs will give the following approximations to coincidence with the events annexed.

	R.C. DIFF.
3144 + 536 = 3680.—The building of Babel, according to Hales,	2614 + 66.
3680 + 536 = 3216.—The Deluge denounced to Noah	" 3275—59.
3216 + 536 = 3752.—The birth of Noah	" 3755— 3.
3752 + 536 = 4288.—The birth of Enoch	" 4289— 1.
4288 + 536 = 4824.—The birth of Cainan	" 4786 + 38.
4824 + 536 = 5360.—The Creation of Adam	" 5411—51.

603. It is not of course to be expected that a Chronology, framed as Hales's has been, would exactly fall in with a mystical series. But the actual or near approach to coincidence in reference to so many of the most remarkable events in the history is curious, and perhaps sufficient to prove that such a series has actually been formed. We think it not worth while to enter upon the inquiry; but probably if an investigation were instituted, reasons would be found, which would justify the elimination of the differences. On a cursory inspection, however, the following considerations have occurred. The first and largest discrepancy is found in reference to an event which, it is obvious, cannot be fixed with any approach to certainty. The two next relate to events preceding the Deluge, and the sum of them is the amount of the two intercalations in the LXX. The next presents only a difference of 1 year, which may arise from the year of Deluge being or not being reckoned. The two last, with regard to which the greatest difficulty would arise, amount (it is at least a singular coincidence) to the number which has been found to have been twice intercalated in the Total Ages. The differences in the 2nd, 3rd, and 5th items amount to 100: those in the 3 last to 90. These numbers appear significant of contrivance.

604. It should not be forgotten that the birth of Christ is the era whence this series rises. Hence, it would seem, this must be a *Christian* computation. And the septuagintal period to the destruction of Jerusalem, (being the same period that enters into each member of the series,) must be regarded as a sort of Appendix attached to it. But let it be observed that $\frac{436}{4} = 134$. Does not this look as though the Appendix extended down to the final desolation of Judea,

which may be reckoned 184 years *complete* from the Vulgar Æra?

605. $536 = 107 \times 5 + 1$. Hence it may be conjectured that this is a period intercalary with the 428-year period.

606. *Periodic coincidences from received chronographies.* In this place may be suitably introduced a selection of cyclical numbers and coincidences from ordinary chronographies additional to those already noticed. (1). Hales places the birth of Noah, Usher the Deluge, in A.M. 1656. (2). Christ is made to have been born in A.M. 4000. (3). Usher places Noah's birth in A.M. 1056; Clinton David's accession B.C. 1056. (4). Greswell dates the Exode B.C. 1560 (390×4). (5). The following are from Usher:—Esther's marriage, B.C. 460; Nehemiah's reformation, B.C. 420; The Maccabean dynasty, B.C. 160; 2nd temple built B.C. 520; 1st temple finished A.M. 3000, A.C. 1000; from 1st destruction to profanation by A. Epiphanes, 420 years; from Deluge to 1st destruction, 1760 (40×44). (6). Usher dates the delivery of the law B.C. 1490; from the Exode to the 1st destruction has been made (¶ 598) 1000. Hence, from the first destruction to the Vulgar Æra, 490. (7). Daniel delivered his prophecy of the 70 weeks at the end of the Captivity. If it may be supposed to have had its terminus à quo 70y. after the first destruction, then, according to the above result, 70 weeks of years would just terminate at the second destruction. (8). Usher dates the Exode B.C. 1491 (*i.e.* 1560 years before the 2nd destruction), Greswell 1560, Clinton 1625, Hales 1648. It is curious to observe how they all hit upon numbers which are multiples or nearly so of mystical numbers. $1491 = 7 \times 3 \times 71$. If it had been 7 years less, it would have been 1484 years (=4 times the duration of the kingdom of Judah = $7 \times 4 \times 53$). $1560 = 52 \times 30 = 18 \times 2 \times 60$. $1625 = 13 \times 5^3$. $1648 = 208 \times 6 = 13 \times 12 \times 8$.—All, except Usher's, (which is 4 years short) are on the scale derived from the year of 52 weeks. (9). Mr. Stuart Poole makes it appear that the 2nd "Great Panegyrical Year" began B.C. 2349; that is, in the year in which, according to Usher, the Deluge ended.

ii. PERIODS TO THE 2ND DESTRUCTION.

607. We proceed to notice those cyclical periods which terminate at the 2nd destruction.

608. *Miscellaneous.* (1). Call to 1st building (Ant. VIII. iii. 1), 1020. Thence to 2nd destruction (Wars VI. iv. 8),

$1130 = 2150$ (430×5). (2). Exodus to Maccabees, (¶ 544 No. 3) 1484 + Maccabees (¶ 570, No. 6) 121 + to 2nd destruction (¶ 584, No. 1) $107 = 1712$ (428×4): or substituting for the second item the duration which adds 16 years $= 1728$ (432×4). (3). Call to Melchizedec, 13y. + to 2nd destruction (Wars VI. x. 1) $2177 = 2190$ y. ($= 365 \times 6$). (4). 1st building to 1st destruction (¶ 342) 400 + 1st to 2nd destruction $660 = 1060$ ($= 53 \times 20$).

609. 536's and 606's: —

	Years.
1. From 1st building Temple to 1st destruction (Ant. XX. x.) - - -	$466\frac{1}{2}$
2. From 1st destruction to Return in b.c. 536 (Idem) - - -	70 } 536
3. From Return to b.c. 466, supposed date of Neh.'s Com. (¶ 420) - - -	70 }
4. From b.c. 466 to birth of Christ - - -	$466\frac{1}{2}$
5. From birth of Christ to 2nd destruction - - -	70 }
	$\overline{\overline{1142}}$

From 1st building to 2nd destruction 1142

This amount is just 1100 years less than one reading of the LXX. of the Antediluvian Period, and 28 years less than one of the next period in the LXX. to the birth of Haran. So that the sum of the differences=a duration of the latter (¶ 103). — It is a curious coincidence that the date of Phocas's assumption of the title of Universal Bishop, from which Scott and others would reckon the 1260 prophetic days, is A.D. 606. Again, b.c. 606 is the date of the fall of Nineveh.

610. *The Title-numbers.* — Enough has been said on the subject of these numbers to shew that they have been constructed on a plan, and a very peculiar plan. It has been made manifest that they are replete with latent periods, to produce which a curious artifice has been resorted to. To pursue the investigation further, so as to analyse the whole of the numbers thoroughly, would be a work of much labour and little profit. If the principle has been (as we suppose) sufficiently established, to obtain a complete view of the details is comparatively of small importance. Without then proceeding to scrutinise the remaining Title-numbers, or aiming at completeness in reference to the whole, we shall notice some few periods and coincidences which have presented themselves on a cursory inspection.

611. The Titles to Books 14 and 15 state that a Pentecostal Period elapsed between the death of Queen Alexandra

and the finishing of the Temple by Herod. Those to Bks. 15 and 16 that a trigintal period intervened between the execution of Antigonus and the deaths of Alexander and Aristobulus. From the death of Alexander the Great to the departure of the Jews from Babylon was a 360-year period. (Titles to Bks. 12 to 18). From the deaths of Alexander and Aristobulus to Gessius Florus was, in round numbers, or on the inclusive mode of reckoning, a Septuagintal period. (Bks. 17—20). The numbers prefixed to Bks. 18 to 20, with the addition of $3\frac{1}{2}$ years to complete the time to the destruction of Jerusalem, amount to a Sexagintal period.

612. It occurred to us to ascertain whether all the units in these numbers might not have an intercalary character, and be separable in that capacity. A partial investigation did not give such results in favour of this conjecture as to induce us to prosecute the inquiry further. But it directed our attention to some coincidences which appear to be at the least worth mentioning, if indeed they do not lead to important inferences.

613. The sum-total of the Title-numbers is 5782 years 5 months. (N.B. $5700 \times 360 = 354\frac{2}{3} \times 5783$). That of the units is 62 years 5 months. The latter deducted from the former leaves 5720 years, = 4 periods of 1430 years (1000 + 430). — Add 57 years 7 months to 5782 years 5 months, and the sum is 5840, or 4 Sothic Cycles. The Antiquities end at the 12th of Nero. (XX. xi. 1, 2) = A.D. 66. $57\frac{1}{2}$ years added bring us down to A.D. 123,* which would be about the time when the building of Ælia Capitolina by Hadrian was completed. We must suppose then, either that the $4 \times 4 \times 365$ Cycle had its terminus in this event, or that the 57 years 7 months was introduced in a way of intercalation. It appears to be strongly in favour of the latter hypothesis, that, so regarded, this intercalation added would make with that subtracted (62 years 5 months), exactly 120 years ($= 60 \times 2$).

614. Again, add to the sum-total (5782 years 5 months) 67 years 7 months, and the sum is 5850 years = 650×9 . This addition brings the Chronology down to the year in which, on the suppression of Simon Bar-Cochab's insurrection, a plough was driven over the site of ancient Jerusalem, and Palestine was made a desert. The same alternative

* According to Rabbi Yose, Bether was taken 52 years after the 2nd destruction, which might be reckoned = A.D. 123.

presents itself in this case as in the preceding. And here also we observe a coincidence which is in favour of the intercalary theory. The two supposed intercalations amount, in this instance, to 130 years. The Title-number of Book I. is equal, within 65 years, to twice the sum of all the other Title-numbers. Twice the difference would be 130 years. Again, the sum of the units in the Title-numbers may be reckoned = the interval (63 years) between the complete subjugation and the final desolation, A.D. 135.

615. Unless it can be thought that the coincidence of the above periodic numbers with great events in the history is wholly fortuitous, (which, looking at the character of the whole chronology, is scarcely credible,) it must be inferred, that the numbers were adjusted with a reference to the later and most important events. But this inference will involve the admission that Josephus was not the author of this work, since he could scarcely have lived to see those events. The author professes to have written the work 29 years before the earliest of them. (Ant. XX. xi. 3).

616. First destruction to crucifixion and second destruction.

	Years.
2 Esdras iii. 1. "In the 30th year after the ruin of the city, I (Ezra) was in Babylon"	30
2 Esdras vii. 27. "The angel said unto me;... My son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within 400 years. After these years shall my son Christ die, and all men that have life"	400
From 1st destruction to the death of Christ	<hr/> 430 <hr/>

617. This passage alone is sufficient to prove that these books, which advance such ostentatious claims to the honour of having Ezra for their author, were in reality forgeries of a later date (in all probability) than the destruction of Jerusalem. But they are not on that account the less valuable for our purpose. On the contrary, they are pre-eminently useful in so far as they help to shew the time when these peculiar computations were in vogue.* If we suppose that the above passage intends that Christ should die at the end of the 400 years, then we may safely venture to assume that the

* "By measure hath he measured the times, and by number hath he numbered the times; and he doth not move nor stir them, until the said measure be fulfilled." (2 Esdras iv. 37.)

intention of the Author was to place the death of Christ a quadragintal period before the destruction of Jerusalem, (that is, in A.D. 30), so as to produce the parallelism shewn below. The whole would then be stated thus;—

	Years.
From "the ruin of the city" till the angel appeared to Esdras -	30
Thence to the end of the Captivity -	40
Thence to the birth of Christ	330
Thence to the death of Christ	30
Thence to the second destruction -	40
	<hr/> 470
	70
	370
	360
	400
	400
	430
	440

618. But if we suppose the meaning to be that Christ would appear on earth at the end of the 400 years, then the combinations would stand thus;—

	Years.
From "the ruin of the city" till the angel appeared -	30
Thence to the restoration -	40
Thence to the birth of Christ -	360
Thence to the death of Christ -	30
Thence to the destruction of Jerusalem -	40
	<hr/> 500
	70
	400
	390
	430
	430
	460
	470

Thus the period, which in the ordinary chronology is (B.C. 588 + A.D. 70 =) 658 years (656 according to Hales) is cut down to 470 or 500, the contraction lying between the Return and the birth of Christ.

619. Two coincidences of this passage with Ezekiel are worthy of notice. 1. Ezekiel computes from a "30th year." (Ch. i. 1). 2. He has a period of 430 days, anti-typical of 430 years, and typical of 430 days. (Chap. iv. 5, 6). There appears also to be a relation or parallelism subsisting between the 30 years of Ezekiel, and the 30 of Esdras. It may be exhibited thus.

	Years.
Ez. i. 1, 2. "In the 30th year, which was the 5th of Jehoiachin's captivity"	30
From the 5th of Jehoiachin to "the ruin of the city"	6
Esdras iii. 1. From the ruin of the city to the appearance of the angel	30
	<hr/>
	66

620. *7th of Artaxerxes I. to A. D. 72=530 years.*—The 7th year of Artaxerxes I., in which, according to some, Ezra obtained his commission, and in which Esther was made Queen, = B.C. 458. Consequently, thence to the complete subjugation of Palestine in A.D. 72 were 530 years (=53 x 10). Deducting 40 years would leave 490 to the death of Christ, if that event could be placed in A.D. 32. It would, however, be with more probability assigned to B.C. 29. And in that case it would equally well, if not better, suit the view of those who desire to find in it a fulfilment of the 70-weeks' prophecy, the death of Christ being made to fall "in the midst of the week." But still the objections heretofore alleged present an insuperable impediment in the way of the reception of this interpretation as shewing an historical fulfilment.

621. *Duration of the Temple built by Onias in Egypt.*—Josephus, in Ant. XII. ix. 7, relates that Onias, son of the lawful High Priest Onias, "when he saw that the King (A. Eupator) had slain his uncle Menelaus, and given the High Priesthood to Alcimus, fled to Ptolemy Philometor, King of Egypt; and when he found that he was in great esteem with him and his wife Cleopatra, he requested and obtained a place in the Nome of Heliopolis, where he built a temple like that at Jerusalem." Again, in Ant. XIII. iii. 1, he says, "The chief reason why Onias was desirous to build this temple was, that he relied upon the Prophet Isaiah, who lived above 600 years before (*εξακούσιος πλεον*), and foretold that there certainly was to be a temple built to Almighty God in Egypt by a Jew." Then follows the letter which Onias wrote to Ptolemy, in which Isai. xix., v. 19, is quoted. And reference is afterwards made for a description of this temple to "my 7th book of the Wars of the Jews." In the 7th Bk. of *The Wars*, x. 2—4, much the same account is given. It concludes with a statement similar to the above. "There had been also a certain ancient prediction made by [a prophet] whose name was Isaiah, about 600 years before (*προφετής*)

ποιεῖ, — but *Ιερολ τε* Codex in Bod. Lib.— N. B. In the Latin version of Hudson annos sexcentos, — but nongentos septuaginta, Ruf.) that this temple should be built in Egypt by a Jew." . . . " Now, the length of the time from the building of this temple till it was shut up again was 343 years." (V. R. or C. E. 333 and 233).

622. It will be most convenient to consider the last-named numbers first. The primary question is, what was the date of the building of Onias's Temple? Now this is nowhere positively determined. The flight of Onias into Egypt may be placed in B.C. 162. It were reasonable to suppose that some years would elapse before the Temple was built or begun. Whiston says, "It seems not to have been actually built till about 15 years afterwards." Scott places the building in B.C. 149. But we apprehend these are mere conjectures, founded on no positive grounds whatever. Let the actual erection have taken place when it may, there can be little doubt that Josephus dated it from the grant made by Ptolemy, which the history implies was in the same year as Onias's flight. Antiochus (Eupator) is spoken of in the passage last referred to as being still alive when Onias obtained the grant, whereas he was put to death in B.C. 162. The first quotation also implies that Onias fled into Egypt in Eupator's lifetime. It may therefore be assumed that B.C. 162 was the Josephean date of the building. Now B.C. 162 + A.D. 71 would = 233 years, which is a singular coincidence with one of the readings. We say "singular," because the history (as stated in the title-number of Wars, Bk. 7) shews that there was an interval of about 3 years between the taking of Jerusalem, and those seditions of the Jews in Cyrene, which occasioned the closing of Onias's Temple shortly afterwards. Hence at least 3 years should be deducted from the numbers which shew the duration, when we make the destruction of Jerusalem (as it is most convenient to do) the point of comparison. We shall then have $162 + 70 = 232$ years against 340, 330, and 230. So that the lowest reading is nearly borne out by the received chronology.

623. Are then the other readings to be rejected as errors which have arisen from mistake or corruption? Mutually contradictory though they are, we think not. It has before been stated that, including this, there are 6 long chronometrical lines terminating at or running through the point at which the one under consideration begins, each of which has a various reading of 100 years attached to it. We infer hence that a

century has been designedly inserted at that point to suit the purposes of different computations. At any rate, we think this fact sufficient to prove designed introduction somewhere. It should further be observed that each of the numbers 340, 330, and 230, has a periodic appearance about it, ($=\frac{680}{2}$, $\frac{660}{2}$, $\frac{460}{2}$)—which is a strong argument in favour of the genuineness of those from which they have been derived. And the same is remarkably the case in respect of the numbers 343 and 333;—the first $= 7 \times 7 \times 7$, the second $\frac{666}{2}$; or half “the number of the beast,” (Rev. xiii. 18). This is a special confirmation of the two, which, in reference to the received chronology, most need it. That the author could have made such mistakes, or that accidental corruptions should have produced all the existing coincidences, is incredible. If it were a question between two numbers only, as 230 and 330, it would be quite enough to ask us to believe that *τριακόσια* had been accidentally changed into *διηκόσια*, or *vice versd*. But it is quite too much to suppose that two or three such changes have been made; and that, too, so as to produce in each instance periodic numbers. And let it not be forgotten that the number which involves the difficulty is that of the text, and that a change of 2 words at the least must be supposed in order to produce consistency with the received chronology.

624. In speaking of “*Various Readings*” it may be proper to explain that under this term we include “conjectural emendations.” It would require much time and space to discriminate between the two; and as the distinction, important as it is, does not seem calculated to vitiate our argument in any instance, we have thought it unnecessary to expend these, merely for the sake of verbal accuracy. If the numbers in question appertain to the text, they are authorities to serve our purpose. If they are only the conjectures of later writers, they must have been made in order to produce consistency with other statements deemed to be more trustworthy, and then those statements, wherever they are found, will bear out our argument. For example, if all the “*Various Readings*” alluded to above are in reality “conjectural emendations,” which have been proposed in order to reduce the Josephean to the ordinary chronology, then,—for the longer duration we have the authority of Josephus, and for the shorter the authorities on which the received chronology is founded. Our argument might doubtless in some instances require to be differently worded, but the result would be the same; and on the plan adopted the end is attained by a shorter process.

625. With reference now to the 600 years. It is evident that the historian meant that this was the interval between the utterance of the prophecy and the date he assigned to the building of the Temple. Suppose that date to be b. c. 162. Then the prophecy was delivered 762 years b. c. But the commencement of Isaiah's prophesying is placed by Usher in b. c. 760, and the date assigned to the one quoted is b. c. 741. In Antiq. XI. i. 2, however, Josephus may be supposed to place the termination of Isaiah's prophesying in b. c. 721, 728, or 746 (Comp. ¶ 407 No. 12 and ¶ 467). Still, if the received chronology be correct, this 600 years, like the 343, would be in excess, if the prophecy was delivered only 15 or 20 years before either of those dates. How much more the 970 of *Rufinus! And yet, that neither ought hastily to be set aside as of no account, the following considerations may suffice to shew.—600 years form the "Josephean Great Year." — $600 + 340 = 940$, or $+470 \times 2$, that is, —the interval between the prophesying of Isaiah and the second destruction is made by these numbers to have been 2 of those periods of which so many examples occur.— $600 + 330 = 930 = 465 \times 2 = 30 \times 31$.— $600 + 230 = 830$.—Again, $+970 + 340 = 1310$ (=period from death of Isaac to 1st of Cyrus: Title-numbers, Bks. 2 to 10).— $970 + 330 = 1300$.— $970 + 230 = 1200$. Probably, however, the most conclusive arguments in favour of both these numbers will be found to proceed from the results they produce, when introduced into the computations of the whole duration from Adam to the second destruction. In the meantime, the correctness of our hypothesis as to the epoch of the 600 years may be demonstrated by comparison with other numbers. Thus:—

	Years.
From the captivity of the 10 Tribes to the death of J. Maccabæus (Title-Nos. of Bks. 10—12)	- 606
Deduct, from the flight of Onias to death of J. Maccabæus	- 7
From captivity of 10 Tribes to building of Onias's Temple	- 599

626. An argument, too, for a much longer duration of the interval between Isaiah and the second destruction may be found in an incidental allusion in Ant. IX. iv. 6. The wish of the historian obviously is, to make the interval appear as

* He translated the works of Josephus into Latin, about A.D. 380.

† N. B. The Various Reading makes an addition of 370 years. And there is a Various Reading of the 470 years 6 months 10 days of Ant. X. viii. 5, which makes the interval between the first building and the first destruction 370 years 6 months 10 days.

short as possible. He says, "The Damascenes do not know that these kings (Benhadad and Hazael) are much later than they imagine, and that they are not yet 1100 years old." Now, according to the received chronology, the first of the kings alluded to could not have been "yet 1000 years old."

627. The following *series of combinations* may be properly introduced here on account of its being founded upon the numbers just considered.

		Years.
1. Moses & Joshua (¶ 254)	65	
2. Judges - - (id.)	390	}
3. Eli - - (id.)	40	} 430
4. Samuel - - (id.)	32	} 72
5. Saul - - (id.)	40	} 72
6. David - - (id.)	40	
7. Solomon (¶ 350) -	40	
8. To Captivity of 10 tribes (¶ 351) -	360	}
9. To building Onias's Temple (¶¶ 631 seq.)	600	} 960
10. To 2nd destruction (¶¶ 631 seq.) -	340	} (=40 x 24)
		} (=40 x 24)
		} (=240 x 4)
		} 1300
		} 1332
		} (=366 x 3)
		} 1372
		} (=7^3 x 2)

628. The latter portion of this series, that is, from Samuel downwards, is very remarkable in reference to "the half-week," which may be regarded as an appendage to the last item. From Samuel to the 2nd destruction is 1332 years, which is the amount of the number of days in Daniel xii. 12, minus the 3 days distinguished from the rest in the way that has been shewn. Add on the 3 years to the closing of Onias's Temple, and this period of years will exactly coincide in amount with the 1335 days of Daniel. But further, from the accession of David to the 2nd destruction is made to be 1260 years,—the days in the "time, times, and a half" of Daniel and of the Apocalypse. No doubt both these periods had their miniature antitypes in the terminal "half-week." Let it not be overlooked that the years of the kings of Israel amount to just double those of Saul, David, and Solomon;—that is, these 3 kings' reigns filled half the space of time assigned to the 20 kings of Israel! Another striking coincidence is that of the 1372 years (between the Judges and the 2nd destruction) with the sum of the years of life of the 10 Patriarchs, of whom Joshua was the last, (¶ 271—3). It has been noticed that this period is 89 years less than a Sothic Cycle. And it is very remarkable that this number 89 is found in the present instance before the period, (See ¶ 254 Div. B.). So that from Jair's death to the 2nd destruction would be 1461 years.

[4]. NON-CHRONOMETRICAL NUMBERS.

629. As the numbers found in the New Testament do not, for the most part, relate to time, we have thought it best to reserve them as a whole for consideration under this head; although among them some will be found which have chronological bearings. We propose to consider the New-Testament numbers in the first instance, and afterwards to adduce miscellaneous examples.

i. NEW-TESTAMENT NUMBERS.

630. The dates of the Writings which compose the New Testament are supposed to fall within about 25 years before and after the end of this Division. These Scriptures contain many indications that the peculiar numerical systems of which we treat were in use at the time they were written: and it is chiefly with the view to shew this that we advert to them here. We shall notice some of the numbers we meet with, which have a mystical appearance, without meaning to draw from them any other inference than that some peculiar mode of reckoning was in use at that time. It will be most convenient, however, to refer those connected with the Genealogies to the separate Section allotted to that subject.

631. We are told by St. Luke (ii. 36) that

"Anna had lived with a husband -	-	-	7 years
from her virginity;"—say puberty reckoned at	-	-	14 (=7×2)
And she was a widow of about	-	-	84 (=7×12)
<hr/>			105 (=7×15)

632. *The chief events in the life of our Lord* are found to happen each at a sacred or periodic number of years. The old Fathers had a tradition that "the flight into Egypt" occupied the space of $3\frac{1}{2}$ years, or a prophetic "half-week." When Jesus was 12 years old (A.D. 8) he astonished the doctors of Jerusalem by his understanding and answers (Luke xxxi. 41 sqq.). He fasted for 40 days, and shewed himself after his passion during 40 days. He began his ministry at 30 (Luke iii. 23): and, according to the most probable view, it lasted $3\frac{1}{2}$ years. But here again are found the same uncertainty and variations as to the time, which commonly occur in reference to the half week. The received Chronology reckons from the commencement of John's preaching and the baptism of Jesus in the 15th Tiberius (A.D. *26), to

* Christ's 1st ministerial year = u. c. 780 (390 × 2).

the crucifixion (A. D. 33) say 7 years. It places the first miracle which Jesus wrought, whereby he manifested forth His divine commission, in A. D. 30. Hence it would seem a "half-week" might be reckoned for John's ministry, and a "half-week" for that of Jesus. The old Fathers took diverse views of the duration of Christ's ministry, to which it would not be in place here to advert particularly; but it may be allowed to notice a few significant coincidences. Some speak of Christ's ante-ministerial life as having lasted "3 decades" of years, and his ministerial life 3 years, or a "half-week," say $3\frac{1}{2}$, (See the Chronicon of Prosper, Ignatius, Eusebius, and Theodoret). Some (as Eusebius, Origen, Theodoret,) reckoned a preaching of 3 years, or a "half-week," after he rose from the dead; and Irenaeus asserts, on the authority of St. John, that Christ preached when he was 40 or 50 years old. Clemens Alex., Tertullian, Lactantius, Prosper, and others assigned only 30 years to our Lord's life, which they divided equally between the reigns of Augustus and *Tiberius. The Paschal Chron. would place the Passion in A. D. 30. Julius Africanus too states that Christ suffered in the 15th of Tiberius (reckoned=A. D. 30); and he lets us into the secret why there was such an effort made to fix the Passion in this year. For he says that the Macedonian kingdom lasted 300 years, and that then 60 years (making 360) intervened to the 15th Tiberius, when Christ suffered. It will be evident that the numbers have been forced to make out these periods. And this may be conveniently shewn from the Astronomical Canon, which gives for the kingdom of the Greeks 302 years, for Augustus 43 years, to the 15th of Tiberius incl. 15 years=360 years. So that 2 years have been transferred from the first item to the 2nd, doubtless by allowing 20 instead of 22 years to Cleopatra, and 45 instead of 43 to Augustus. Here we observe by the way, that if the 42 years which, according to Origen and Clemens, intervened between the Crucifixion and the 2nd destruction in A. D. 70 be added to the above 360, and 2

* In one place Clemens allows only 23 years (=50 Sac. Cyc.) to the reign of Tiberius, but in another 26 years 6 months 19 days. Can this discrepancy be accounted for? It can. For the difference, 3 years 6 months 19 days=1296 days= 432×3 . Here we may take occasion to notice that Clemens gives "from the Crucifixion to the destruction of Jerusalem 42 years 3 months, and thence to the death of Commodus 128 years 10 months 3 days." Origen also says, "from the 15th of Tiberius to the demolition of the Temple were 42 years" (6×7). But why should the death of Commodus have been selected for an epoch, and why the time to the 2nd destruction and to his death noted with so much precision? The reasons will presently appear.

years more for the interval to the final subjugation, the sum will be 404 years. Epiphanius informs us that Christ's ministry lasted 2 years 134 days. We naturally ask, How came he to know the time to a day? And the answer may be found from the following equation. 2 years 134 days = 864 days = 432×2 . We may hence divine too how he was enabled to fix so exactly the age of Jesus at his Baptism ("29 years 10 months") and his Crucifixion ("32 years 74 days").

633. On the whole we cannot doubt that at least two mystical computations of the time of Messiah's ministry and the events connected with it, were current in the earliest times of Christianity. The statements of Origen alone would suffice to prove this; for, in connexion with mystical computations (in which he appears to delight), he assigns two durations to Christ's ministry. In common with other early writers, he understood the phrase in Isaiah (lxii. 2), which our Lord applied to himself (Luke iv. 19, 21), to fix the time of the Messiah's preaching at a single year,—“*the year of acceptance of the Lord.*” Taking this probably in connexion with the 15th of Tiberius laid down in the preceding chapter (Luke iii. 1), the early Fathers contrived to bring the year of the *prædicatio Domini* within the 15th of Tiberius, so as to be able to equalise the period to the Crucifixion with that from the Nativity, and to use the two together as the nucleus or basis of a series of mystical coincidences and combinations. They doubtless laid great stress on the statement that “Jesus began to be about 30 years of age.” Origen, however, also assigned to the “*prædicatio Domini*” “*fere annos tres*,” his object in this place being to make out a bisection of the 70 years between the birth of Christ and the destruction of Jerusalem. He argues thus: “Circa xl. annum à xv. Tiberii Cæsaris facta est destructio Jerusalem. . . . Deduc ergo prædicationis Domini fere annos tres, et tempus resurrectionis ipsius, quando *per dies xl.* apparens illis docebat eos de regno Dei, et invenies forsitan plus minus: quoniam *circa dimidium septimane computans per decadas annorum**, est completum quod dictum est; tolletur sacrificium” &c. Origen apparently had in view a twofold abolition of the sacrifices instituted by the Mosaic Law, one of which was spiritual, the other formal. The first was effected by the substitution

* We have here a remarkable proof of the validity of the conjecture made supra ¶¶ 506, 512, that the 70 sevens of Daniel were reckoned otherwise than by days and years.

of “the offering of the body of Jesus Christ once for all,” when “once *τῇ συντελείᾳ τὸν αἵρετον* he appeared to put away sin by the sacrifice of himself.” The second doubtless was placed at the time when Peter declared that “in every nation he that serveth God and worketh righteousness is accepted with him;” and when, by the admission of Cornelius into the Church, he formally broke down the partition-wall between Jews and Gentiles. Origen seemingly would have us reckon the interval between the actual and formal abolitions as equal to that between the consecration of Christ to the office of a high priest (Comp. Heb. v.) and his offering of himself as a sacrifice. By saying that the latter was “*almost* 3 years,” we suspect that he aims to make it appear that it was a “half-week,” while yet his computation required that it should be taken at $2\frac{1}{2}$ years, or about the time assigned by Epiphanius. On no other view that we can see can his “ $3\frac{1}{2}$ decades” be made out: but take it thus, and we have $15 + 15$ (gives 30 as Jesus’s age at his baptism) $+ 2\frac{1}{2} + 2\frac{1}{2} = 35$, and $40 - 5 = 35$. And thus the time between the Advent of the Messiah to effect the typical and spiritual abolition of the Jewish sacrifice, and his Advent in judgment (Matt. xxiv.) to accomplish the actual and complete abolition, was bisected by the act which abolished the distinction between Jews and Gentiles.

634. Another proof of the twofold computation of the time that the Saviour sojourned upon earth may be found in the fact of there being two Christian *æras*. A.D. begins 4 years after the recognised actual “year of our Lord.” How happened this? When we see that in the earliest times there prevailed an opinion, which, by implication, reckoned from the admitted true time of Christ’s birth, can it be doubted that there must have been from the first two computations of the time?

635. The proof of this will, however, in all probability, be made to appear more clear and conclusive, if we exhibit in a tabular form what we suppose to have been the two main computations. And we will take the opportunity to place in connexion with them the periods which have just been brought under our notice, and will shew also how the dates will fall from the several *æras*.

Events.	No 1.	No 2.	No. 1. Yrs. B. C.	No. 2. Yrs. B.C.	Received Chronology. Yrs. B. C.
Duration of the Grecian supremacy	300		330	330	333
Accession of Augustus to birth of Christ	26 } 30 }		20	20	20
Birth of Christ to Vulgar Æra	4 }		4		5
Vulgar Æra to accession of Tiberius	15		A. D. 15	A. D. 15	A. D. 14
Thence to preaching of John Baptist	26 } 30 }	30	26		26
Duration of John's preaching	4 }	70	30		31
Duration of Christ's preaching before his crucifixion	3½, say	40	38	30	38
Duration after his resurrection	3½, say	40	37		
Duration of Apostles' preaching to the Jews only	3½, say	40	40		41
Thence (A.D. 40) to 2nd destruction, A.D. 70	30 (= $4^2 \times 2$)	42 } 170	70	72	70
Thence to death of Commodus	528 (= $4^2 \times 33$)	530 (= $424 \times 1\frac{1}{2}$)	198 (= 66×3)	200	192 (= $4^2 \times 3$)

636. From this Table it manifestly appears that the great object had in view was the formation of mystical periods, especially of the sacred number 30. In No. 1 the departure of Christ from the earth synchronises with the death of Tiberius, and in No. 2 his life upon earth is bisected by the accession of the same emperor. As compared with No. 2, the received chronology adds a week of years, and No. 1 a week and a half, to the time of the Messiah's sojourning on earth. No. 1 makes the interval between the Vulgar Æra and the death of Commodus 6 years longer than the received chronology does; but this is reduced to 3 years on the whole period, which the latter makes 525 years ($=210 \times 2\frac{1}{2}$). The reason of the selection of the death of Commodus for the terminus ad quem may be seen in the various mystical numbers obtained. And to these others may be added. For instance, if to the sum of the years to the death of Christ, as given in No. 1, viz. 363 ($=303 + 60$), be added the exact numbers given by Clemens for the last 2 items, the sum-total will be 534y. 1m. 3d., which may be reckoned inclusively 535 years ($=428 \times 1\frac{1}{2}$). Again, the Astronomical Canon places Commodus's death in the 515th year ($=412 \times 1\frac{1}{2}$) of its Philippine Æra, and in the 939th of the Æra of Nabonassar. It may hence be inferred that the death of Commodus was commonly made a grand mystical epoch, whether because thence the decline of Rome was reckoned to commence, or for what other reason, we cannot pretend to say. We may just note, however, that as the assassination of Commodus took place on the last day of the year, if the

new *aion* was reckoned to date from the moment of the birth of Christ, the number of years computed would be complete to a day. The accession of the last Chaldaean king is placed in the Astronomical Canon in the 192nd year of the *Aera* of Nabonassar, and 192 A.D. is the received date of the death of Commodus.

637. In the variations of the time attributed to Messiah's ministry we appear to have an additional proof of the practice of contracting or expanding the half-week period as occasion might require.

638. In Matthew xiv. 15—21. it is related that 5000 were fed with 5 loaves and 2 fishes (= 7 articles of food), and 12 baskets of fragments taken up. In the next chapter (vv. 32—39) that 4000 were fed with 7 loaves and a few fishes, and 7 baskets full were taken up. It is singular that the former numbers multiplied into one another make 420,000: the product of the latter would be = $40 \times 70 \times 70$.

639. In Matthew xviii. 22. 7 and 70×7 appear as terms denoting finality. That 7 is "the number of perfection" in these Scriptures as in the preceding is well known. It is of constant occurrence: e.g. 7 loaves, 7 baskets-full, 7 brethren, 7 devils, 7 deacons; but these are not all instances of arbitrary selection of the number.

640. The numbers found in Mark v. 13 and Acts ii. 41 are so large as to raise doubts respecting their genuineness or literal authenticity.

641. Nicodemus brought myrrh and aloes about 100 lbs. weight, (John xix. 39): — enough, it has been said, to embalm 50 bodies.

642. Acts i. 15. "The number of the names together were about 120." Perhaps these were composed of the 70 (i. e. 72), and the 12 (including Matthias by anticipation), and of 36 (or half the 72) who had not been honoured by any special commission.

643. In Acts xxi. 38 it is related that the chief Captain asked Paul; "Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness 4000 men that were murderers?" Josephus in "*the Wars*" speaks of 30,000, but in "*the Antiq.*" of 400 who were slain and 200 taken prisoners.

644. More than 40 men bound themselves by an oath to kill Paul. (Acts xxiii. 13). Perhaps this was an expression for 42. In v. 23 the number of the soldiers who were sent to escort Paul to Cæsarea is said to have been 200 foot-

soldiers + 70 horsemen + 200 spearmen = 470. Of these only the 70 horsemen went all the way. The officer and the prisoner would make with them 72. But the most extraordinary circumstance is that 70 horsemen should have been sent, such a division not having been known in the Roman army.

645. In the account of St. Paul's shipwreck we are told that they took no food for 14 days, and that they were in all in the ship 276 souls (=46 x 6 or 23 dozens).

646. *The Apocalypse.* The most remarkable coincidence that occurs between the numbers of the Old and New Testaments is found in the Revelation of St. John. We allude to the "1260 days," "the time, times, and a half," and the "42 months" of Chapters 11, 12, and 13. These have already been noticed. Our limited space forbids us to enter into the discussion respecting the events to which they relate in the Apocalypse: but it may be suggested as worthy of consideration, whether they may not have reference either to the war which ended in the second destruction of Jerusalem, or to the insurrection of Simon Bar-Cochab which led to the final desolation of Judæa. Both of these are said to have occupied a "half-week." And the fact that the book opens and closes with the declaration that "the time is at hand," (Rev. i. 3 and xxii. 10)—the declaration too that "the things must shortly be done," — and the statement that the city "which spiritually is called Sodom and Egypt is that where our Lord was crucified," (Ch. xi. 8) are strongly confirmative of this view. It may further be observed that the 42 months appear to be an antitype in miniature of the 40 (42 ¶ 255) years wandering in the wilderness. This is indicated by the circumstance that "the woman" was to wander *in the wilderness* 42 months. It may be noted in this connexion that "the wanderings" of the Israelites were in number 42, (See Num. xxxiii. 1—50). In the same Chapter, we have apparently a miniature "half-week" in the "3½ days" of Ch. xi. 9, 11.

647. But, not only those above alluded to, but all the numbers contained in this Book fully bear out the mystical theory. To shew this we will bring the whole together into one view.

Chap. i. 11. Epistles addressed to 7 churches.—v. 4. "Grace from the 7 spirits" (iii. 1, iv. 5, v. 6). (This paraphrastic designation of the Holy Spirit is an unquestionable proof that 7 was "a number of perfection.")—v. 12. 7 candlesticks.—v. 16. 7 stars (iii. 1). Chap. ii. 10. Tribulation 10 days. Chap. iv. 4. 24 seats and elders.—

v. 8. 4 beasts, each 6 wings, ($4 \times 6 = 24$) Comp. xix. 4.

Chap. v. 1. A book with 7 seals.—v. 6. A lamb with 7 horns and 7 eyes ($7 \times 7 = 49$). Chap. vii. 1. 4 angels standing on the 4 corners of the earth holding the 4 winds ($4 \times 4 \times 4 = 64$).—v. 4. "There were sealed 144,000."

Chap. viii. 1. "There was silence in heaven about the space of half an hour (30 min.).—v. 2. 7 angels with 7 trumpets. ("After the third trumpet." 2 Esdras v. 4). Chap. ix. 5. "They should be tormented 5 months." (N. B. The time the waters prevailed at the Deluge,—150 days.—These 5 months are reckoned as 150 years by year-day theorists).—v. 9. "The 4 angels were loosed which were prepared for 1 hour, and 1 day, and 1 month, and 1 year." (On the year-day theory 391 years 15 days).—v. 16. "The horsemen were 200,000,000." Chap. x. 3. "7 thunders uttered their voice."

Chap. xi. 2. "The holy city shall the Gentiles tread under foot 42 months ($42 \times 30 = 1260$).—v. 3. "My two witnesses* shall prophesy 1260 days."—v. 9. "The people shall see their dead bodies $3\frac{1}{2}$ days."—v. 11. "And after $3\frac{1}{2}$ days the Spirit of life from God entered into them."—v. 13. "In the earthquake were slain (of names) of men 7000." (70×100). Chap. xii. 1. A woman "wearing a crown of 12 stars."—v. 3. "A red dragon, having 7 heads, and 10 horns, and 7 crowns." ($7 \times 10 \times 7 = 490$).—v. 6. The woman to be fed in the wilderness 1260 days.—v. 14. The woman "nourished in the wilderness for *a time, and times, and half a time.*" Chap. xiii. 1. "A beast rose out of the sea, having 7 heads, and 10 horns, and 10 crowns. ($7 \times 10 \times 10 = 700 = 70 \times 10$).—5. "And power was given unto him to continue 42 months."—vv. 17, 18. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. *Here is wisdom.* Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is $\chi\xi\varsigma'$ (or $\xi\varsigma'$) 600, 60, and 6, (or 60, 10, and 6)." (It needs not to point out how conclusive this passage is. It shews that there is a "mystery of numbers:" and it exhibits the sexenary scale in its 3 most important steps. The "number" has been found in the following words:—

* Comp. XIX. 20. Qu. Simon Bar-Cochab and Rabbi Akiba?

$\gamma = 200$	$\Delta = 30$	$\Lambda = 1$
$\iota = 6$	$\alpha = 1$	$\pi = 80$
$\beth = 40$	$\tau = 300$	$\sigma = 70$
$\nu = 10$	$\epsilon = 5$	$\varsigma = 6$
$\nu = 10$	$\iota = 10$	$\alpha = 1$
$\beth = 400$	$\nu = 50$	$\tau = 300$
<hr/>	$\sigma = 70$	$\eta = 8$
666	$\varsigma = 200$	$\varsigma = 200$
<hr/>	666	<hr/>

And Dr. Clarke has pointed out the phrase 'H Λατινη βασιλεια as containing the same number. But the most recent*, and "certainly an ingenious solution, is that proposed by Dr. Wordsworth. He "reads in the cross keys, arranged as in a common device of the Pontifical coinage, the number XΞΣT, which is equivalent to χξτ." It should be noted that the number 666 is expressed by numeral letters; while all the other numbers in the book are expressed in words. Not to interrupt this citation of numbers we shall introduce our own view subsequently.) Chap. xiv. 1. 144,000 stood with the Lamb on Mount Sion.—v. 20. "Blood came out of the winepress by the space of 1600 furlongs" ($= 40 \times 40$). Chap. xv. 17. "7 angels having the 7 last plagues," and "7 golden vials."

Chap. xvii. 3. "A scarlet-coloured beast, having 7 heads and 10 horns." ($7 \times 10 = 70$).—v. 9. "The 7 heads are 7 mountains."—10. "And there are 7 kings."—v. 12. "And the 10 horns are 10 kings." ($7 \times 7 + 10 = 490$). Chap. xviii. 17, 19. "In 1 hour (= 60 min.) so great riches is come to nought." Chap. xx. 2, 7. "Satan bound 1000 years."—vv. 4, 5, 6. The souls of martyrs "reigned with Christ 1000 years." Chap. xxi. 12—14. The wall of "the holy Jerusalem" had 12 gates, and at the gates 12 angels, and 12 names; 12 foundations with 12 names.—v. 16. The city was 12,000 furlongs long, broad, and high.—v. 17. The wall 144 cubits. ($= 12 \times 12$). Chap. xxii. 2. The Tree of Life bare 12 manner of fruits every month. Comp. 2 Esdras ii. 18. (N. B. The number 144, or a multiple of it, occurs in the 7th, 14th, and 21st chapters, and in no others.)

* Excepting that of Father Newman, who is reported to have made the following statement in a lecture recently delivered at Birmingham:—"Queen Victoria is distinctly pointed out in the Book of Revelation as having the number of the beast. You may recollect that the number is 666. Now she came to the throne in the year 1837, at which date she was 18 years old. Multiply then 37 by 18, and you have the number 666, which is the mystical emblem of the lawless king." Absurd as this is, it may serve perhaps to suggest the mode of formation of the number.

648. *Periodic phrases.* In considering the interpretations of Revelations xiii. 18, or rather the selection of words containing the number 666, it did not appear to us *quite certain* that it was intended that this number should be sought *in a word*. Such a construction, indeed, appeared to be not very consistent with the mystical process, which would rather veil numbers under words than words under numbers. At any rate there seemed to be ground for suspecting that the number 666 was connected with the half-week mentioned in v. 5, and had a mystical connexion with some word or words going before. One word, too, appeared to be pointed out. “Let him that hath understanding count *the number of the beast*; for it is *the number of (ἀνθρώπος)* A MAN, and his number is 666.” There seemed to be a parallelism between these three phrases, particularly the two last; and the word *ἀνθρώπος* was that which we fixed on beforehand as the one most likely to contain some mystical number. On examination we found that the sum of the numeral letters composing it is 1310. This result was unpromising. Nevertheless it appeared highly probable from the following consideration, that 1310 has some mystical connexion with 666, and that both belong to that system of numbers which was brought under notice when the periodic combinations connected with the “half-week” of Daniel were under consideration.

649. The number 1310 appeared in our calculations at that time in a way that attracted our attention, though we were unable to make out any thing definite respecting it. It is exactly 1000 less than 2310, which was then introduced as containing a number of remarkable periods, and which is equal to some (as $660 \times 3\frac{1}{3}$ and $66 \times 7 \times 5$) having a close affinity to the number 666.—The duration from the death of Isaac to the first year of Cyrus according to the Titles of Bks. 2 to 10 is in round numbers 1310 years.— $1310 = 2300 - 990(660 \times 1\frac{1}{3})$. $1310 - 1096(365\frac{1}{4} \times 3 = 1095\frac{3}{4}) = 214$. $1310 = 1296 + 14$. $1310 = 1260 + 50$. $1310 = 1080 + 230$. 1310 Sacerdotal Cycles intervened between the Return from Babylon and the commencement of the “half-week” of War against Rome. See also ¶ 625.

650. But before we can fully illustrate the connexion of the numbers 1310 and 666 with one another, and with the “half-week” numbers, it will be necessary to adduce some other “periodic words.” The result obtained from *ἀνθρώπος* led on to the further conjecture that the salient words and phrases generally in the book of Revelation might have a

hidden meaning. On examination of some that appeared most likely, the following results were obtained:—

(1). Taking the text before us, and reading it thus; Ὡδε ἡ σοφία ἐστίν. He who hath τὸν νοῦν, let him count τὸν ἀριθμὸν of the beast. For it is the number of ἀνθρώπος. And ὁ ἀριθμὸς of him is 666. Ὡδε (809) ἡ (8) σοφία (781) ἐστίν (565).

$809 + 8 + 781 + 565 = 2163 = 7 \times 3 \times 103$. τὸν (420) νοῦν (570). 420 + 570 = 990. τὸν (420) ἀριθμὸν (280). 420 + 280 = 700. ἀνθρώπος (1310). ὁ (70) ἀριθμὸς (430). 70 + 430 = 500. 666. (430 + 666 = 1096).

(2). The sum of these numbers is 5663 (= 7×809), which has all the appearance of being an intercalated number; viz., 5600 + 63. Regarding it in this light, it immediately occurred to us that 5600 is the number of the solar years, according to one computation, from the Creation to the second destruction of Jerusalem; and further that, supposing "the consummation" of "the destruction" placed in A.D. 72, 63 years is the exact interval to the consummation of the final desolation after Bar-Cochab's insurrection. (3).

A Various Reading of the number 666, viz. 76 (= 70 + 6), has been noticed. Now, if this together with $\frac{7}{4} = 35$, and making 111, be added to 5663, the amount will be 5774, which is the number of lunar years = 5600 solar years. A coincidence to be presently noticed will support the addition of this 111. (4).

Again, 5663 + 666 = 6329. And the sum of the figures in each of the numbers 5663 and 6329 is 20. (5). ἀριθ-

μὸς (430) + ἀνθρώπος (1310) = 1740 = 290 + 6. (6). ἀριθ-

μὸς ἀνθρώπου = 1940 = 485 × 4 = 1290 + 650 = 1260 + 680 =

1080 + 860 = 2300 – 360. (7). Take, again, from v. 17

(Comp. xv. 2) the "mark," the "name," the "number" of the beast. χάραγμα = 746, δυομα = 231, ἀριθμὸς = 430.

$746 + 231 + 430 = 1407$. 1407 = 7×201 . $1407 - 1296 = 111$

(the coincidence alluded to above). $1407 + 756 (= 7 \times 108) = 2163$, see (1).

ὁ (70) . . . τὸν (420) ἀριθμὸν (280) θηρίου (597) = 1367 = 1260 + 107 ($\frac{128}{4}$). νοῦς = 720 = 360

× 2. (8). And again, that remarkable sentence in xvii. 5; Μυστήριον (1178) Βαθυλών (1285) ἡ (8) μεγάλη (87),

ἡ (8) μῆτηρ (456) τῶν (1150) πορνῶν (1150) καὶ (31) τῶν (1150) βδελυγμάτων (1635) τῆς (508) γῆς (211). Sum 8857.

We cannot point out periodic coincidences in *all* of these numbers, nor in the sum of them; but the following appear remarkable. $1178 + 107 (\frac{128}{4}) = 1285$. 1285 is one of a series to be noticed presently. $1150 + 1150 = 2300$. $1150 + 1635 = 2785$, — 1285 = 1500. 5663(2) – (1178 + 1285) 2463 = 3200 = 40×80 . (9). Rev. xix. 13. ὁ (70) λόγος (333)

$\tauοῦ$ (770) $\Thetaεοῦ$ (484)=1657. Each of these we suppose to be a mystical number or multiple of such; and, as a whole, the sentence might be taken to represent the Heb. duration between the Creation and the Deluge, since the Diluvian year entered into the 1657th year A. M. (10). A few *miscellaneous periodic words* may be here adduced.

$$\begin{array}{rcl} \text{'Ιησους} (\text{Rev. i. 1}) & = 888 & = 12 \times 74 = 24 \times 37 \\ \text{Χριστὸς} & = 1480 & = 370 \times 4 = 40 \times 37 \\ \hline & 2368 & = 2200 + 168 = 64 \times 37 = 592 \times 4 \end{array}$$

$\gammaνη$ (Rev. xvii. 4)=461. $\piόνη$ (Rev. xvii. 15)=308. $\delta=70$. $ος=270$. $\tauὸ=370$. $οὐ=470$. $\tauοῦ=770$. $\piιτὸς$ (Rev. xix. 11)=860=430×2. $κύριος$ (Rev. xix. 16)=700= $\tauὸν ἀριθμὸν$ (420+280): also Μανάσσης=700. 'Αβολλίων (Rev. ix. 11 inserted as the name equivalent in Greek to Abaddon in Hebrew)=1461. Σόδομα+Αἴγυπτος, (Rev. xi. 8, the "spiritual" designation for "Jerusalem")=1449 (=7×207=3 $\frac{1}{2}$ ×414=23×63). Σ. καὶ Α.=1480 (=370×4). Abaddon in Heb.=63 (=7×9). 'Αβραμ=144 (=72×2). May not the numerical import of this name have suggested the number of the children of "the Father of the faithful" who were "sealed" (Rev. vii. 4), and who "stood with the Lamb on Mount Sion," (xiv. 1)? 'Αβράμος=414. In Hebrew letters Abram=243 (=3³), Abraham=248 (=62×4). Μανᾶς 1648. See ¶ 599. 'Αβραμος (414)+'Ισακος (501)+'Ιάκωβος (953)=1868=the interval (according to Usher) between the births of the literal and the spiritual "promised seeds." Ιωσῆπος=1368, difference 500. 'Ιησοῦς Χριστὸς=2368, differences 500 and 1000. Τρίων=1260. The 3 years of profanation contained 1260 days (Comp. ¶ 530). Also Σολομὼν=1260. And the 1st division of his reign is a "half-week." Δαβὶδ=21: in Hebrew letters=14. An intercalation of 7, if not of two 7's, at the beginning of David's reign has been shewn. Δεῖνα (one of "the 70" who went down into Egypt)=70.

651. The sum of the names included in our Table, No. 1, gives some coincidences which appear significant. Notice has already been taken (¶ 134) of two derived from one Version. But there are scarcely any names which Josephus and the LXX render exactly alike.* And if we take Josephus's rendering we find that the sum of the 21 names to Abram

* This fact gives probability to the conjecture made with regard to Nero and Caligula; *infra* ¶¶ 654, 657.

inclusive is 11,111,—a singular number in itself, and having some connexion, it may be suspected, with the numbers of which we have lately met with examples, 11, 111, 1111, 333,666: the sum of the 20, exclusive of Abram, is 10,966: the sum of the 20, excluding Canaan, is 10,978. The first compared with the sum of the Samaritan Total Ages gives a difference of 27,—a number which occurs twice in the Total Ages as an excess of the LXX over the Samaritan, (See ¶ 25, No. 3). The third compared with the same shews a difference of 160 or 40×4 . The second compared with the Heb. Total Ages is less by 780 or 390×2 : and compared with the LXX by 1666, or a millennium plus “the number of the beast,” (Comp. ¶ 663).

652. In many instances we have observed that one of the half-week or intercalary numbers 3 and 7 appears to have been added to a large periodic number. This induces us to notice that *Oυεσπασιαλος* (1287) + *Tιρος* (880)=2167.

653. To revert now to the more immediate consideration of the connexion of the numbers 1310 and 666 with one another and with the “half-week” numbers. We have seen that the numerical value of the mystical designation for Rome is 1285. Now * $1260+25=1285$. $1285+25=1310$. $1310+25=1335$. Thus these numbers appear to be connected by a series in arithmetical progression, of which 1260 may be the lowest term, and 2315 (See ¶ 537) the highest. But, observe, $666 \times 2=1332$, a number which is 3 less than the 1335 of Daniel xii. 12,—the sum (as was shewn) of the numbers previously mentioned in that prophecy. And this difference of 3 is obviously to be found in that item in Daniel (x. 4), which is inserted in a manner so peculiar and diverse from the others. Omitting it, we have $21+21+$ * $1290=1332$. Can it now be doubted that we have got the right clue, and that the numbers 666 and 1310 are connected with one another by a connexion with the half-week numbers? It is obvious that $\frac{1310}{7}=655$, and hence a suspicion may arise that the difference of 11 has been added to or subtracted from the one or the other number,—a conjecture which receives some support from the instances we have

* “The half-week” has been made to consist of both 1260 and 1290 days (comp. ¶ 530). Now $1290+25=1315$; and 1315 Sac. Cycles would exactly measure the interval between the restoration of the Temple Services after the Captivity and their final cessation on the burning of the Temple 10th of Louis, A.D. 70. (Comp. ¶ 588, n. to 70.) Hence it may be conjectured that possibly each one of the half-week numbers may have been made the foundation of a series similar to the above.

lately had of the addition in one case and the subtraction in another of the number $111(=\frac{666}{6})$. This, however, can be offered only as a surmise.

654. In reference to the number 1332 a passage may be adduced from the *Ascensio Esaiæ*, which shews unquestionably that this number stands connected with the prophetic half-week. It is as follows: "Images of him shall be set up in all cities, and his reign shall continue for 3 years 7 months and 27 days. But after 332 days the Lord will descend from heaven and consume him." The Author of this spurious book is supposed to have had Nero in view in this passage. Lawrence, its editor, thinks that he has proved this book to have been written within 332 days after the death of Nero; but as his argument rests upon the genuineness of the number 332, it might be subverted by the following objection, if a valid one. 3y. 7m. 27d. at 365d. to a year, and 30d. to each of the odd months = 1332d. Hence it might be supposed that 1332 was the number intended, but that 332 has entered into the text by mistake or corruption. This seems at first sight to be a probable conjecture. Nevertheless, we cannot adopt it; not only because of the weight which the text as it stands is entitled to carry with it, but also on account of a remarkable coincidence. The letters composing *Kalɔap* = 332. Hence we think that this is only an enigmatical way of pointing out that "a Cæsar" is intended, and at the same time bringing in a threefold coincidence; — perhaps, too, there may have been some object in marking off the first 1000 days; for, that they are so separated is evident from the circumstance that the 3y. 7m. 27d., and the 332d. have the same terminus *ad quem*, both ending at the death of the person spoken of. This may suffice to shew that the number is genuine; but still great doubts may remain as to the person had in view in this passage. The description of "the atheistical king" as "the murderer of his mother, into whose hands the Church should be delivered," can scarcely have been spoken in reference to any one but Nero. On the other hand, the time assigned to the reign of this king does not agree with that of Nero, who reigned according to Josephus 13 years and 8 days. And the remainder of the description — "men will sacrifice to him and call him God" * (Comp. Ant. XVIII.

* It is remarkable that both A. Epiphanes and Caligula are said to have assumed the Title "God:" and Domitian ordered himself to be styled "Dominus et Deus."

vii. 2, xiv. i. 2): the world will be full of his signs and wonders : images of him shall be set up in all cities, &c.," would answer best to Caligula's history. The coincidence, too, in the time of reign with that of Caligula is very remarkable. Twice Josephus states* that Caligula reigned 3 years and 8 months, which is within 3 days of the time predicted of the atheistical king ; and (reckoned as above) would be exactly the 1335 days of Daniel. It may be observed, however, that the name of Nero may possibly have been so written as to indicate a " half-week " period in connexion with him. The letters in Καλγαρ Νήρω would amount to 1290=430×3 and the principal of the component items in 1335, (Dan. xii. 11). On the whole, we are inclined to think that both of these kings are pointed at, since some of the things predicted are found in the history of the one, and some in that of the other. Nay, it may be that the triad was completed by the inclusion of either Vespasian or Titus, since the time from the revolt until they accomplished the conquest of Judæa was made to be a " half-week," and in the earliest times an attempt was made to fix upon Titus " the number of the beast " by rendering his name Τίταν=666.

655. The hypothesis that this passage was purposely so worded as to be capable of a twofold or threefold application, receives support from the circumstance that the same appears to have been the case with the prediction of the beast in Rev. xiii.—We cannot enter into an exposition of this passage, but the following notice of the salient points may serve to give an idea of the view that may be taken, and indeed has been taken in its main features. The " beast " is an emblem of the imperial power. The " 7 heads " represent the 7 hills on which Rome is situated (xvii. 9). The 10 crowned " horns " are the 10 Cæsars included within our present Division, or possibly the 12 reduced to 10 by reckoning as one the 3 rivals who had but a single Thoth amongst them. " The name of blasphemy " may have been either Λατινός or ἡ Λατίνη βασιλεῖα, in both of which is contained " the number of the beast." " The dragon " would aptly symbolise the military power. The unity or identity of the emblem does not appear however to have been maintained throughout; for in v. 3 " one of the heads " apparently denotes " one of the Cæsars," namely, Caligula; and in v. 12

* He also states, in one place, that Julius Cæsar reigned 3 years 6 months (=at 360 days 1260 days); and, in another, 3 years 7 months = 1290 days. The latter, in Julian years, might = 1310 days.

the same person or thing, be it what it may, is designated as “the first *beast*.” The imperial power was supposed to have been “wounded unto death” by the blow which the tribune of the praetorian band with his “*sword*” (Rev. xiii. 14. Comp. Ant. XIX. i. 14) struck Caligula. This appears from the following passage. “When Cheraea demanded of the Consuls the watch-word, and they gave him ‘Liberty,’ it was a cause of astonishment to themselves, and appeared incredible: for it was a century since (on the subversion of the democracy) this privilege had been taken from the Consuls. The people also were full of joy and hope, as having recovered their former democracy” (Ant. XIX. ii. 3). “The dragon,” however, (the army) “gave the power unto the beast” again, “and his deadly wound was healed.” “Another beast” arose:—the imperial power was re-established in the person of Claudius, and by him and his successors the image or counterpart of the first beast was set up again, new life infused into it, and all men compelled to buy and sell by means of the “image and superscription” of the beast, *i.e.* under his name and authority. The “42 months” of v. 5 may refer in the first instance to the reign of Caligula, in the second to the duration of the persecution by Nero (the “Anti-Christ” of the early Fathers), and in the third to the war against the Holy Land and Temple:—possibly the brothers Titus and Domitian may have been specially intended by the description of the beast, as having “2 horns like a lamb and speaking as a dragon”; Domitian may well have been supposed to be Nero come to life again, according to the common belief that he was either not dead, or would rise again. Thus this passage may have been adapted, or supposed to have been, to a three-fold accomplishment; and hence a similar adaptation introduced into the forgery of a later date.

656. The foregoing interpretation is the more probable on account of its compatibility with the previous prediction, contained in Chap. XII.: and in this respect it has a decided advantage over the common interpretation. The “great red dragon, having 7 heads and 10 horns, and 7 crowns upon his heads,” may here also be taken to denote the military power. The locality is similarly indicated by the “7 heads.” The “7 crowns” (the number being necessarily determined by that of the heads) represent the imperial power. And the 10 horns, as in Chap. XIII., shew the number of Cæsars reckoned to have held that power down to the terminus of the prediction. The close connexion of this vision with that

which follows it may be inferred from the occurrence in both of the same "half-week" number; which, singularly enough, is expressed in three different ways.

657. The applicability of the passages to Caligula may receive some confirmation from the circumstance that it is possible his name may have been so written as to be brought into connexion with the "half-week" numbers. $\Gamma\alpha\lambda\gamma\sigma\upsilon\lambda\alpha = 548 = \frac{1096}{2} = \frac{365\frac{1}{4} \times 3}{2} = \dot{\alpha}\rho\iota\theta\mu\circ\delta (430) + 666$. Perhaps too

a numerical equality between Caligula and Titus was made out; for $\kappa\alpha\iota\sigma\alpha\pi\alpha \Gamma\alpha\lambda\gamma\sigma\upsilon\lambda\alpha$ and $T\iota\tau\alpha\sigma$ each = 880, (40×22). It may be added that the difference between the numbers 1332 and 1260, viz. 72, appears to indicate a connexion between them. The same may be said in reference to 1260 and the sum of the products of the numbers in Rev. xii. 3 and xiii. 1. $7 \times 10 \times 7 = 490$. $7 \times 10 \times 10 = 700$. $490 + 700 = 1190$. $1260 - 1190 = 70$.—Also, from the following coincidence a mystical connexion between the 1260 days and "the number of the beast" may be suspected. $1260 + 666 = 1926 = 214 \times 9$.

658. With regard to the number $\chi\xi\zeta$, it may be allowed to suggest whether possibly it may not have been intended that the letters composing it should be multiplied, not added together. Their product strongly favours this conjecture. $600 \times 60 \times 6 = 216,000$.

659. It is well worthy of notice that this number was in the earliest times exchanged for, or (as some would say) corrupted into 606; for we find Irenæus expressing an opinion that God would pardon those who had introduced the reading 606 for 666, if they had done it only through inadvertence.* We cannot doubt that we have here another instance of 60 being made a moveable, or (as we should say) an intercalary quantity. And this leads us to observe that $\kappa\alpha\iota\sigma\alpha\pi\alpha \Gamma\alpha\iota\omega\sigma = 616$. Can the moveable quantity have been varied?

660. In addition to what has been advanced above, and with a special reference to the suggestion that the number 666 may stand connected with the second destruction or the final desolation, the following coincidences are worth notice.

* It has hence been erroneously inferred that the ancients had such a reverence for the very letters of the Scriptures as to hold that the alteration of a single letter would entail damnation. The change of a figure in a mystical number would obviously be a very different thing from the change of a letter in an ordinary word. Perhaps we may see in the remark of Irenæus an indication that rival mystical systems were in existence.

As to the former, 666 years may have been reckoned from Jehoiachin's Captivity to the second destruction. As to the latter. The final desolation of Judæa took place in A.D. 135.—Deducting 3 years for the "half-week" of war leaves 132 years ($=66 \times 2$). 584 B.C. would reach back to the end of the 2nd year of Cyrus, in which Josephus (in one passage) places the Return. So that we may say, From the Return to the final "half-week" which preceded the desolation were 666 years. And this leads us to other coincidences.

	Years.
1. Clemens made out between the Exodus and the building of Solomon's Temple	- - 666 } *1096
2. Thence to the 1st destruction 37 + 393 (333)	- 430 }
3. Thence to the 2nd Cyrus incl.	- - 54 }
4. Thence to Bar-Cochab A.D. 132	- - 666 } 720

ii. MISCELLANEOUS NON-CHRONOMETRICAL NUMBERS.

661. The following are miscellaneous examples of non-chronometrical numbers, having an unhistorical appearance. (1). Pilate brought a stream of water to Jerusalem from 200 stadia (23 miles) distance. (2). Decius Mundus offered Paulina "200,000 attic drachmæ (at $9\frac{3}{4}$ d. = 8125*l.*) for one night's lodging." (3). Agrippa borrowed a million of drachmæ (=40,625*l.*), from a freed man of Cæsar. (4). Claudius gave to each of the guards 5000 drachmæ (=203*l.* 2*s.* 6*d.*), and in proportion to the officers, and promised the same to the rest of the armies, wherever they were. (5). Izates left 24 sons and 24 daughters. (6). 18,000 workmen were thrown out of employ when the Temple was finished. (7). In Ant. XX. v. 3 20,000, but in Wars II. xii. 1 10,000 are said to have been killed in a crush to get out of the Temple. (8). At the Passover, when Cestius Gallus came to Jerusalem, "not fewer than three millions of the people came about him." (9). The people of Cæsarea slew 20,000 Jews on the same day and hour that the Jews at Jerusalem treacherously massacred the Roman garrison. (10). Josephus raised an army of 100,000 young men in Galilee: and chose for the war 60,000 foot and 250 horse; having besides 4500 mercenaries and 600 body-guard. (11). At a few hours' notice 100,000 armed men were collected against Josephus, and crowded into the hippodrome at Tarichææ. (12). The very

* Comp. ¶¶ 649, 650.

least of the villages in Galilee contained 15,000 inhabitants. (13). There were 600 senators at Tarichææ. (14). Vespasian sent Cerealis with 600 horsemen. (15). At the first attack on Jotapata 600 Jews were wounded. (16). 13 cohorts had 600 men each. (17). Vespasian sent Titus with 600 horsemen. (18). Placidus took 600 horsemen against M. Tabor. (19). Titus took 600 horse to reconnoitre Jerusalem. (20). Josephus and others, "about 600 in number," having been shipwrecked, swam for their lives all night. (21). 600 armed men came to set Josephus's house on fire. (22). Jesus had a band of 600 men. (23). The Lake of Gennesareth is said to be 40 stadia ($= 4\frac{1}{2}$ miles) long, and 140s. ($= 16\frac{1}{2}$ m.) long. (Prof. Robinson estimates it at 5 or 6 geog. m. in breadth and 11 or 12 in length). Asphaltites 580f. by 150 ($= 66\frac{3}{4}$ m. by $17\frac{1}{2}$): but actually 39 to 40 geog. m. by 9 to 10. (24). M. Tabor is 30 stadia ($3\frac{1}{4}$ m.) high, its top is a plain of 26 stadia (3m.), which Josephus encompassed with a wall in 40 days. (25). On several occasions 70 persons are spoken of as judges, &c. 70 and 12 in Life p. 11. (26). "The whole compass of the city (Jerusalem) was 33 stadia" ($3\frac{3}{4}$ m.).* Titus built a wall round it in 3 days. This wall was "40 stadia save one" ($4\frac{1}{2}$ m.) long, and had 13 towers on it "whose circumferences put together amounted to 10 stadia" ($1\frac{1}{7}$ m.). (27). Josephus says that it was found that 256,500 lambs were sacrificed at the Passover, which at 10 persons to a lamb would make the population 2,700,200 (!), exclusive of foreigners, and those who happened to be disqualified by uncleanness. His statements may fairly be taken to make out a population of +4 millions (!!!) in a city, the circuit of whose walls was only $3\frac{1}{2}$ geog. miles. (28). The numbers of the slain and prisoners in the War are proved to be unhistorical by their incredible magnitude: for example, 20,000 Jews are said to have been killed by Florus at Caesarea; 50,000 (in one place, 60,000 in another) at Alexandria; 10,000 (in one place, 18,000 in another) at Damascus; 40,000 at Jotapata; of those who fled from Gadara 15,000, besides those who were compelled to throw themselves into the Jordan, such a number that Jordan could not be passed over, and the Dead Sea also was filled with corpses; and during the siege of

* Hecatæns says: "50 stadia and 120,000 inhabitanta." (Con. Ap. I. 22.)

† Modern Jerusalem is estimated to contain 11,000 souls, and the circuit of its walls does not exceed $2\frac{1}{2}$ geographical miles.

Jerusalem 1,100,000. Of the number last-mentioned "no fewer than 115,880 dead bodies were carried out of one gate between the 14th Xanthicus, when the Romans encamped before the city, and the 1st Panemus," when they attacked Antonia, giving an average of 1545 daily. It should be observed that 11 days after the siege began the Romans took more than half the city, and 12 days afterwards about half the remainder. So that the historian virtually asserts that nearly the whole of this vast loss of life fell upon those who were shut up in Antonia, the Temple, and the Upper City. Besides the foregoing, incredible for their magnitude, other numbers are suspicious on account of their mystical aspect. In the 1,100,000 are included the corpses of 600,000 poor persons, said to have been thrown out of the gates; but it may well be suspected that this number was framed to correspond with the 600,000 Israelites who came out of Egypt. 3600 (360×10) are reported to have been slain by Florus. At Joppa, and again at Jerusalem by the Zealots, 8400 were slaughtered; at Joppa 4200; at Engeddi 700; and at Masada 960. The totals too are suspicious. It is indeed difficult to make out what the numbers actually amount to, since some may or may not be included in others, and two of the numbers are given differently in different places. Usher, after Lipsius, made the sum-total of the Jews slain in 7 years, as stated by Josephus, 1,337,490: Milman reckons 1,356,460. After a careful collection of the items, we have made out 1,400,000 ($70 \times 40 \times 500$) Jews slain, and 6666 Romans. No account however is given of the number of Romans killed after the defeat of Cestius, which appears very singular when it is considered that Josephus, while a prisoner in the Roman army, must have had much better means of becoming acquainted with their loss than with that of the Jews.

III. COMPLETE SYSTEMS.

662. Having examined in order the several chronometrical Divisions and subdivisions, we now proceed to exhibit some of the complete Systems into which they may have been collected. It is obvious that out of such materials an unknown number of mystical combinations may have been formed. Of these it is not likely that we should discover more than a small proportion, and our limits forbid our inserting many that we have framed. We offer only a few as conjectural specimens. A computation based upon the Hebrew, and for the most part in accordance with the received chronology, will properly be placed first.

663. No. 1. THE HEBREW COMPUTATION. 1656's.
SOTHIAC.

No.	Epochal Periods.	$\frac{1}{2}$	Periodic Combinations.	$\frac{1}{2}$	Periodic Combinations.	Inter-
		Sec.		Sec.		cal.
1.	Period A. <i>Div. A.</i> From the Creation to the Deluge	1600	1600	1666	{ 1666 } 3	{ 56 }
2.	Period A. <i>Div. B.</i> From Deluge to the Call	400	3000 { 3000 } 2400	428 { 428 }	2067 { 2067 }	{ 2 }
3.	Period B. From Call to the Exode	400	800 { 800 } 3400	428 { 428 }	856 { 856 }	36 { 36 }
4.	Periods C. and D. From Exode to 1st Destruction	1000	3000 { 3000 } 3400	1000 { 1000 }	1428 { 1428 }	22 { 22 }
5.	Period E. From 1st to 2nd De- struction	600	1600 { 1600 } 600	659 { 659 }	2067 { 2067 }	56 { 56 }
	Totals from Creation to 2nd Destruction	4000		4174	+106=4280.	
	Subsequent additions	1600 (1600+60+3+3 or 1636+10)		1666	a million. "the number of the beast."	
				5840	{ =1460 x 4 =392 x 30 }	
		5600 (+240=)				
	Totals, as above	4000 (without minor intercalations)		4168		
	Subsequent addition	800		800		
		4800 (+168=)		4968	=414 x 12	

No. 1. PROOFS, EXPLANATIONS, AND CYCLICAL COMBINATIONS.

664. It seems proper to state, in the first instance, that our attention was directed to the systematic arrangement of the chronology between the creation and the second destruction by the following collocation of periods in the article in the Journal of Sacred Literature, No. 9, which has been more than once referred to.

	Page 74.	y. m. d.		Page 81.		Sacred Series.
To the Deluge	1656	0 0				
To the Call	438	0 0				
To the Exodus	430	0 0		592	Aaron to Zadok, incl.	612
To the Temple	592	0 0		407 $\frac{1}{4}$	Ahimeas to Josadek, ditto	401
To the Captivity	407	6 0		51	Jeslaus to Onias, ditto	414
To the Return	51	0 0			Jacinus to Antigonus, ditto	1353
To 2d. of Vespasian	609	1 15		609	Herod to 2d. Vespasian	107
Creation to 2d. Vespasian,	4172	7 15	1656 $\frac{1}{4}$			1656 $\frac{1}{4}$

These numbers, forming 1656, 858 (=856+2), and 1656 $\frac{1}{4}$ (=1656+3 $\frac{1}{4}$), appeared to stand in so significant a relation to one another, that we immediately set about to ascertain whether the small differences of 2 years and 3 $\frac{1}{4}$ years might not be removed. The investigation issued in the results which are embodied in the present work.

665. *Heading of No. 1.* The works of Josephus appear to embody the Hebrew, the Samaritan, and the LXX. computations; and it is of course to those works that these chronographies must be indebted for their systematic completeness. The fact is that the whole belong to *one* system, but each recension presents us with a different view and version of it. The one before us, being derived from the Hebrew Scriptures so far as they go, may properly be designated "*the Hebrew computation*."

666. *Nos. 1 to 5.* When we call to mind that every one of the chronological tables has been found to contain a multiple of 5 successions, it appears a curious coincidence that the whole duration should have been found to resolve itself into 5 periods.

667. *Solar and lunar years.* The reasons for so designating and regarding these years have been sufficiently exhibited in Table No. 1, and the remarks thereon. If we could advance nothing more in confirmation than the fact, that the sum-total of 4968 years is composed of items identical with the 1656 years of that Table,—this, with the precedent which that Table affords, would justify us in assuming that a commutation from solar into lunar years, similar to that proved to exist in the case of the first item, had been effected

throughout. But we are able, as will be seen, to verify the series of solar as well as that of lunar years by textual authorities. It must be observed, however, that there are two distinct cases. The first period, in which the double series cannot be authenticated after the same manner as the rest, has a method peculiar to itself which carries with it its own evidence. In the case of the others (into which this method could not be introduced), it is found that authorities can be adduced in proof of both series of periodic numbers. We apprehend the adoption of two different methods in the two cases will be allowed to furnish evidence doubly corroborative of our theory.

668. No. 1. The Hebrew duration from Adam to the Deluge is 1656 years. And this, it has been shewn (¶ 25), is 1600 solar converted into lunar years. So that we need not dwell now on this point. It will be observed that 3 years are subjoined to the 1656 as an intercalation. This number was found to be required to perfect the periodic combinations; and it is authorised by "Shem's intercalation," that is, by the insertion required in consequence of his having been the third instead of the eldest son of Noah; and therefore (it may be assumed) born 3 years later than Noah's 500th year. The insertion of this number is also confirmed by the parallelism which is thus made with the 1659 years,—the sum of Nos. 4 and 5.

669. No. 2. It will be evident at a glance that the 400 solar years from the Deluge to the Call are one fourth of the preceding 1600 years, but the 428 years are not $\frac{1}{4}$ th of 1656. Why is this? How is it that we have not 414? The answer is, that the 428's were required to make the "periodic combinations" exhibited, and that a rectification will hereafter appear.

670. *Nos. 2 and 3.* Although the lunar 428's can be authenticated as distinct periods, such is not the case with the solar 400's, for they can be proved only when taken together. Nor is it surprising, (seeing that these items are only fractional parts of a period, forming together a half-period, peculiarly circumstanced,) that they should be somewhat more closely linked to each other than those above and below them, which form completed periods. On the contrary, that these two periods can only be authenticated as one whole may be regarded as a designed, as it certainly is a most useful intimation that they stand in an isolated position, and that the complement of the period of which they form a part is not to be sought for in the succeeding duration. But, be that as it may, certain it is that Nos. 2 and 3, as to their

solar years, require to be taken together, and their sum may then be made out thus:—

From the Deluge to the birth of Abram (Gen. xi. 10—26)	-	292	v.
“Terah’s intercalation” (on the same ground as Shem’s) (Gen. xi. 27, 29)	-	-	3
From the birth to the Call of Abram (Gen. xii. 4)	-	-	75
From the Call to the Exode (Gal. iii. 17)	-	-	430
Deluge to Exode	-	-	<hr/> 800

671. The 428 lunar-year Period of No. 2 is computed and proved as follows:—

From the birth of Arphaxad to the birth of Haran, 8 gen. (Gen. xi. 10—26)	-	-	-	-	290	v.
“Terah’s intercalation” (Gen. xi. 27, 29 ¶ 52 sqq.)	-	-	-	-	3	
“Abram’s intercalation”;—it having been shewn that he must have been born (at the least) later than the received date by (Gen. xi. 32 with xii. 4 ¶ 67 sqq.)	-	-	-	-	60	
From the birth to the Call of Abraham (Gen. xii. 4)	-	-	-	-	75	
Deluge to Call (Josephus passim)	-	-	-	-	428	<hr/>

672. The 428 years of No. 3 are authenticated by Josephus, Ant. VIII. iii. 1. See also ¶ 103.

673. Nos. 4 and 5. It will be observed that the number of years against No. 4 in the lunar column is the same as in the solar. The reason is, that the millennium from the Exode to the first destruction, and the Josephean “Great Year” between the two destructions, do in this computation form but one Period; and the complement required for the conversion into lunar years is found to lie wholly in the latter. Doubtless the object of this arrangement has been the formation of a greater number of periodic combinations. As Nos. 4 and 5 form together one item in this system, it will be convenient to set forth the proofs of them under one view, more especially as in so doing a convenient opportunity will be afforded for exhibiting the periodic combinations into which their component items seem to have been formed.

674. Solar years of Nos. 4 and 5.

* St. Paul says, "about 450 years," which allows of our reckoning 452 years. But it is not clear whether or not he computed from the settlement in Canaan. If he did, his numbers on the whole will agree with the above. Nos. 3 to 6 amount to 504 years: and St. Paul may be considered to intend, Judges 452 + Samuel 12 + Saul 40 = 504. Whitby, in order to make the sum of St. Paul's numbers agree with the statement of Josephus, gives the following version of it.—(On the right we place 2 other versions, which may be made out, and which will be adverted to presently).

No. 1 (Whitby).		No. 2.		No. 3.
In the Wilderness	- 40	Idem	- -	- 40
Joshua	- - 17	To partition	- -	- 7
Judges	- - 450	Judges	- -	- 450
Samuel and Saul	- 40	Samuel	- -	- 32
		Saul	- -	- 40
David	- - 40	David	- -	- 40
Solomon to building T.	4	Part of Solomon	- 3	- 3
<hr/>				
	591		592	612

But it does not appear what authority Whitby has for assigning only 17 years to Joshua. And if Joshua's years ought to be considered as not included in the Judges, so also ought Samuel's to be inserted separately, for the mode of allusion to the latter is parallel to that in the former case. This is confirmed by Saul's being mentioned apart from Samuel. And 40 years are distinctly assigned to Saul alone. So that when Paul's statement is taken as a whole, it assigns (following the natural construction of it) a much longer duration to this period than Whitby makes out. But if we would adhere strictly to the natural interpretation of St. Paul's statement without being biased by extraneous considerations, we must adopt either No. 2 or No. 3 of the above versions : and both of the sums-total are supported by statements in Josephus (*Ant. VIII. iii. 1* and *XX. x.*). The most literal construction of the first point that can admit of doubt would be, that, "after the division of Canaan God gave them Judges for 450 years." According to this we must suppose that Joshua was, during the time that the conquest occupied, looked upon as General, and that he was reckoned to enter on the office of a Judge after the settlement of the

675. Nos. 4 and 5. *Lunar years.*

	Y.	M.	D.
From the Exode to the first destruction (as in solar years)	- - - - -	1000	
The Captivity (¶ 446)	- - - - -	20	
From the Return to the second destruction in 2nd Vesp. (Wars VI. iv. 8)	- - - - -	639	1 15
Exode to 2nd destruction	- - - - -	1659	1 15

676. Distinct proofs of one or two of the large divisions of lunar years may also be advanced. Nos. 1 to 4. Josephus in Ant. X. viii. 5 assigns 3513y. 6m. 10d. to this interval. Note that a "half-week" deducted from this number would leave 3510y. = 390×9 . (Comp. ¶ 452). Nos. 3 to 5.

From the Call to the first building (Ant. VIII. iii. 1)	- 1020
From the first building to the Captivity (¶ 348 and Ant. IX. xiv. 1 and X. ix. 7)	- 408
From the first to the second destruction (as above)	- 659
From Call to second destruction	- 2087

tribes.—Although the expression "about" might by itself admit of a few years' latitude with regard to the duration of the Judges' time, yet it may be contended that, considered in connexion with the same mode of expression used just before in reference to the 40 years, which is considered to have been the *exact* time of the wandering, such latitude cannot in this place be legitimately taken.—"Until Samuel" (v. 20) cannot include Samuel; and his government is clearly distinguished from Saul's by the word "afterward," by the difference between their offices,—Samuel having judged as a "prophet," Saul ruled as "a king," and by the distinct attribution of "40 years" to Saul, which cannot at any rate be taken to include the time of Samuel's sole government. The only question that can arise is, What was the duration of Samuel's administration? According as the one or the other of the assigned durations (¶ 254) is adopted, a sum-total agreeing with different statements of Josephus is the result. The smaller, it will be seen, though differently obtained, agrees with that of our Table; and thus the latter is doubly confirmed. The following mode of reconciling the 450 years of Paul, the 592 of Josephus, and the 480 of 1 Kings vi. 1 has been proposed. (See Trollope on Acts xiii. 20). Years of Judges were 339 + heathen oppressors 111 = 450. Exode to 1st building (Heb.) 40 + 17 + 339 + 40 + 4 = 480. 480 + 111 = 591. Hence the one includes, the other excludes (it is said) the 111 years of oppression. This might do on our theory, but not so on the historical. Here we may take occasion to observe, now that this computation is before us, that if it be deemed allowable to add 2 years to the 450 under the latitude given by the *ds*, and if Whitby be followed in reckoning 4 years for the last item, the sum of No. 3 above will become 615 years. From Abram's Call to the Exode may be reckoned, following the Hebrew exclusively, 645 years:—thus, To Isaac's birth 25 + to Jacob's 60 + to the descent (age of Jacob) 130 + to the Exode 430 = 645. Hence, from the Call to the building of first temple = (645 + 615 =) 1260 years;—or the number of days in the prophetic 3½ years. The LXX. duration from the Deluge to the Call is 1260 years. So that the two together would give 2520 years from the Deluge to the 1st building.

677. The several component items having been proved, the sums-total of the solar and lunar years are proved. But proofs of them, as wholes, may be also given. The former is proved by the computation ¶ 698. The latter thus:—

	Y. M. D.
From the Creation to the first Temple (Ant. X. viii. 5) - - - - -	3043 0 0
From building of 1st Temple to 2d. of Vespasian (Wars VI. iv. 8) - - - - -	1130 7 15
Creation to second destruction	4173 7 15

It is also corroborated by the calculation of the Chronology quoted ¶ 664.

678. The chronology of Josephus in its particulars coincides for the most part with the Hebrew, so far as that extends. In his first two Genealogical Tables, while giving the items of the longer system, he also gives the Hebrew sums-total. This circumstance suggested the inquiry whether an addition might not have been made to the Hebrew on a systematic plan and for a purpose. On investigation, an addition of another item to the Hebrew computation, made out as follows, presented itself:—

	Years.
The Title-number of Bk. 1 gives from the Creation to death of Isaac - - - - -	3833
<i>Deduct</i> (tracing backwards)	
from death to birth of Isaac - - - 185	185
from birth of Isaac to birth of Abram 100	100
from birth of Abram to Deluge - 292	292
}	577
Josephean computation from Creation to Deluge -	8256
<i>Deduct</i> Hebrew computation from Creation to Deluge	1656
Inserted (at any rate) between the Creation and the Call	1600

679. This result appeared to prove clearly that the conjecture was not erroneous. But, having obtained this additional item for the Hebrew computation in solar years, the question next arose whether and how the corresponding lunar period might be obtained. The precedents afforded by the former cases seemed alone sufficient to justify the assumption of the same commutation in the present instance. And for a long time this was the only ground on which it appeared possible to place it. But it occurred as strange that the 10 years introduced from Josephus into Table, No. 1, and the 50 years

sciences. I have nothing to say in the construction of the Hebrew column, but will be capable of contributing something to the same. And before I close, I would remark that the value of the sum of these numbers is in the necessary ratio to the duration of the dispensation in the dispensation under you rule. It was observed at first sight an extremely interesting question that it happened iv to the number 1600, and in further consideration, I supposed probable that the date of destruction might have been this. To each 1600 years, 3 are added to make a longer period of 1633 years, &c. Then for each 3d. 3 were subsequently added as in the last step to multiply cyclical coincidences and correlations, and with an especial regard to the dispensation. Now, even 3s. are inserted in the first portion of the Table. One is the for the two dispensational 3s. another is the 3d. and one is remaining for the newly-added 3s. years, making two to be inserted. And thus $(1600 + 60 + 3 + 3, 1633)$ is made out. This is one method. Another may be founded on the hypothesis that the small intercession is a "half-week," that is, 3 years and a fraction. (C. M. p. 965), which therefore may be reckoned as either 3 or 4 years in each case. Then, reckoning 4 years, the 1633 would be thus composed, — $1600 + 56 + 3 + 3 + 4 \times 1$.

680. If the 1600 years, without the addition of the intercessions, be added to the 4174 years, the sum will be 5774 , which agrees with the amount of two numbers derived from Josephus; viz., —

	Years
From Adam to 1st building T. (Titles to Bks 1 to 7 of Ant.)	4644
From 1st building to 2d destruction (Wars VI. iv. 8.)	11304

681. It remains only to state why, in the last place, 800 years are added to both the solar and lunar columns. This addition as to the Hebrew is purely conjectural, — at least, it has no better grounds than the perfecting of the series, the presumption from the one Division having been doubled (See § 226), and the coincidence arising from the period produced. It is observable, however, that, while 3 centenary additions are made to the first Division of the Hebrew recension in Table No. 1, none are found in the second Division. Hence it has been thought possible that the 8 centenary additions which are met with both in the LXX. and in Josephus may have been introduced indirectly

through the former into the Hebrew, though the necessity for *subsequent* introduction did not allow of its being directly stated. The fact that Cainan's years (found only in the LXX., and there with the centenary addition) are requisite to complete the Hebrew period, is in favour of this conjecture.

682. It may be that the 60 years just spoken of has been inserted here also in the lunar column, raising the sum total to 5028 years. This surmise may be thought to receive confirmation from the following statement of Josephus. "Those Antiquities contain the history of 5000 years, and are taken out of our sacred books." (C. Apion, I. 1 and Pref. to Ant. § 3).

683. We now proceed to state at length the *Periodic Coincidences and Astronomical Commutations* which are contained in this Table. No. 1. From the Creation to the Deluge 1600 solar, 1656 lunar years, $1600 \times 360 = 348 \times 1656$. Nos. 2 and 3 form a half period in the solar column, but they contain a whole periodic addition in the lunar. The time from the Deluge to the Call=the time from the Call to the Exode; i.e. the Call of the Chosen Race was midway between the 2nd beginning of the human species and the beginning of the national existence of the Jews. Nos. 3 and 4=1428 years=28 x 51. Nos. 4 and 5 form a final period corresponding to the initial. So that the time from the Creation to the Deluge=the time from the Exode to the 2nd destruction: that is, the time from the origin to the 1st destruction of the human species equals the time from the origin to the final overthrow of the Jews' national existence. Nos. 1, 2 and 3, 4 and 5. The whole duration is divided into a period,—a half period,—and a period. Each period consists of a millennium plus a Great Year, or two Octogenital Periods. Nos. 1 and 2, v. 3, 4, and 5. From the Creation to the Call two millennia of solar,—2087 of lunar years: from the Call to the 2nd destruction 2000 solar, 2087 lunar years. So that it might be said, that the time from the origin of the human species to the selection of one race to be a peculiar people equalled the time from that election to the rejection and final dispersion of the chosen people. Each of these may be reckoned a millennium less than the Samaritan duration from the Creation to the death of Moses.—2087 contains $428\frac{4}{5}$ times. In this fact we may see one reason for the insertion of a single 3 years in each period, and for the non-insertion of the third, which the rule of intercalating

would seem to require.—A coincidence arising out of a Various Reading in Josephus may here be noticed. One reading in Ant. I. iii. 3 is 1662, and the same amount is derivable from VIII. iii. 1. And Josephus reckons 430 years from the Deluge to the Call. Now $1662 + 430 = 2092$. And $2000 \times 364 = 348 \times 2092$. But indeed we need not have had recourse to these readings for the coincidence; since $2087 +$ the 3 supposed to stand intermediate between the two 428's, $+ 2$ years, arising from reckoning (as before) each half week at 4 years instead of 3, would make 2092. These, however, may be taken mutually to confirm one another; and to increase the probability of our theory of the intercalations. If the "half week" intercalation included in each of the 2087's be omitted, there will remain 2084. Supposing that there was a fraction over this number in each period (which there certainly was in the last), each might have been reckoned inclusively 2085y. To the first 2085 add $(430 + 40 + 25)$ 495, and there will be given 2580 ($= 1290 \times 2$) from the Creation to the d. of Joshua. Again, adding to the second 75y. gives 2160 from the b. of Abram to the 2nd destr.; or adding 65y. gives 2150 from the Call to the final desolation. But, instead of removing the intercalation, add half the minor intercalation appertaining to the halves of the major, and the sums will each become (exclusively) 2089,—thus affording additional examples of the complemental 89, and serving to shew its formation, viz., $56 + 3\frac{1}{2} + 28 + 1\frac{1}{4} = 89\frac{1}{4}$, say 89 or 90. Nos. 1—3 *versus* 2—5. From the Creation to the Exode, and from the Deluge to the second destruction each = 2400 solar years (or 4 Great Years), and 2515 lunar. (The reader may be reminded in passing that the Samaritan reckons 2400 solar years from the Creation to the Call.) Here again the addition of the third 3 is required to produce a coincidence. $2515 + 3 = 2518$. And $2400 \times 365 = 348 \times 2518$. Nos. 1—4 and 5. From the Creation to the first destruction = 3400 solar years, — 3515 lunar. Here too the supernumerary 3 is required. $3515 + 3 = 3518$. And $3400 \times 360 = 348 \times 3518$. Again, from the first to the second destruction is a Great Year of solar years, — 659 of lunar. And it may be observed that $600 \times 360 = 328 \times 659$. This period is sometimes reckoned as 660 years,—an argument in favour of our theory with regard to the mode of addition of the intercalations. Let it be observed that 3 destructions and 2 commencements mark out the 5 periods.

684. The sums-total from the Creation to the second De-

struction are *4000 solar and 4174 lunar years. 4173y. 7m. 15d. is made by two statements of Josephus (See ¶ 677) to have been the precise duration. Now we find that 4173 contains 428 years $9\frac{3}{4}$ times. And we think this may be taken as a confirmation of this sum-total, and at the same time as an indication that completeness is not yet attained. 106 years added to our 4174 would make just 10 of the 428 year-periods, and this number (106) may be found in the intercalations of Shem, Nahor, Isaac, and Jacob.

685. The addition of another item makes $3\frac{1}{2}$ periods (or, as we may say, a "half-week") of 1600 years. The 4 millennia are now converted into 5600 years, or 14 forties.

686. In the addition of 1666 to the lunar years, we recognise a millennium, plus "the number of the beast." The lunar years now amount to 5840; that is, to 4 Sothiac Cycles. And it may be observed that the other side of this cycle may be made out. For 20 years of Samuel's administration, previous to the victory at Mizpeh, on the authority of Ant. VI. xiii. 5, is not included in No. 4; and in No. 5 the Captivity is reckoned at 20 years. Add 70 years for these to $1600 + 4174 \dagger$, and the sum will be 5844, which is $= 1461 \times 4$. Now several instances (as $1 \times 7 \times 7 = 49$) appear to shew that a second multiplication by any number has been deemed the stage of perfection or finality. If so, seeing that we have attained to $365\frac{1}{4} \times 4 \times 4$, we may presume that we have reached the ne plus ultra of completeness in this system. And the same may be inferred, with some probability, from the circumstance that the intercalary additions have now reached the sum of 6 quadragintal periods.

687. In this place it will be proper to anticipate an objection. It may be alleged that we represent the 5840 to be lunar years: and, if they are such, they do not form Sothiac Cycles. Now it must be admitted that this would be a fatal objection on the assumption that any consistent system has been adhered to, and that an accurate and complete scheme of chronology may be looked for. But if, as there is much reason to believe, everything has been sacrificed to the formation of cyclical combinations and periods, and no diversity in the length of years allowed to stand in the way of the attainment of this grand end, then the objection would have no weight. But if this view be not admitted,

* $4000 \times 365\frac{1}{4} = 1,461,000$ days.

† $1600 + 4174 = 5774$. And $5600 \times 365 = 354 \times 5774$.

it will only remain that the reader must take his choice, whether he will regard them as solar or lunar years. Either way our theory will remain unaffected, though some of the coincidences must be deemed accidental. It must be admitted that such a series of identical periods and resulting cyclical combinations as are exhibited in this system, is a most remarkable phenomenon, and affords strong ground for believing that such a commutation as we have supposed may have been effected; but if this be not deemed sufficient proof, then it will be for the reader to regard the two series in the light of distinct and independent systems, each having been duly authenticated.

688. Besides the main system, which has now been set forth at large, it has been conjectured that another may have been formed by the addition of the 8 centuries found in the LXX. of the second Genealogical series. This forms a system on the sexenary scale. $4800 = 3 \times 1600 = 10 \times 480$, or 10 such periods as that from the Exode to the first building, according to 1 Kgs. vi. 1.

689. The addition made to effect commutation into lunar years is the sum of the primary intercalations. $56 \times 3 = 168$. This addition makes 4968 years = 414×12 , or 12 times the post-captivity period of Ant. XX. x.

690. The reason of the variations in regard to the minor intercalations, and of the subsequent additions of a period and a half-period, as also of the divisions in this system, and in particular of the insertion of a half-period with a whole periodic complement attached to its two moieties, must ere this have become evident. Thus only could the several curious combinations and coincidences exhibited in the Table have been produced. The premature insertion of any one number would have marred the symmetry of the whole. That the Table has been framed with reference to the subsequent introduction of the period and the half-period, seems proved by the manner in which they produce additional and striking combinations. In the first instance, the larger numbers which partake of the nature of intercalations, (that is, may be omitted or inserted as a period requires,) are met with in some distinctive form. Either they are various readings, or centenary additions, or they are clothed in ambiguous statements, or inconsistent with other numbers or narrated facts,—in some way or other they come before the reader in a form which serves only to perplex and place him in doubt, until he gets the right clue. But immediately this

is hit upon, they are seen to have a meaning and use; and the multitude of numerical discrepancies is accounted for in a much more rational and probable way than by the incredible supposition of a vast amount of accidental corruptions;—a supposition which would be utterly rejected in any other case than that of numbers, and decried as utterly subversive of Revelation; but which in this is readily conceded, because (it is said) "numbers are peculiarly liable to corruption." It cannot be too often repeated that there is no foundation for this assertion: the words in which the numbers are expressed cannot be more liable to errors of transcription than any other words.

691. And this leads us, in conclusion, to ask, Can it be believed that this whole system, so symmetrical in itself and so indicative of designed elaboration, has been produced altogether by accident and the ingenuity of its compiler? If any reader can think so, let him try if he can frame any system like it out of all the materials which history affords in the last 18 centuries. We include not more ancient history, because we entertain great doubts whether the Cyclical system has not entered more or less into all ancient Chronographies. This is a fair test, and by the issue of it we are well content that our theory should stand or fall. Errors, it is to be expected, will be found in our development of the theory, and in our exposition of the several parts and systems. We doubt not that in some instances we may have accidentally made periods and coincidences where none were originally designed: and on the other hand there can be still less doubt that we have failed to discover many that were; for we are persuaded we have obtained as yet but a very imperfect insight into the system. But after the largest deductions have been made on the former account, a superabundance of proof will still remain, even in this one single system alone, to shew that a most artificial scheme has been in use,—that the entire chronology has been framed according to its rules,—and that the second destruction of Jerusalem has been had in view from first to last, as the grand dénouement of the whole.

692. Before proceeding to another system we must briefly notice how the foregoing Hebrew computation locates the principal events in reference to the *Vulgar Era*. From 659 take 70, and 589 will be given as the date b.c. of the 1st destruction. This looks like a cyclical number = $500+89$. But perhaps the intercalary 3 should be excluded, and in

that case the date will be 586, which is within a year of Clinton's, and is still more clearly cyclical, being $= 293 \times 2$. 50 being deducted for the Captivity, would give 536 B.C. as the date of the Return, coinciding with the received date. The Exode will be placed 1586 B.C. The date of the descent into Egypt will be $(586 + 1000 + 214 =) 1800$ B.C.; that is, there would be 3 "Great Years" between the descent and the Vulgar \AA era. Again, there would be exactly 2 millennia between the interview with Melchizedec and the Vulgar \AA era. And the Flood would be placed B.C. 2442 ($= 37 \times 66$): the Creation 4104 ($= 216 * \text{Metonic Cycles}$) or 4102 ($= 293 \times 14$).

2. CLEMENS'S COMPUTATION.

693. Clemens appears, from some of his numbers, to have placed the Exode in B.C. 1656. Hence, in connexion with the Hebrew, we may make out the following Computation.

1. Creation to Deluge (Heb.) - - 1656				
2. Deluge to Exode (Heb.) - - 856	2512			
3. Exode to Vulgar \AA era (Clemens) - - 1656	2512	4168		
4. V. \AA to Subjugation of Judaea - - 72	1728 ($- 216 \times 8$)		4240 ($= 53 \times 40 \times 2$)	

Here the interval between the Creation and the Vulgar \AA era is made to have been 4 millennia, plus a Sacerdotal Cycle in years.

694. If No. 2 were reckoned at 800 years, the duration of the interval between the Creation and the Vulgar \AA era would be 4112y., which is the amount of a computation of the whole period, to which we shall come presently.

695. Clemens himself placed the Creation B.C. 5600 ($= 70 \times 80$).

* We omitted to notice in the proper place that Mr. Cunningham has observed that the Metonic Cycle is a measure of the lives of Seth, Methuselah, and Lamech. He places the Call 2070 years (414×5), the Incarnation 14×391 years, and the Nativity 15×365 years after the Creation. "From these relations, and others of the same kind, he conceives that his system has an internal evidence of truth, amounting to demonstration." (!!)

696. 3. COMPUTATION OF 414's.

	Y.
1. Creation to Deluge (¶ 25, Col. 11)	- - - - - 1656
2. Deluge to Captivity of 10 Tribes; viz. Deluge to Call (¶ 25) - - - - - 371 Call to Exode (¶ 236) - - - - - 420 } 856 } 1656	
Moses and Joshua (¶ 254) - - - - - 65 } 856 } 1656	
To Captivity of 10 Tribes (IX. xiv. 1) 800	
3. Captivity of 10 Tribes to 2nd Destrac- tion; viz. To 1st Destruction (¶ 351) - - - - - 132 To Return (¶ 446) - - - - - 50 To Jacimus's Accession (¶ 486) - - - - - 414 } 828	
To 2nd Destruction (132 + 70) - - - - - 232	
Creation to 2nd Destruction - - - - - 4140 (= 414 × 10 . 4000 × 360 = 348 × 4140)	<u>4140</u>

697. The same sum-total may be obtained by a different combination; thus,

	Y.
1. Creation to Deluge (¶ 25, Col. 11) - 1656 -	592 430 592 } 42 (LXX. int. V. R.)
2. Deluge to Call (VIII. iii. 1) - - - 420 - - 420	
3. Call to Exode (Gal. iii. 17) - - - 430 - - 430	
4. Call to 1st building Temple (XX. x. and VIII. iii. 1) - - - [612] 592 } 1614 (= 1656 - 42)	
5. First building to 1st destruction (¶ 348) 430 } 1614 (= 1656 - 42)	
6. First to 2nd destruction (¶ 407, No. 1) 592	
Creation to 2nd destruction [4140] 4120	<u>4120</u>

698. 4. THE OCTINGENTAL COMPUTATION.

1. and 2. Creation to Deluge (¶ 663) 1600	- - - - - { 800
3. Deluge to Exode (Id.)	- - - - - { 800
4. Exode to Captivity of 10 tribes, thus: Exode to 1st bldg. (2 Kgs. VI. 1) - - - 480 } 552 } 320 } 520 } 1000 } 800	
Solomon after 1st bldg. (¶ 350) - - - 72 } 320 } 520 } 1000 } 800	
Thence to capt. of Israel See Table ¶ 351—230y. + interr. after Pekah. 8y. } 248 } 378 } 448 } 1120 } 800	
5. Captivity of 10 tribes to second destruction, thus: Captiv. of 10 to that of 2 tribes (¶ 351) - - - 130 } 200 } 444 } 266 } 800	
Time of Captivity (¶ 446) - - - 70 } 200 } 444 } 266 } 800	
2nd of Cyrus to conq. Alex. (51y. ¶ 419+154y. ¶ 420) 205 } 444 } 600 } 266 } 800	
Dur. of Syro-Grecian Emp. (¶ 468) - - - 169 } 398 } 600 } 266 } 800	
" of Asmonæans (¶ 570) - - - 119 } 398 } 600 } 266 } 800	
" of Roman suprem. (¶ 584) - - - 107 } 398 } 600 } 266 } 800	
Creation to 2nd destr. - - - - - 4000	<u>4000</u>

699. 5. THE ABRAHAMIC COMPUTATION.

1. From the Creation to the Deluge, (¶ 663) 1656—	-	-	-	-	{ 1656 56 } 1656
2. From the Deluge to the Exode (id.)	-	-	-	-	560
3. From the Exode to the 2nd destruction 1656y., thus:					560
Moses (¶ 254)	- 40	45			
Joshua to settlement (id.)	- 5	515			
" to his death (id.)	- 20	465			
Judges (Acts, XIII. 20)	- 448	460			
Samuel and Saul (¶ 254)	- 32	72			
David (id.)	- 40	560			
Beth. (to completion of 1st building (¶ 350))	- 60	560			
" (in his death) (id.)	- 10	40			
Kings of Israel (¶ 351)	- 240	270			
Capt. of 10 to capt. of 3 tribes (id.)	- 121	371			
Capt. of 3 tribes (a.c. 898)	- 588	1031			
Complete subjug. of Judaea (A.D. 73)	- 660	1061			
	- 72	791			
Creation to final subjugation of Judaea. (Comp. ¶ 694)	-	-			4112

700. Our Table, ¶ 25, Col. 11, shews that the number of the years between the Creation and the Call of Abram has been made 2056, which is half of the above 4112. Hence this computation may be regarded as having been bisected at the Call of Abram. On this account, for distinction's sake, we have designated it "the Abrahamic computation." The whole is of course, like the first half, commutable thus:—
 $4000 \times 364 = 354 \times 4112$, or $4000 \times 365 = 355 \times 4112$. And thus it is made to appear that a commutation on the same scale as was found to be applicable for Period A. to the Samaritan, the Hebrew, and the LXX., is also capable of application to the Hebrew computation of the whole duration.

701. The sum-total may be further corroborated thus:—

	Years.
1. Creation to Deluge (X. viii. 5)	- - - 1556
2. Deluge to Call (¶ 25. 103)	- - - 368
3. Call to Melchizedec, say	- - - 11
4. Melchizedec to 2d destruction (Wars VI. x. 1)	- 2177
	<hr/> 4112

702. The same number of years may be made out to the Vulgar Era, thus: Creation to Exode (¶ 25) 1656. Thence to the Profanation (¶ 544) 2288. Thence to Vulgar Era (¶ 483) 168 = 4112.

6. SOTHIAC COMPUTATIONS AND PERIODS.

703. It has been shewn (¶ 663) that the Hebrew Compu-

* Or, the computation might be made to A.D. 70, if 27 years be reckoned as Joshua's time.

tation makes 4 Sothiac Cycles between the Creation and the 2nd destruction. Hence, after the computations more or less related to the Hebrew, we may appropriately introduce a variety of Sothiac Computations and Periods.

704. Censorinus states that the consulship of Ulpius and Pontianus (commonly placed in A.D. 238) was in the 100th year of a Sothiac Cycle. Hence the preceding Cycle commenced (20 July) 1322 B.C. The near approach to remarkable coincidences, which this date gives, is worthy of notice. If the number were 1320, it would be two of the 660-year periods. If it were 1332, it would be the sum of numbers found in connexion with "the half-week" of Daniel, and twice "the number of the beast." If it were 1325 B.C. it would make, plus 135, (= 1460) the termination of the Sothiac Cycle, to fall in the year of the final desolation of Judæa. If, lastly, it were 1335, there would be the number of Daniel xii. 12 to the Vulgar Era, and 1470 years (= 210 \times 7) for the whole period from the beginning of the Sothiac Cycle to the desolation of Judæa. One is tempted to suspect that there must be either some *error in the calculation, or that the differences have been adjusted by intercalation.

705. And here it may further be observed that Clemens places the Exode 345 years before the commencement of a Sothiac Cycle. Now, as the Cycle began in the middle of the 1322nd year B.C., it may with as much propriety be reckoned 1321 as 1322 years. $1321 + 345$ gives as the date of the Exode 1666 B.C. (Comp. ¶663). No doubt the computation stood thus;—the Temple of Solomon was built a millennium B.C., and the Exode took place "the number of the beast" before that. Note further $345y. = 23 \times 15$ or 750 Sacerdotal Cycles.

706. It may be supposed that the reckoning was made upwards from A.D. 135; and that at B.C. 1320, an equation of all the various periods was made by the introduction of the requisite intercalary quantities. The computation which we shall introduce after a few prefatory remarks, will tend to confirm this hypothesis.

707. In the first place, we must quote a passage from a Review (in the Christian Observer for Sept. 1848) of Dr. Nolan's Egyptian Chronology analysed:—"The next statement examined is that of Herodotus, who tells us that the priests reported 341 generations, or 11,340 years, down to

* It is allowed that the precise epoch of the Cycle is "not well determined."

the reign of Sethos. These years, Dr. Nolan supposes, include 9000 years, ascribed by Manetho to Vulcan. Now 9000 lunations, at 29 days 15 hours each, amount exactly to 730 years, or half a Sothic Cycle. Such, according to his hypothesis, is the origin of the period, which is thus reduced to 3070 years. . . . This is almost precisely the interval in Dr. Nolan's Canon, from the mythical reign of Vulcan to the accession of Sethos, the King with whom this period was said to close. But Herodotus reports further, from the priests, that in this interval the sun had four times changed its 'abiding places' or customs (*ηθεα*), so as twice to rise where it now sets, and to set where it now rises. This also is explained by our Author, with reference to the Canicular cycle. In its course the natural year would twice change its relations to the civil year; and on this view, there would have been a fourfold change since A.C. 3515, which is below the reign of Vulcan in his Canon. The 9000 years of Solon are explained, in like manner, of a half cycle, or 730 years, to be measured back from his visit to Egypt, A.C. 595, to the commencement of the Sothic period A.C. 1325." (P. 611).

708. We shall take these statements as we find them, without entering into the question of their accuracy, as, (e.g.) whether Dr. Nolan is justified in reckoning 9000 lunations = 730 years; for this will not materially affect our inferences. And, in the first place, we remark that Dr. Nolan has, without hesitation, placed the commencement of the Sothic period in that one of those years mentioned above, which would give out the most striking coincidence. He discusses the question of its true date, and thinks that he proves his point. Still, the testimony of Censorinus is hard to be got over. And, on the whole, we are only the more convinced that our hypothesis of the introduction of a varying intercalation is the true one. Next we observe that there is a singular coincidence in the circumstance that Dr. Nolan gets the date B.C. 3515 for the commencement of his period; since he thus makes it to begin *exactly* the same number of years before the Vulgar *Æra* that, according to our Hebrew computation, the Creation preceded the first destruction.* It is further remarkable that a period is cut off at the end of Dr. Nolan's period equal to one, which also is independently marked off at the beginning of ours. For

* Also, nearly—the LXX. computation from the Creation to the Call. See ¶ 25 and comp. ¶ 452.

Clinton asserts, and contends that he proves beyond all doubt, that the true date of the first destruction is B.C. 587. And, according to the Samaritan, (see Table ¶25) the birth of Methuselah took place A.M. 587. What now is the intermediate part common to our periods? It is 2928y. or within 6y. of being 2 Sothiac Cycles, if 2922 years be reckoned to them; or within 8 years if 2920 years be allowed. Now 6 years is the amount of the intercalations primarily inserted in our Hebrew Computation, ¶663. But 8 is the number of years which intervenes between Dr. Nolan's 2 Sothiac Cycles lying between his earliest (B.C. 3515) and latest (B.C. 595) dates, and the portion of his chronometrical line cut off by the 1st destruction in B.C. 587. Suppose these 8 years to have an intercalary character, and that an equal number should be assigned to the corresponding line at the parallel places. Then the sum of the two will exactly equal the total amount of the intercalations, which we have reckoned to belong to the System, ¶663. Let us next inquire whether the mean period of 2920 years can be looked upon as apportioned into any appropriate divisions. Now, taking first the earliest line, we observe that 730 years or half a S. C. added to the date of Methuselah's birth, A.M. 587, will reach down to A.M. 1317, which may be regarded as the Samaritan date of Arphaxad's birth, the Josephean intercalation of 10 years being introduced. Taking next the later line, a corresponding period of 730 years may be made out thus; from Jephthah to David (¶254) 216 + Solomon (¶350) 80 + the Kings (¶348) 434 = 730. There being then half a Cycle cut off at each end, there will remain one Cycle in the middle.

709. So far we have made out a perfect parallelism through the two lines. It remains only to ascertain whether any complement answering to that of 135y., which is appended to the later, can possibly by any means have been prefixed to, or introduced into, the earlier line. As this begins from the Creation, it can have been done only in the way of intercalation; which, the coincidence of the amount of the following items will shew, it *may* have been. The LXX. has a Various Reading against Jared which may have supplied 100 years; and, as compared with the Hebrew, it adds 6 years to Lamech's intercalation. Cainan's 30y. added to these would make 136 years. The difference of 1 may have been adjusted between the first and final complements by fractional differences. So that on the whole we may say

that possibly such an artificial scheme as the following has been contrived.

**710. COMPUTATION FROM THE KNOWN EPOCH OF A
SOTHIAC CYCLE.**

711. VARIOUS SOTHIAC COMPUTATIONS.

No. 1.

1. Creation to Exode :—to Call (¶25. Sam.) 2467 + to Ex
 (¶672) 428 + (Jacob's intercal.) 28 = 2920 } 1460
 2. Exode to 2d. destruction :—Ex. to 1st b. T. (1 Kgs.
 vi. 1. LXX.) 440 :—to 2d. destruction 1020 (¶¶ 328
 and 743) = - - - - - } 1460

No. 2.

The Computation of 3650 yrs. (¶ 717, 2) = 1460×21 .

No. 3.

To Deluge (¶25. Col. 11) 1656 + To Call (¶671)
 428 + To Exode (¶236) 420 + To 1st. bldg T.
 (1 Kings vi. 1.) 480 + The Kings (¶351) 371
 + To complete subjug. (588 + 72) 660 - } (1460 x 2 $\frac{1}{2}$) =
 } 4015
 4015

• Compare ¶ 710.

No. 4.	Years.
To Deluge (Ant. I. iii. 3) 2656 + Cainan's intercal. (¶ 25, Col. 11) 30 + To Call (¶ 25, Col. 11) 430 + To Exode (¶ 236) 420 + To division of Canaan (¶ 254) 47 + To Captivity of 10 T. (¶ 279) 947 + To Onias's Temple (¶ 621) 970 + To 2d. destruction (¶ 621) 340	$\left. \begin{array}{l} \\ \\ \\ \\ \\ \end{array} \right\} * (=1460 \times 4)$ 5840

No. 5.

To Deluge (Ant. I. iii. 3) 2656 + To Call (¶ 25) 430 + Nahor's intercal. 50 + Josephus's centenary additions 700 + To Exode (¶ 221) 430 + To 2d. destruction (as in No. 4.) 2304	$\left. \begin{array}{l} \\ \\ \\ \\ \end{array} \right\} (=1460 \times 4\frac{1}{2})$ 6570
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Or thus.

To Deluge 2662 + To Call (¶ 25, Col. 15) 1250 + To capture of Jebus (¶ 712) 1461 + To 1st destruction (Wars VI. x. 1) 477 $\frac{1}{4}$ + Captivity 70 + To Onias's flight (¶ 486) 314 + To 2d destruction (¶ 621) 340	$\left. \begin{array}{l} \\ \\ \\ \\ \end{array} \right\} (365\frac{1}{4} \times 18 = 6574\frac{1}{2})$ $6574\frac{1}{2} - 1461 \times 4\frac{1}{2}$
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No. 6

	Years.
Hales computes to the birth of Christ	5411
Thence to the beginning of the war	69
Creation to the revolt	5480 (365 $\frac{1}{4}$ × 15 = 5479.)

712. A few miscellaneous *Sothic Periods* may be appropriately introduced in this place.

No. 1.

The Call to the Descent (¶ 212) 214 + to the Exode (¶ 223, 3) 507 $\frac{1}{4}$ -	721 $\frac{1}{4}$
To the division of Canaan (¶ 254) 45 + To Joshua's death (IX. xiv. 1) 147 + To Saul's accession 18 + 390 + 20 + 72 (¶ 254) 500 + To capture of Jebus (¶ 254) 47 $\frac{1}{4}$ -	739 $\frac{1}{4}$
Call to capture of Jebus - . - .	<u>1461$\frac{1}{4}$</u>

Probably the two items above have been reckoned 720, and 740.

No. 2.

Del. to 1st bld.

Deluge to Exode (¶ 229) 860 + Exode to 1st building (VIII. iii. 1.) 592, and 8 years (of doubtful insertion) between anarchy and Mesopotamian servit. would make a "Great Year," the sum of Josephus's particulars	1460
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No. 3.

Call to 1st bld.

Call to Exode (¶ 229) 860 + 600 as in No. 2.	1460
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* Compare ¶ 663.

No. 4.

					Years.
1. Deluge to Call (¶ 25, Col. 11)	-	-	295 + 75 = 370	370	400
Cainan's intercal.	-	-	30	30	460
2. Call to Exode (¶ 219)	-	-	430	430	1060
3. Exode to Schism (VIII. iii. 1.)	-	-	592 + 37 = 629 or 630	630	1000
4. Kings of Judah (¶ 351)	-	-	871	370	390
5. Captivity (¶ 446)	-	-	70	50	420
			"	"	440
			[1900]	1880	1850

No. 5.

1. Deluge to Call (¶ 671)	-	-	-	-	428	856
2. Call to Exode (¶ 672)	-	-	-	-	428	856
3. Exode to 1st building T. viz. Moses (¶ 254)	-	-	40			
" "	Joshua (id.)	-	27	428	560	1082
" "	Judges (id.)	-	401		600	
" "	Eli (id.)	-	40	560	600	1082
" "	Samuel and Saul (id.)	-	52	92		
" "	David (id.)	-	40	92	1040	1468
4. 1st bldg. T. to Return, viz. Kings (¶ 248)	-	-	4		1032	1468
Captivity (¶ 446)	-	-	408	428		
5. Return to the freedom, viz. To probation (¶ 466)	-	-	20	428	856	1468
" "	To freedom (¶ 547)	-	20			
					2216	

713. Josephus in Ant. XX. x. assigns 612 years to the Period, No. 3. So that he has in this place 8 years more than the number obtained above, just as in Ant. VIII. iii. 1 he has 8 years less than the duration required in No. 2. Adopting his 612 years, there would be, from Call to first building 1040 years ($= 52 \times 20 = 40 \times 26$). From Exode to Captivity 1040 years. From Deluge to first building 1468. From Exode to the Freedom 1468 years. From Call to Return 1468 years.

714. If 52 years be intercalated additionally for the Captivity, thus raising it to the septuagintal period (¶ 446) the duration from the first building to the Return will be 480 years, = from Exode to 1st building, so that from the Exode to the Return will be 960 years. The duration from the Captivity to the Freedom will then have become 500 years; and from the Exode to the Return 1090.

715. If the Captivity be reckoned at 52 years, the time from the first building to the Return will be 460 years.—And then, if we suppose 20 years separated from the 428 of No. 2, similarly as in other instances, (for example, that the great promise to Abraham in Gen. xv. was made 20 years after the Call,) and reckon 592 years from the Exode to the first building, then from the Promise to the Return will be $(408 + 592 + 460 =) 1460$ years.—Also, from the 1st destruc-

tion to the Freedom will be 480 years.—From the Deluge to the Return 1920 years ($=480 \times 4 = 60 \times 32$).—And from the Deluge to the Freedom 2348 years,—the time that elapsed between the Deluge and the birth of Christ, according to Usher.

716. 7. DEMI-SEPTUAGINTAL or OLD-EGYPTIAN-YEAR COMPUTATION.

		Years.
1. From Creation to Deluge (¶ 25, Col. 8)	1307	
2. From Deluge - - - (id.) - - -	1	
3. From Deluge to Call, 9 successions (id. Col. 11) - - - - -	365	
4. From Call to Exode (¶ 236) - - -	420	
5. From Exode to 1st building Temple (3 Kgs. vi. 1. LXX.) - - -	440	860 } 1225 (= 490 x 2½)
6. From 1st building to 1st destruction (¶ 348) - - - - -	408	868 (434 x 2)
7. From Captivity to Return (¶ 446) - - -	20	
8. From Return to 2nd destruction (Wars VI. iv. 8) - - - - -	639	

Creation to 2nd destruction - *3600 (= 360 x 10)

717. (1). If the Hebrew reading of No. 5 (viz. 480) were substituted, the sum-total would become 3640 or 364×10 . N.B. $3600 \times 364 = 360 \times 3640$ and $3600 \times 360 = 356 \times 3640$. (2). Again, reckoning the Captivity at 70 years, it would be $3650 = 365 \times 10$. also $3600 \times 360 = 355 \times 3650$.

(3). Substituting both the above-mentioned readings, together with that of 430 against No. 4, the amount would be $3700 = 370 \times 10$. (4). And further adding Shem's intercalation of 10 years, $-3710 = 371 \times 10$. (5). To 3700 add the 6 centenary additions found in the 2nd division of the Samaritan (¶ 25), and the sum will be $4300 = 430 \times 10$. If Cainan's be also added, $= 440 \times 10$. (6). Subtract from the 4300 Shem's 10 and the 10 added to No. 4, and the remainder will be $4280 \dagger = 428 \times 10$. (7). Add to

* One computation from the Creation to the Call nearly equals this amount. For $2256 + 1270 + 75 - 3601 = (-430 \times 8)$.

	Years.
↑ This amount may nearly be obtained thus : From Creation to 1st building Temple (VIII. iii. 1)	- - -
From 1st building to 2nd destruction (XX. x.)	- - -

Or thus,		4282
To Call (VIII. iii. 1)	- - - - -	- 2082
To Melchizedec, say	- - - - -	- 21
To 2nd destruction (Wars VI. x. 1)	- - - - -	- 2177

		42800
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4300 the 3 centenary additions found in the 1st division of the Hebrew Table No. 1, and the sum will be $4600 = 460 \times 10$ or 46×100 . Also $3700 + 300 = 4000$. (8). Instead of the last addition, introduce the 9 centenary additions of the LXX., and we have $5200 = 520 \times 10 = 40 \times 130$. (9). 3700 , plus 17 centenary additions of the LXX., = 5400; or plus the 16 of Josephus, = 5300. (10). Again, $1307 + 6$ (Noah's and Terah's intercal.) + $365 + 10$ (Shem's intercal.) + $430 + 440 + 408 + 70 + 639 = 3675 = 490 \times 7\frac{1}{4}$. (11). The same amount as that in No. 9 may also be obtained as follows: —

	Years.
1. From Adam to the Flood (¶ 25, Col. 19)	- 2156
2. Thence to birth of Abram, (<i>id.</i>)	- 992
3. Thence to Call of Abram, (<i>id.</i>)	- 75
4. From meeting with Melchizedec to 2d. de- struction (Wars VI. x. 1)	- - 2177
Creation to 2nd destruction	- - 5400 = 360×15

It will be observed that here the interview of Abram with Melchizedec is regarded as contemporaneous with the Call. This view is taken on the ground that, the date of this interview not having been positively fixed, it appears to have been purposely left open for such a construction. The mention of 12, 13, and 14 years in Gen. xiv. 4, 5 does indeed lead to the inference that at least 14 years had elapsed since the Call; but this is not absolutely certain, because the date of the first Assyrian invasion relatively to Abram's age is not stated. It may have been contemporaneous with Abram's 75th year and his migration from Haran, or it may have been 14 or 15 years prior to these,—about the time possibly that he removed from Ur. Certainly it is a plausible conjecture that the irruption of these nations may have had something to do with one, if not both, of his migrations. But, seeing that the time of it is not determined, and that Josephus draws several of his longest Chronometrical lines from the meeting with Melchizedec, (an event the date of which is not fixed, while the ordinary æra of computations is unquestionably the Call, the date of which is fixed), it would appear as though in some of his calculations he eliminated the difference. It may be observed, however, that if the Various Reading of the LXX. which would reduce No. 1 to 2142 were substituted, exactly 14 years would be given for the interval between the Call and Melchizedec. (12). If into this computation the 3

centenary additions in the Hebrew (¶25, Col. 11) were introduced, the sum-total would become 3900. And this number leads us to advert here to a series of which it is a multiple.

8. 1300-YEAR COMPUTATIONS.

718. The occurrence in succession of two periods of 1300 yrs. in the passages we are about to quote led us to expect that we should find a series composed of items of this amount. But we have not done so; although we have found one closely approximating to it, and combinations of which the sum-total is divisible by this number. Below are examples.

719. Josephus in Ant. VIII. vi. 2 says: "If any inquire why all the kings of Egypt from (*αντο*) Menes (who built Memphis, and was many years earlier than our forefather Abraham), until Solomon (where the interval was more than 1300 years), were called Pharaohs," &c. After stating the reason, he goes on: "I suppose also that *Herodotus of Halicarnassus, when he said there were 330 kings of Egypt after (*μετα*, post) Menes, did not tell us their names, because they were in common called Pharaohs." . . . "However, I have discovered from our own books that, after Pharaoh, the father-in-law of Solomon, no other king of Egypt did any longer use that name." Josephus had said just before (Ant. VII. xv. 3): "David was buried by his son Solomon with great magnificence. Moreover, he had great and immense wealth buried with him, the vastness of which may be readily conjectured from the fact, that 1300 yrs. afterwards Hyrcanus the High Priest, when he was besieged by Antiochus, . . . opened one room of David's sepulchre, and took out 3000 talents." (Comp. XIII. viii. 4). "Nay, after him, and that many years, Herod the King opened another room, and took away a great deal of money." (Comp. XVI. vii. 1, where the historian says: "As for any money, Herod found none (as Hyrcanus had done), but only that furniture of gold and those precious goods which were laid up there: all which he took away.")

720. It seems as though in the first of these quotations the historian wished to insinuate that the reigns of the Pharaohs measured as nearly as possible the time from the Deluge to

* Euterpe § C. Diodorus (ii. 25) has preserved a statement of Ctesias to the effect that 30 Assyrian Kings governed previous to Sardanapalus, during 1300 years.

the accession of Solomon. He could not in so many words state as a fact what would appear so great an absurdity as that the kingdom of Egypt was established in all its grandeur at the time of the Deluge; yet, where these diverse chronologies were in use, this might possibly be intended, the absurdity being evaded by the ability to plead that what was the date of the Deluge according to one computation was many centuries below it according to another. Hence it might be meant to convey that the two peoples, the Egyptians and the Jews, were running their course in contrary directions, previous to the time of Solomon. Menes was the type of Solomon. From Menes, their most celebrated monarch, the Egyptian nation pursued a downward course; until, at the time when the Jewish nation, continually progressing, had reached the height of its glory under Solomon, the famous dynasties of the Pharaohs became extinct.

721. We have been partly led to suspect that it was the historian's intention to make the Pharaonic line coeval with one date of the Deluge by the circumstance that the duration he assigns to the interval between Menes and the last Pharaoh is very nearly the same as that which the shortest computation gives for the interval between the Deluge and Solomon's accession. He evidently means to convey that the father-in-law of Solomon was *“the last of the 330 kings” who reigned after Menes. And though he says “after” and “from” Menes, it can scarcely be doubted that he means to include Menes in the 330. So that between the accessions of Menes and Solomon he may be understood to place $1300 + x$ years. The received rate of computation by generations will bear this out. For it has been shewn, (¶ 259, 261) that, after Moses, 40 years was reckoned to be the permanent length of a generation. And $330 \times 40 = 1320$. And now for the shortest computation. It runs thus. From the Deluge to the Call, $367 +$ to the Exode $420 +$ Moses and Joshua $65 +$ Judges $360 +$ Eli $40 +$ Samuel, Saul, and David $72 = 1324$. Thus, from the accession of Menes to the end of the Pharaohs, may be reckoned—the time from the Deluge to the accession of Solomon. And with this agrees Usher's scheme of chronology. He places the Deluge B.C. 2348. And $1300 + x + 1015 = 2315 + x$. If the statements of Josephus are taken in their strictly literal significations, and Menes not included in the 330 kings, then as 30, 60, and 62 years have been assigned to his reign, the epoch of

* Meris (Herod. Euterpe § CI.), say—David.

his accession would coincide with, or be antecedent to, Usher's date of the Flood.

722. On the hypothesis then, that the epoch of Menes was reckoned—that of the Deluge, the following computation may have been formed.

	Years.
1. Creation to Deluge (¶ 25, Col. 8) - - - 1307 1300 } 2600	
2. Deluge to Solomon - - - 1300 1300 } } (= 52 x 50) } 3900	
3. Solomon to Hyrcanus - - - 1300 1300 } 2600 } 2800	
4. Hyrcanus to 2nd destruction (¶ 547) 135 + 70 - - 205 200 } 1500 } (= 70 x 40)	
Creation to 2nd destr. 4112 (=total of Comp. ¶¶ 694, and 699.)	

On the right are shewn the combinations that would be formed if the two figures in the units' place were removed. The first has heretofore been proved to be intercalary. On the supposition that this only was eliminated, and that the last number, as being fractional, may have been taken at 204, the sum-total may have been made 4104 ($= 216 \times 19$).

723. But, laying aside the hypothesis on which we have hitherto proceeded, let us take the numbers apart from any reference to the Deluge or the Pharaohs, and try what combinations they will form with other numbers.

724. From the Creation to the Deluge, according to one reading in Josephus, there were 2656 years. 14 added for Noah's and Shem's intercalations will make 2670.—From the Deluge to the birth of Abraham, according to certain readings of the LXX., were 1270 years. Allow the odd 70 for the time that Menes was before Abraham. A computation may then be drawn out thus:—

	Years.
1. From Creation to Deluge - - -	2670 ($= 1335 \times 2$)
2. From Deluge to Menes - - -	1200
3. From Menes to Solomon - - -	1300
4. From Solomon's acc. to 1st of Hyrcanus	1300
5. From Hyrcanus to A.D. - - -	135
6. Thence to 2nd destruction - - -	70
Creation to 2nd destruction - - -	<u>6675</u> ($= 1335 \times 5$).

725. It may be noted as singular in connexion with these 1300's that Manetho appears to have placed the epoch of Menes 3900 years B.C. ($= 1300 \times 3$).

726. If against No. 1, the reading 2656 alone be introduced, plus 1 year for the Deluge, the sum-total will become 6660 ($= 666 \times 10 = 1332 \times 5$).

727. The following computation is remarkable in this connexion:—

	Years.
1. Creation to Deluge (¶ 25, Col. 4) -	1300
2. Deluge to Call (¶ 25, Col. 15) 1170 + 60 + 75	1305
3. Call to Captivity of 10 tribes (420 + 65 + 800)	1285
4. Captivity to 2nd destruction (¶ 625) -	1310
 Creation to 2nd destruction	 <u>- 5200 (= 1300 × 4 = 40 × 130)</u>

728. Here is another, apparently connected with the same number:—

	Years.	Divarication into Periods. Intercalations.
1. Creation to Deluge (Ant. I. iii. 3) 2656 + (LXX.) 6	= 2662	= 2600 + 62
2. Deluge to Call, viz.: Deluge - - - 1 To birth of Haran (¶ 25, Col. 15) - - 1170 } Shem's intercalation - 10 } 1316 - 1300 + 16 To birth of Abram (¶ 25, Col. 15) - - 60 } To Call of Abram (<i>id.</i>) 75 }		
3. Call to 2nd destruction, viz.: Call to Exode (¶ 226) - 860 } Exode to 1st destruction (¶ 306) - - 1100 } 2662 = 2600 + 62 1st to 2nd destruction (¶ 313. 2) - - 701 }		
 Creation to 2nd destruction -	 <u>6640 (2656 × 2½) = 6500 + 140 (= 56 × 2½)</u>	

729. 9. MULTIPLES OF 420, &c.

	Years.	or thus	Years.
1. Creation to Deluge, (¶ 25, Col 8)-	1307	To Deluge, (¶ 25, Col. 11)	1656
2. Deluge to Call, (¶ 25, Col. 11) -	368	To Call, (<i>id.</i>) -	430
3. Call to Exode, (¶ 207, sqq.) -	430	To Exode, (¶ 207, sqq.) -	430
4. Exode to death of David, (VIII. iii. 1) 592—3 - - -	589	To 1st bldg. (VIII. iii. 1)	592
5. David to acc. of J. Hyrcanus (¶ 719) - - -	1300	To 1st destr. (¶ 348) -	432
6. Acc. of Hyrcanus to 2nd destr. (¶ 547) - - -	206	To final subjug. (588 + 72) - - -	660
 Creation to 2nd destruction -	 <u>4200 (= 420 × 10 = 70 × 60)</u>	-	<u>4200</u>

730. This sum-total is approximately confirmed by the following Josephean statements:—

	Years.		Years.
1. Creation to First building T. (X. viii. 5) -	3043	To 1st destruction (X. viii. 5)	25134
2. First building to 2nd destruction (XX. x. 1) -	1180	1st to 2nd destruction (Wara, VI. x. 1)	7084
 Creation to 2nd destruction -	 <u>4223</u>		<u>4223</u>

In the above computations the Captivity is reckoned at a septuagintal period. If, instead thereof, 50 years be allowed for it, and consequently 22 years be deducted from the sum-total, the amount will be 4200, or 420×10 , or 70×60 .

731. In the following Table we will, for the sake of brevity, place together 3 systems:—

	No. 1. Years.	No. 2. Years.	No. 3. Years.
1. Creation to Flood (¶ 25 Col. 11)	- 1636	- (¶ 25, Col. 19) 2153 - (¶ 102) 2162	
2. Flood to Call (id.)	- 365	- (¶ 26, Col. 11) 365 (¶ 28, Col. 11) { 60	
3. Call to Melchizedec, say	- 2	- - - - 0	17
4. Melchizedec to 2nd destruc. (Warr. VI. x. 1)	- 2177 (Warr. VI. x. 1, 1488 + 701 1/2) 2170		2170 (= 424 x 5).
Creation to 2nd destruction	- <u>4200</u> (= 490 x 10)	- <u>4688</u> (= 298 x 16) <u>4774</u> (= 434 x 11).	

732. In reference to No. 3, the reader is referred to the remarks, ¶ 717 (11). It is there shewn that the interval between the Call and Melchizedec is not determined with certainty within 20 years. And it may further be observed here that there is another source of uncertainty. We have assumed that Josephus in Wars VI. x. 1 computes from Abram's interview with Melchizedec. And, as he reckons to a month, and we have no other event in the sacred history with which his terminus à quo could synchronise, it is a reasonable assumption, and certainly the best that can be made. But if we come to take his very words, we observe, that he does not speak of the interview with Melchizedec, but of *the first building of Jerusalem and the Temple* by Melchizedec. Now this building could scarcely have been *exactly* synchronous with the interview; because, when the latter took place, Melchizedec was already "king of the city Salem." Nor can we say with positive certainty that the building may not have preceded the interview by as much even as 20 years. Possibly it was made to synchronise with the Call. Thus on this ground also the length of the interval between the Call and the terminus à quo of our last item is left open to such variations as might suit the computations.—At any rate, in the foregoing systems a choice is given on different hypotheses.

733. The computation referred to in the following quotation from 2 Esdras xiv. 9—12 is most probably a multiple of 420. Esdras is told by a voice out of a bush; "Henceforth thou shalt remain with my son, . . . until *the times* be ended. For the world hath lost his youth, and the times begin to wax old. For the world is divided into 12 parts, and the 10 parts of it are gone already, and half of a 10th part: and there remaineth that which is after the half of the 10th part." (2 Esdras xiv. 9—12.) Doubtless the

pseudo-Ezra meant to prophesy that the end of the world was near at hand in his time. Hence the best key to his calculation might be obtained from ascertaining the date when he lived, were it possible to do so. Arnald says: "It seems most probable that the author was a Jew converted to Christianity, who, in hopes of converting others, composed this work under the name of a writer for whom the Jews had the highest esteem. And there seems good reason to conclude that the author lived in the times of the first heathen persecutions from many passages encouraging faith, &c.; as may, I think, be inferred also from some circumstances in the visions themselves. (See Diss., which contains a synopsis of the absurdities, anachronisms, and falsehoods contained in the 2 books of Esdras). This, though merely a conjecture, may be sufficiently near the truth to serve our purpose.—From the mention elsewhere (2 Esdras vii. 28) of 400 years, it might be supposed, that this was one of the 12 parts which the Author speaks of. If so, his prognosticated duration of the world would be 4800 years. But then we should be compelled to suppose that the pseudo-Ezra had made here one of those strange blunders in which his books abound. He must have forgotten, at the moment, that he was writing in the character of Ezra, 30 years after the destruction of the city, and 400 b.c.; (iii. 1. vii. 28), since $1\frac{1}{2}$ part of this duration, (*i. e.* the unexpired portion) being deducted, would place the pretended date of the writing, at what may have been the actual epoch of the Author's existence, *viz.*, A.M. 4200.—On the short chronology, no number would suit both conditions. 350 years (assumed = $\frac{1}{12}$ th) would be the nearest. But this would place Ezra 3675 A.M., and the end of the world 4200 A.M. The last number would quadrate well enough with the most likely date of the forgery, and it is rendered probable by its being compounded of sacred numbers, — 70×60 . But the former would involve an anachronism of 130 years between the assumed date and the received epoch of Ezra. The long chronology, however, would still more entail such an objection. And on the whole, there seems to be no alternative, but to take the 4200 years as the most probable, and recognise the anachronistic blunder.

734. 10. MULTIPLES OF 430.

	Years.
1. Creation to Deluge, (¶ 25, Col. 8) - - -	1307
2. Deluge to Call, (¶ 25, Col. 11) - - -	365 } 580
3. Call to Descent—death of Isaac, (¶ 187) - - -	215 } (290 × 2)
4. Death of Isaac to 1st of Cyrus, (Title-nos. of Bks. 2 to 10) - - -	1310
Deduct, interval between Isaiah's prophesying and 1st of Cyrus - - -	210 } 1100
5. Isaiah's prophesying to closing of Onias's Temple, 970 + 343, (¶ 625) - - -	1313
Creation to Closing of Onias's Temple	4300 (= 430 × 10).

735.	1. Creation to Deluge, (I. iii. 8) - - -	2656
	2. D. to Call, (¶ 25, Col. 13, 1276 + 60 + 75) - -	1411
	3. Call to Exode, (¶ 228) - - -	1070
	4. Exode to 1st bldg., (XX. x.) - - -	612
	5. 1st. bldg. to 2nd destr. (Wars VI. iv. 8) - -	1131
	Creation to 2nd destruction - - -	6880 (= 430 × 16).

736. *Hebrew 430 series.*—A series of combinations in connexion with Hales's date of the Exode has been adverted to ¶ 599 sqq. We have now further to call special attention to two passages, which, in reference thereto, give a most important and remarkable result, and one which leads to others scarcely less so. The first, from "Wars VII. ix. 1." is as follows. "This calamitous slaughter (at Masada) was made on the 15th day of the month Xanthicus," in the 4th year of Vespasian (comp. vii. 1), = A.D. 72. "When Masada was thus taken, there were no enemies left in the country, but it was all overthrown by so long a war." This, then, was the final act in the Jewish war, and the 15th Xanthicus was the last day of the existence of the Jewish nation. Now, add 72 to 1648, and we have 1720 years as the duration of the interval between the Exode and the final overthrow of the Jewish polity. And $1720 = 430 \times 4!!$ The other passage referred to is, Exodus xii. 40, 42, 51.—"Now the sojourning of the children of Israel who dwelt in Egypt was 430 years. And it came to pass, at the end of the 430 years, even the self-same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations. . . And it came to pass the self-same day, that the Lord did

bring the children of Israel out of Egypt by their armies. Also, Ch. xiii. 3, "Remember this day," &c. : and 5, "This day came ye out," &c. The emphatic manner in which the identity of the day is again and again asserted in this passage, and the importance which is attached to it, is very striking, and may well have given rise to the thought that it exceeds the occasion that is apparent, and that there must be some further and mystical meaning latent. That this is the case, will now scarcely be doubted. The passage has a prospective as well as a retrospective aspect. It virtually asserts, that the Israelites entered Egypt on the 15th of Xanthicus,* and that on the 15th of the same month, after 430 years, they went out of it: and it may be supposed to say mystically (since the fact is asserted to have been so), that on the 15th of the same month, after 4 times 430 years, their existence as a nation ceased. These coincidences are of unparalleled interest and importance, both on account of their exactitude, and of the authorities on which they rest. Others may be cavilled at, on the account of the way in which they are obtained. But these are not liable to the same objections. The periods are clearly and unquestionably made out from original sources. Another feature which gives to it importance is, that it shews the vulgar sera of the birth of Christ to have been an epoch in these computations.

737. Taking the result now obtained as a foundation, we proceed to shew what superstructure may be raised upon it. If we follow the forced construction commonly put upon the first text quoted, (which, however, is justified and the period duly bisected by Josephus, Ant. II. xv. 2), this 430 years will reach back to the Call. It has been shewn that, from the Deluge to the Call has been reckoned 430 years, and thus we have six 430's, or 2580 years, from the Deluge to the termination of the War. But if we reject this construction, we may adopt the computation which doubles the period from the Call to the Exode, and then there will be seven 430's, or 3010 years from the Deluge to the end of the War. It may even be, (if the doubling of one of the 430-year periods be thought to afford sufficient presumptive evidence to justify the assumption that the same has been done in the case of the other. Comp. ¶ 230. 4),—it may be, that eight 430's, or 3440 years have been assigned as one duration of this interval. In this case, there would be an equal bisection at the

* Note that it is an ex post facto assignation. It was the Passover and the Exode that made the day memorable.

Exode. And from the Creation to the Exode 3440 (¶ 229)
=from Deluge to final subjugation.

738. It now only remains, with respect to the Hebrew, to ascertain how far the period from Adam to the Deluge will suit this series. It is at once observable, that it wants (1720 — 1656 =) 64 years of being = four 430s. Can this deficit be supplied? There is nothing in the numbers which compose this period to authorise its introduction. Consequently, if introduced into this period, its insertion could be justified only by the presumption arising from the intercalary character of the number itself, backed by such support as it may be thought to receive from the coincidence of the number with that obtained by the transverse addition of the intercalations in the 3 recensions against Lamech's name, coupled with the precedent in the total ages. If this be not deemed satisfactory evidence, the attempt to raise the first period to correspondence with the last must be given up, and it will only remain, turning from the beginning to the end, to make up a sum-total which shall be a multiple of 430. This will readily be done. The total devastation of Judæa was effected, after Bar-Cochab's insurrection, in A.D. 135, or 63 years after A.D. 72. This is our deficiency within a year, for which year credit may well be taken, either as for the year of Deluge, or rather, on the inclusive principle, as for uncertainty or inexactitude of computation. We prefer the latter, because it receives a remarkable confirmation from a series elsewhere (¶ 787), in which this and another 63 form the extremes, and two 36's the means. It is a disputed point, whether the other should not be 64, and the parallelism between them may justify the extension of the same uncertainty to this. And thus we may reckon that we have, on the whole, ten, eleven, or twelve 430's, = 4300, 4730, or 5160 years, from the Creation to the subversion of the Jewish state. It may be observed, that though the deficit of 64 in the period between the Creation and the Deluge cannot well be supplied within that period, the cause of that deficit may certainly be explained. It is this: The amount 1655—6 was required to give a similar series of 430's, ending at another terminus (See ¶ 277), and to allow of other combinations heretofore exhibited, (See ¶ 118b. 7).

739. *Samaritan 430 series.*—In proceeding, next, to inquire whether the Samaritan and LXX can be adjusted to this series, it will be necessary only to consider those portions of the chronology in which they differ from the Hebrew; viz., the periods between the Creation and the Deluge, and

the Deluge and the Call. If these, separately or conjointly, can be brought to form multiples of 430, their amounts can be prefixed to those already obtained for the time subsequent to the Call. Looking to the Samaritan, we are immediately struck with finding that its first Division comes so near as 17 to three 430s., (=1290). But as it is not practicable to reduce this 17 by more than 7, the two Divisions must be tried conjointly. Their sum, as shewn in our Table, ¶ 25, is 2467, which is 153 less than 6 times 430 (=2580). Now, if to this sum Abram's 60 years be added as in the Hebrew, and the 10 years inserted on the authority of Josephus be withdrawn, it will become 2517, which is 63 years too little; —the same deficit as in the Hebrew, and therefore, it may be presumed to be supplied in the same way

740. *LXX. 430 series.*—Turning next to the LXX., and taking in the first instance the period from the Creation to the Deluge, it is observable that the duration of this interval (2262) exceeds five times 430 (2150) by 112, which is twice what may be called the primary intercalations in the LXX.: for the additional 6 has the appearance of being distinct from, and supplemental to, the 56 years, and indeed by one reading it is discarded. This difference of 112 is also the sum of the intercalations in the two Divisions, if the 10 years borrowed from Josephus be excluded. But Brinch collects the years in the first Table of Josephus, (which is evidently nothing but a version of the LXX. computation) so as to make them amount to 2153, which shews a difference of only 3 years. And as there is a variation of 1 year in the total ages in each of the recensions, amounting in the whole to 3 years, it may be conjectured that this may have been connected with some artifice for adjusting such a difference. At any rate, it looks very much as though the first Division of the LXX. had been reckoned at five times 430. In the second Division of the LXX., the sum of years is 1260. But this, by the omission of Cainan, and the adoption of the Various Readings against Terah, would become 1290 (=430 \times 3). The amount of the two Divisions, in our Table, ¶ 25, Col. 15, is 3522 years, which is 82 years more than 8 times 430. This 82 years may be reduced either as above shewn, or by adopting the Various Reading of 167 in place of 187 against Methuselah, and eliminating Shem's 10,* Nahor's 50,* and Terah's 2 years. There will then remain 3440 years. And this amount, when added to the durations

* Or Abraham's 60 instead of these two.

obtained under the head of the Hebrew from the time subsequent to the Call, will give for the whole period, according to the LXX., 13 or 14 times 430, = 5490 or 5920 years. It is singular that the variations in the two periods lying between the Deluge and the Exode, when introduced into the computations of the different recensions, should give a series of 430s, amounting to 10, 11, 12, 13, or 14. It will be remembered, that 40 is one of the constituent items of 430, ($390 + 40$, Ezek. iv. 5, 6). And the durations 5160 and 5920 contain forty 129 and 148 times respectively. Of the above numbers proposed to be struck out, to reduce the difference of 82 years, one of 20 years is in the 1st Table, the others in the 2nd. Adopting the former only, 62 years would remain. And this is the difference between the date of the Exode on which these computations are based, and that in the remarkable system which we have designated the Hebrew:—1648—1586=62.

741. 430 Series to Vulgar *Æra*.—The terminus ad quem of the foregoing series is the final subjugation of Judæa. We have now to notice that another Josephean computation would give it a terminus at our Vulgar *Æra*. The sum of the Sacerdotal Series is 1792 years. Deduct 72, and 1720 (= 430×4) will remain as the time between the Exode and the Vulgar *Æra*.

742. The 430-year period from the Flood to the Call has been reduced by Josephus to 420 years (Ant. VIII. iii. 1). So also the half of the corresponding period between the Call and the Exode, which Josephus put at 215 years, is reckoned by the Chaldee Paraphrast and the generality of Jewish writers at 210; but indeed we may say at once, that Josephus also reduces the second 430 to 420. Now, if the 40 years in the wilderness be deducted from the foregoing 1720, there will remain 1680, which is = 420×4 . Putting these things together, it seems not improbable that the two last have by some numerical artifice been made to join on to each other, or at least the 1720 period reduced to 1680, and a 420 series made to run parallel with the 430.

743. 11. COMBINATIONS OF 408, 428, 592, 1020.

1.	Creation to the Call:— C. to Deluge, (Ant. I. iii. 3. V.R.) -	1662	Years 428 (=4 x 107) 592 (=37 x 16) 1020
	Deluge and Noah's intercalation, (¶ 25, Col. 11) - - -	3	
	Shem's intercalation, (<i>id.</i>) - -	10	
	Arphaxad to the Call, (<i>id.</i>) - -	365	
2.	Call to Exode, (Ant. VIII. iii. 1)	- - -	428 2468
3.	Exode to first building T. (<i>id.</i>) - - -	- - -	592 3060
4.	First building to 1st destruction, (¶¶ 349, 358) - -	- -	428 3488
5.	First to second destruction, viz. Captivity, 50, (¶ 446) + 308 (XII. vii. 6. V. R.) + 234 (Titles to "Wars") - -	- -	592
	Creation to 2nd destruction - - -	- - -	4080 (=408 x 10) (-360 x 11) (=40 x 102).

In some instances the two items which form the above computations are found to be differently divided, viz., into 430 + 590. Hence it may be inferred, that the odd 2 is a moveable or intercalary quantity. If the above 428's were exchanged for 430's, the sum-total would become 4088 (=292 x 14). Note that 430 x 14 = 5920.

744. The 428 is compounded of 408 and 20. For example, we have,

		Years.
From the division of Canaan to the death of Joshua, (¶ 254)	- - - - -	20
From Joshua to Eli, viz. Anarchy 18, Judges 290, (<i>id.</i>) - - - - -	- - - - -	408
From 1st building T. to 1st destruction, (¶ 348)	408	428
From 1st destruction to Return, (¶ 446)	- - - - -	20
From Return to Profanation, (Ant. XII. vii. 6)	408	428
Profan. to Independence, *6, (¶ 483). Jacimus 3. Interreg. 7. Jonathan 4. (¶ 547) - - - - -	20	428
From Jonathan to 2d destruction, 214 (=428 + 2)		856 (- Call to Exode, &c.)

This series of 428's, ending at the 2d destruction, strongly favours the supposition that a complete computation divisible by this number has been formed. It therefore confirms our computations in ¶¶ 663 and 716, (6); which contain this number.

* Hence, from 1st destruction to independence (428 + 6 =) 434.

745. The 428 period has also been divided into 14 + 414. For we find

	Years.
From the Call to the meeting with Melchizedec	14 } 428
Thence to the Exode	414 }

Again :—

From the Return to the <i>Aera</i> of Independence	414 }
Thence to the deliverance by Simon	14 }

This, in like manner, tends to confirm the 414 computations, *supra ¶¶ 663, 696-7.*

746. There is some reason for supposing that the 592 period has similarly been divided into 560 + 32, and the former again into 300 + 260. At any rate, 260 added to the above sum-total, would make 4340 or 434×10 . And the 260 may have been supplied by Isaac's, Jacob's, and the bondage intercalations; for $15 + 30 + 215 = 260$. Note also that 592 may be connected with a commutation; for 500 y. of 360 d. = (within 32d.) 592y. of 308d.

747. It will be observed, that the sum of every two successive items in the above computation is 1020. And to this series another number may be added; for the 9 generations from Arphaxad to Terah in the Hebrew (adding Cainan and the Samaritan centenary additions) amount to 1020 years. Julius Africanus made the interval between the Exode and the 1st Olympiad 1020 years; — that between the Flood of Ogyges and the 1st Olympiad 1020y.; — that between Moses and Solomon 1020y. He dated the Creation b. c. 5500. The Call he placed A. M. 3277, which combined with the Josephean duration of 2177y. to the 2nd destruction, would give for the whole period 5454y. (= $303 \times 3^3 \times 2$.) 1020 is the number of the nodal revolutions in a Calippic period.

748.

	Years.
1. Creation to b. of Abram, (¶ 80)	1900
2. Thence to d. of Isaac, (100 + 180)	280 }
3. Thence to final subjugation, (¶ 750)	1900 }
Creation to final subjugation	<hr/> 4080

The received Chronology places the final subjugation in A. M. 4076, that is, it may be said, within a "half-week" of the above sum-total. And, having adverted to this Chronology, we may notice by the way that, with an addition of 6 years to its middle item, it may be divided thus :

	Years
1. Creation to birth of Shem	- 1560 ($=40 \times 39$)
2. Thence to Exodus	- 960 ($=40 \times 24$)
3. Thence to 2nd destruction	- 1560 ($=40 \times 39$)
Creation to 2nd destruction	- 4080 (40 x 102)

12. MULTIPLES OF 290, 292, 293, AND 393.

749. Fabricius makes the sum of the years in Josephus's Titles amount to 5803. This may, without difficulty, be supposed to have been reckoned 5800, or 290×20 . Or 2 years may be added for the interval between Florus and Vespasian, making 5805. And $5805 = 430 \times 13\frac{1}{2}$ or 215×27 . But indeed the number 290, or (apparently with an intercalation) 292 is of so frequent occurrence in these computations, that we can scarcely hesitate to believe that the above amount 5800, or as in ¶ 663 5840 ($= 292 \times 20$) has been the sum of a computation.

750. The following cyclical periods may be obtained from a combination of the Title-numbers of the Antiquities with the vulgar chronology.

751. (1). $66\frac{1}{2}$ y. added to this sum-total would make 5800y. ($=290 \times 20$). The time to the desolation after Bar-Cochab's insurrection was 63y. So that 5800y. would over-

run that event by "half-a-week" exactly. But it may be that a Various Reading of 4y. to Bk. 20 was used to make the final desolation synchronize with the end of the Great Cycle. And it should be observed that if the odd 33 be taken from the first item, the remainder will equal twice the sum of all the rest, and the 33 is the half of the number required to raise the period to 5800y. (2). The sum of the 3 first items is 4053, and that of the 3 last may be called 1053. (3). 7 years added to the 3 first would make 4100 to the settlement in Canaan, which is within 2 of 293×14 ; and which has been obtained (¶¶ 601, 692) as a duration between Adam and the Vulgar Era. (4). A Various Reading gives 422 for No. 2, and this would make five 420's between the death of Isaac and the second destruction. (5). From the Creation to the death of David is within a year of 290×16 . (6). We have had from the 1st to the 2nd destruction 490y.: here we have from the Schism to the Subjugation 490 \times 2.

752. 292's.

	Years.
1. Creation to b. of Arphaxad (¶ 25 Sam.) 1307 + 3	= 1310
2. Thence to b. of Abram (Id. Heb.) 290 + 2	= 292 (,, \times 1 = 292)
3. Thence to Descent (viz. to b. of 1. 100 + Jac. 80 + Jac.'s age) at descent 130	= 290 (,, \times 1 = 290)
4. Thence to Judges (viz. to Ex. 215 + M. 40 + J. 27 + Elders 10)	= 292 (,, \times 1 = 292)
5. Thence to d. of Jair (¶ 264)	302 } 584 (,, \times 2 = 584)
6. Thence to d. of Sol. (viz. rem. of Judges 89 + Eli 40, + S. 32 + S. 40 + D. 40 + S. 40)	= 292 }
7. Thence to acc. of Jer. II. B.C. 804 (¶ 251)	152 (292 \div 2 = 146)
8. Thence to fin. of 2nd T. B.C. 813 (¶ 419) { Kgn. (¶ 248) 270)	292 (,, \times 1 = 292)
9. Thence to acc. of Simon II. B.C. 220 { 1st Des. B.C. 588 } 1028	292 (,, \times 1 = 292)
10. Thence to complete subjugation A.D. 73	292 (,, \times 1 = 292)
Creation to complete subjugation	2796 (292 \times 13 = 3796)

753. It will be seen that, while the sum-total of this computation is exactly 13 periods of 292 years, the several component items nearly or quite coincide with that number, or with multiples or aliquot parts of it. And as we have before had a computation on the same scale based on the Hebrew and the LXX., so now we have one based on the Samaritan recension. Nay further, if the Hebrew duration from the Creation to the Deluge be substituted for the Samaritan, and if (as some compute) the Elders' time in No. 4 be reckoned at 8 years, and 20 years of Eli be deemed conumerary with the Philistine oppression, and Samuel's and Saul's time together be supposed to have been only 40 years, we shall have a sum-total, founded on the Hebrew, amounting to 4088 years, = 292×14 (Comp. ¶ 743). From the circumstance that $428 + 292$ or $430 + 290 = 720$, and

$1020 (428 + 592) + 1900 = 2920$, it may be supposed that these numbers are connected with equalisations of the old Egyptian and Julian years.

754. 393^a.

	Years.
1. Creation to birth of Noah, Josephus (¶ 102)	- 1062
2. B. of Noah to Deluge, (¶ 25)	- 600
3. Deluge to Abram's Call from Ur, according to Hales	- 1062
4. Thence to Exode ; viz., to Call (Hales) 15, to Exode (¶ 222) 645	- 660
5. Exode to 1st destruction (Ant. X. viii. 5)	- 1062
6. 1st destruction to complete subjugation, (588 + 72)	- 660
Creation to complete subjugation	- - - 5106

755. (1). This sum exceeds 393×13 by 3. The exact number of years might have been made to the 2nd destruction, but we have chosen rather to exhibit in the Table an alternate correspondence in the items. It may well be suspected that this has been made complete by the intercalation of 60 in No. 2. And it may be observed that such an intercalation would raise the sum to within 18 of 216×24 ; and the deficit would exactly be supplied if each 660 were converted into "the number of the beast." (2). $1062 = 354 \times 3$. (3). Each $1062 + 660$ exceeds 430×4 by 2.

756. *Extract from the Gospel of Nicodemus.* Hone remarks in his introduction to this Gospel: — "Although this Gospel is, by some among the learned, supposed to have been really written by Nicodemus, who became a disciple of Jesus Christ, and conversed with him; others conjecture that it was a forgery towards the close of the third century by some zealous believer. The Rev. Jeremiah Jones says, that such pious frauds were very common among Christians even in the first three centuries; and that a forgery of this nature, with the view above mentioned, seems natural and probable. Mr. Jones says, he thinks so more particularly as we have innumerable instances of forgeries by the faithful in the primitive ages, grounded on less plausible reasons. Whether it be canonical or not, it is of very great antiquity, and is appealed to by several of the ancient Christians."

757. In Chap. xxii. 10—20. Annas and Caiaphas are represented as making the following statement on *oath* before Pilate. "It is our custom annually to open the holy

book ('the Scriptures,' v. 4) before an assembly, and to search there for the counsel of God. And we found in the first of the 70 books, where Michael the Archangel is speaking to the third son of Adam, an account that after 5500 years, Christ was to come on earth. And we further considered, that perhaps he was the very God of Israel who spoke to Moses, Thou shalt make the ark of the Testimony; $2\frac{1}{2}$ cubits shall be the length thereof, and $1\frac{1}{2}$ cubit the breadth thereof, and $1\frac{1}{2}$ cubit the height thereof. By these $5\frac{1}{2}$ cubits for the building of the Ark of the Old Testament, we perceived and knew that in 5500 years, Jesus Christ was to come in the ark or Tabernacle of a body. And we found the account of the Creation, and that from thence to the flood, were 2212 years. And from the flood to Abraham, 912. And from Abraham to Moses, 430. And from Moses to David the King, 510. And from David to the Babylonish Captivity, 500. And from the Babylonish Captivity to the incarnation of Christ, 400. The sum of all which amounts to 5500 years."

758. In Ch. xiv. 5, 6, Seth in Hades tells the Patriarchs and Prophets, at Adam's desire, that Michael the Archangel informed him that he could not obtain the oil of mercy to cure his father's headache "until the last day and times, viz. until the 5500 years be past, when Christ would come to raise the human body of Adam." In Ch. xx. 4, we meet with the "half-week" period in days, Enoch and Elijah stating that after being slain by Antichrist as the two witnesses of Rev. xi. 3. 11, they were to ascend in clouds after $8\frac{1}{2}$ days.

759. It was the general belief of the early Christians that the 7 days of Creation were symbolical of the 7 millennial ages that the world was to exist; during the 7th of which, answering to the day of God's rest, Christ would establish a Sabbath on earth, and reign in peace (See p. 53n). The reason then of placing the birth of Christ at A.M. 5500 is obvious. If this book be a forgery of the 3rd century, (and possibly it may be of later date), it would have served to raise the expectations, and to confirm the faith of Christians that the coming of Christ was near at hand.

760. Many others (as Africanus and Hippolytus), dated the Nativity A.M. 5500. But it should be observed that in the foregoing extract the sum of the items is only 4964 years. The difference of 536 years will appear very significant, when the frequent occurrence of this number is taken into account (See ¶¶ 602, 609). And it can scarcely be

accidental that $4964 = 292 \times 17$, and $393 \times 14 = 5502$. There would be to the beginning of the Jewish War 5567 years ($= 293 \times 19$).

761. One only of the several items accords with the chronology. The first is 30 years less than one reading of the LXX., 50 years less than another. The second is 80 years less than statements of the LXX. and Josephus. The third agrees with Gal. iii. 17. The fourth is 40 years less than one, 60 than another statement of Josephus. The fifth is 30 years more than the text-numbers for the same period. The sixth is 188 years less than the received chronology, and is remarkable for its near approximation to 2 Esdras iii. 1 and vii. 28, (Comp. ¶¶ 616, 783). On the whole, the several items contain 308 years less than the statements with which we have compared them. It can scarcely be doubted that the numbers are connected with some peculiar computation.

762. 13. MULTIPLES OF 208.

	Years.
1. From Creation to 1st building T. (Titles to Bks. 1 to 7 of Ant. + 3 y. of Sol.)	4644
2. From 1st building T. to 2d destruction, (Ant. XX. x.)	<u>1180</u> (590×2)
Creation to 2d destruction	<u>5824</u> ($\begin{array}{l} - 208 \times 26 \\ - 52 \times 112 \end{array}$)

763.

	Years.
1. Creation to Deluge, (Bk. 25, Col. 11) 1656 + for Noah's intercal. 4 — — — — 1660 } 9080 } 2500	
2. Deluge to Call, (VIII. iii. 1) — — — — 420 } 840 } 2500	
3. Call to Exode, (¶ 236) — — — — 420 } 2080 } 2500	
4. Exode to 1st destruction, (¶ 679) — — — — 1660 }	
Creation to 2d destruction	<u>4160</u> ($\begin{array}{l} - 208 \times 20 \\ - 104 \times 40 \end{array}$)

764.

	Y.	Or thus.	Y.
1. Creation to Deluge, (¶ 25, Col. 1)	1656		
2. Deluge to Call, (id.)	427	} (VIII. iii. 1)	2082
3. Call to Melchizedec, say	— — 10	Say	11
4. Melchiz. to 2d destruction, (Wars VI. x. 1)	— — — — 2177 (= 7 × 311)		2177
Creation to 2d destruction	<u>4270</u> ($\begin{array}{l} - 427 \times 10 \\ - 70 \times 61 \end{array}$)		<u>4270</u>

765. 14. MAXIMUM COMPUTATION.

1. Creation to Del., (L. iii. 8)	-	2656	
2. To birth of Arphaxad	-	2	
3. To birth of Haran, (¶ 25, Col. 15)	-	1270	{ 1332 (666 × 2)
4. To birth of Abram, intercal. (id.)	-	60	
6. To Exode, (¶ 228)	-	1070	{ 1272 (424 × 3)
A Various Reading, Ant. Title Bk. 2 adds	-	202	
7. To Schism :— Moses 40, Joshua 25, Judges 390, Eli and Samuel, 72, Saul and David 80, Solomon 80	-	688	
Various Reading, Ant. Title Bk. 3 400, Joshua's intercal. (¶ 259) 127, Jephthah's intercal. (¶ 281) 300	-	827	
8. To Captivity of 10 Tribes, (¶ 351)	-	240	
9. To 2d destruction, (Wars VII. x. 4. V. R.)	-	1310	
Creation to 2d destruction		8400	(210 × 40 = 70 × 12 × 10 = 70 × 60 × 2).

It is obvious that this computation is liable to many contingencies of error. The principle on which it is formed of bringing together every reading and periodic addition, on whatever ground inserted, necessarily involves this.

766. (1). If to Nos. 1 to 4 be added Shem's intercalation of 10, Terah's of 2, the duration from the Creation to the birth of Abram will be 4000 years, = the time from the Creation to the birth of Christ according to the vulgar Chronology. (2). The LXX. intercalation of 6 being added to No. 1, Nos. 1 and 2 = 2664 = twice Nos. 2 to 4 = 666 × 4. (3). One reading of the LXX. gives 1070y. to No. 3. According to this reading Nos. 3 and 6 each = 214 × 5. (4). If the full amount of No. 9, (that is, 1313 years to the closing of Onias's Temple,) be reckoned, Nos. 6 to 9 will give from the Exode 4340 years.

767. In contrast with this, which we suppose to be the maximum, we will place the minimum computation. Desvignoles asserts that he has collected *200 different calculations of the Chronology B.C., of which the longest makes out 6984 years and the shortest 3483 years. The effect of completing these extremes to the 2nd destruction is singular. $6984 + 70 = 7054$. $3483 + 70 = 3553$. Both 54 and 53

* Kennedy, says 300.

appear to be mystical numbers. Deduct them, and the maximum remainder will be the double of the minimum, and = 70×100 .

768. 15. THE MINIMUM COMPUTATION AND OTHERS.

	Years.
1. From the Creation to Deluge (¶ 25, Col. 4)	1800
2. " Deluge to Call (¶ 25, Col. 11.)	365
3. " Call to Exode (Ant. VIII. iii. 1)	420
4. " Exode to 1st building T. (1 Kings vi. 1. LXX.)	440
5. " 1st bldg. to 1st destruction (¶ 348)	408
	$\left. \begin{array}{l} 1665 \\ (=333 \times 5) \end{array} \right\}$
	$\left. \begin{array}{l} 860 \\ (=430 \times 2) \end{array} \right\}$
	$\left. \begin{array}{l} 848 \\ (=106 \times 8) \end{array} \right\}$
6. " 1st destruction to death of Xt., say A.D. 33 (2 Esdras iii. 1, vii. 28—29)	430
7. A.D. 33 to 2nd destruction	37
Creation to 2nd destruction	3400 ($= 40 \times 85$)

769. (1). By the substitution of 480 for 440 against No. 4, the above amount will be raised to 3440, which is = 430×8 , and half the computation, ¶ 735. (2). The insertion of Cainan's 30 years would make $3430 = 7^3 \times 10$ or 490×7 . (3). The 9 centenary additions of the Hebrew and Samaritan added to the above 3400 would make 4300, = 430×10 . The 16 of Josephus, 5000. — The 4300 years may be nearly authenticated thus ;—

	Years.
From Creation to Exode (VIII. iii. 1) $3102 - 592 = 2510$	2510
From Exode to 2nd destruction (XX. x.)	$\left. \begin{array}{l} 4302 \\ 1792 \end{array} \right\}$

At the beginning of the second of these periods Josephus separates a 2 years from the 40 in the wilderness in a way that may add to the supposition that it may be set aside as an intercalation. The duration of 5000 years is corroborated by two separate statements of Josephus. (Pref. to Ant. 3 and Con. Ap. I. 1). To these may be added the following.

	Years.
1. From the origin of mankind to the death of Moses was little short of (Con. Ap. I. 8)	3000
2. Since the time of Moses (Preface to Ant. § 3) :—duration of the High Priesthood	2000
	5000

770. The following version of the above may also be verified.

	Years.
1. Creation to Deluge (¶ 25, Col. 8)	1307
2. Deluge to Call (¶ 25, Col. 11)	367
3. Call to Exode (¶ 207 sqq.)	430
4. and 5. Exode to 1st destruction (as above)	848
6. 1st destruction to death of Xt. (say A.D. 30 or 32)	430
7. A.D. 30 or 32 to 2nd destruction (as above)	40
 Creation to 2nd destruction	 3422

If 2 years be added, as Terah's intercalation, to No. 2, the sum will be $3424 = 428 \times 8$. If to the same, Nahor's intercalation of 50 years be added, the sum will be $3472, = 434 \times 8$.

771. *Bisection at the Deluge.* — If the following be taken as the procreation or chronological ages of the first ten Patriarchs, viz., $230 + 205 + 190 + 170 + 165 + 262 + 165 + 167 + 182 + 600 + 1$, the time

	Years.
From the Creation to the end of the Deluge will be	2347
From the Deluge to the Vulgar <i>Aera</i> , according to Usher, were	2347
 From the Creation to the Vulgar <i>Aera</i>	 4694

Thus, the duration from the beginning of the Old World to the beginning of the New was equal to that from the beginning of the New to the vulgar date of the Advent of Him who was the Author of "the new Creation." And, from the Creation to the War of the final destruction were 4760 years ($= 40 \times 119$).

16. COMPUTATIONS CONNECTED WITH THE HIGH PRIESTHOOD.

772. Now that the duration of the Levitical Priesthood has just been brought before us, we may take occasion to examine the numbers connected therewith seriatim. In four several places* Josephus states, more or less directly, that the High-Priesthood lasted 2000 years. Yet the sum of the years in his final enumeration of the High Priests is only 1792, (See Ant. XX. x.): while the sum of the Title-numbers made up for the same period would be 60 or 62 years

* Pref to Ant. § 3. Ant. XX. xi. 2. Con. Ap. I. 7 & II. 32.

less — another sum of two items 50 years less ; and the actual duration according to the received chronology was 230 years less. There are indeed two Various Readings of 100 years each in the High-Priest series, which would reduce its amount by 200 years. But the adoption of these would by no means suit the received chronology of the periods to which they relate, and the reading of the text is corroborated in the strongest manner by parallel chronometrical lines.

773. Restricting our attention at present to the 2000 y. and 1792 y. the question arises, How is the occurrence of these two widely-differing numbers to be accounted for ?—The frequent repetitions preclude the supposition that the “ 2000 years ” was introduced by inadvertence of the Author or mistakes of transcribers. The extent of the difference forbids the supposition that the Author spoke in round numbers. If the true time was 1560 years, as the received Chronology makes it, no writer would call it 2000 :—if he believed it to be 1792 years, he would surely not take more latitude than to call it 1800.—No other hypothesis, then, being tenable, we venture to suggest that an explanation may be found in the wholly-arbitrary and periodic formation of the numbers.—We shall proceed to assign reasons for thinking that the “ 1792 years ” has been fabricated on the mystical system. And this number having been obtained, it was raised to the amount of 2 millennia, because this was a sacred or mystical number, (=40 Jubilee-periods), and because it was obtained by the addition of a number (208) in itself one of a sacred series, and being besides of mystical formation ; for $208 = 52 \times 4$ or 13×4^2 .

774. Adverting, first, to the sum-total. The number 1792 itself has every appearance of being a mystical number arbitrarily formed. For $1792 = 56 \times 32 = 7 \times 4^4$. (Comp. ¶274). Deducting 592y. from Exode to 1st building, (VIII. iii. 1) there remains 1200y. Subtracting 1000y. from Exode to 1st destruction (¶674) there remains 792y., being doubtless 720 to Vulgar Æra and 72 thence.

775. Looking, next, to the several component items, we find in them several indications of the same character. The first is —from the Exode to the building of the Temple, 612 years. This number is remarkable for being $\frac{1}{7}$ th of that duration (*4284) from the Creation to the 2nd destruction, which is nearly = to that which gives 428×10 (¶717, note to No. 6). The sum of the two next items is exactly = to that

* The difference between 4284 and 1792, viz. 2492, seems significant.

of the two which follow,— from the first building to the Return being $536\frac{1}{2}$ years, and from the Return to the Asmonæan High Priesthood and independence $536\frac{1}{2}$ years. The third item is the septuagintal period, the fourth the 414, the fifth $\frac{1}{3}$ rd of the shortest duration between the Deluge and the Call (368), and the sixth $\frac{1}{4}$ th of the next shortest (428). The sum of the third, fourth, and fifth is a 606 period. That of the five last items is 1180 ($= 590 \times 2$), which, by adopting one Various Reading, will become 1080 ($= 216 \times 5$), and a second will reduce it to 980 ($= 490 \times 2$).

776. Prefixed to the several items is the number of the High Priests in each period. And these give indications of the same character. The number of the Priests is represented to have been as follows. From the Exode to the building of the Temple or those who officiated in the Tabernacle, 13; being 1 (Aaron) during the wanderings in the Wilderness, and 12 during the subsequent time. From the Exode to the Asmonæan dynasty, or those of lawful and lineal succession, (the rightful High Priest Onias having at the latter epoch been driven into Egypt, and built a Temple there) 46, which is evidently a mystical number, being that of the years in 100 Sacerdotal cycles. From the building of the Temple to the Herodian High Priests, or those who officiated in the first and second Temples, (if 3 are reckoned), or who succeeded in the appointed order, (the High Priests subsequently being installed or removed at the will of the Civil power, without any regard to the Law), the number of these was 42 ($= 7 \times 6$ —the number of generations from Abram to Christ according to St. Matthew). From the building of Herod's Temple to "the day when Titus took and burnt the city," that is, of those who were of the seed of Aaron, but not lawfully appointed, "there were in all 28," ($= 7 \times 4$). From the building of the first Temple to the conflagration of the last, there were 70 High Priests. This is a remarkable correspondence with the 70 years of Captivity. It might be suspected that the one number was taken as the measure of the other, a year being reckoned for a Priest, or a Priest for a year. Taking in the whole, we find that, besides the Wilderness High Priest Aaron, the root and progenitor of the whole, there were of "the seed of Aaron" 12 High Priests who officiated in the Tabernacle and 70 in the Temple. The conjunction of 12 and 70 forcibly reminds us of the 12 sons of Jacob and 70 souls that came from his loins (Ex. i. 5),— of the 12 wells and 70 palm trees of Elim,— of

the 12 tribes and 70 elders of Israel (*Ex. xxiv. 1*), — of the 12 bowls, "each bowl weighing 70 shekels" (*Num. vii. 85*), — of the "70 elders," 6 out of each of the 12 tribes (sic in *Ant. XII. ii. 4, 6, 7*) sent by Eleazar at the request of Philadelphus to translate the Hebrew Scriptures, — of the 12 apostles and 70 missionaries, (*Luke x. 1*).

777. We shall not here prosecute the inquiry, How far these several numbers may be supposed to approximate to accuracy. Neither shall we institute a comparison between the numbers of the several divisions of High Priests and the years assigned to each division; because this will be more conveniently done in another place (*Genealogies, 2*), to which the reader is referred for the means of forming an opinion how far these numbers may be regarded as historical. But we will rather turn to shew what results may be obtained from combining the sum-total of the Sacerdotal series with the best-accredited dates A. M. of the Exode. One, authorised by Josephus and received by Usher, Calmet, Clinton, and others, is 2513. $2513 + 1792 = 4305$. Another derived from Josephus is 2453. $2453 + 1792 = 4245$. Another 3813. $3813 + 1792 = 5605$. Another 3113. $3113 + 1792 = 4905$. Another from his Title-numbers is 4053. $4053 + 1792 = 5845$. Another 4213. $4213 + 1792 = 6005$. Another 3513. $3513 + 1792 = 5305$. Hales dates the Exode 3763 A. M. And $3763 + 1792 = 4555$. Now, in the first place, we observe that it appears singular that in all these combinations the figure in the units' place should be 5. And when we notice that by removing or changing it a cyclical number will in every instance be formed, we can scarcely doubt that it is a moveable quantity: nay, we may fairly surmise that the intercalations of Shem and Terah compose it. In the seven first instances there will remain, when the 5 is taken away, 4300 (430×10), 4240 (424×10), 5600 (560×10), 4900 (490×10), 5840 (1460×4), 6000 (600×10), 5300 (530×10). In the last, if 7 be substituted for 5, (and it may be conjectured that Hales has fallen short of the cyclical number by 2), the sum will be 4557, = 217×21 . In reference to the number 4555 we may note by the way a singular correspondence with a number received from Manetho. Syncellus states that he computed from Menes to Nectanebus, (that is, from the first to the last of the Egyptian kings) 3555 years. Can the millennial difference, and the coincidence between 3 of the figures, be altogether accidental? Or has a mystical preference for 5's accidentally given rise to the correspondence?

778. 17. SACERDOTAL-CYCLE COMPUTATION.

	Years.	No. 1. Years.	Or thus, Years.	No. 2. Years.
1. Creation to Deluge (¶ 25, LXX. V. R.)	- 2242	{ 2240 }	2370	{ 1120 }
2. Deluge to Call	- 1128	{ 1120 }	2180	{ 1120 }
3. Call to 1st building T. (VIII. iii. 1)	- 1020	{ 215 x 10)	645 + 480 = 1125	
4. 1st building to 2nd destruction (Wars vi. iv. 8)	- 1120	{ 2150 }	2180	1120
Creation to 2nd destruction	- - -	- 5920 (= 46 x 80 x 3)	-	5645

779. (1). This sum-total = 12,000 Sacerdotal Cycles ; or, to speak more accurately 12,000 cycles would exceed this number of years by about 7 months. And it is worthy of remark that 7m. 15d. stand attached to item No. 4. We take this to be another indication that an accuracy extending to days has been observed, at least in some cases. (2). If in No. 1 the reading 2642 be substituted, the sum-total will become 5920 (= 592 x 10). The computation, No. 2, exceeds 217×26 by 3 only : and there are 3 years, deemed intercalary, included in No. 2.

18. MULTIPLES OF 70.

780. On an hypothesis advanced in ¶ 474, No. 13, the following system may be formed.

1. Creation to Deluge	- 2246			
2. " Call (¶ 25. Col. 11)	- 363	424		
3. " Abram's Intercal.	{ 56)			
4. Call to 1st destruction	- 1408	1472		
5. " Intercalation	- 60)	(46 x 25)		
6. 1st to 2nd destruction	- 708	768	{ 2240 }	2664
7. " Intercalation	- 60)		{ (1332 x 3) }	4840
	4900	(70 x 70)	{ (40 x 11^2 x 2) }	

781. If the sum of the centenary additions in the 2nd Genealogical Table (¶ 25, Col. 17) be added, the total will become 5600, (Comp. ¶¶ 663, 695). On the other hand, if those in the LXX. of the 1st Table be withdrawn, there will remain 4300 : and if those in the Heb. be also subtracted, the remainder will be 4000.

782. A computation, shewing a sum-total of 5600 (70×80), having a series of 490's, making 2160 years from the birth of Abram, and containing besides a multitude of cyclical combinations, we must omit on account of its length and complicated construction.

783. Origen made out 4900 years from the Creation to the 2nd destruction on the theory that each week of Daniel's 70 meant 70 years.

19. COMPUTATIONS TO THE FINAL DESOLATION.

784. It has been incidentally shewn that the final desolation of Judæa after Simon Bar-Cochab's insurrection was made a terminus of some periods. Other grounds for concluding that this event was included in these computations may here be adduced.

785. A bisection at the Call of the period preceding the 2nd destruction, each half containing 2087 years, is shewn in ¶ 663. Hence there may be computed from the Call to the final desolation 2150 years, (430×5).

786. The following is a complete computation from the Creation to A.D. 135.

	Years.
1. Creation to Deluge (Jos. and LXX. combined)	2662
2. Deluge to Abram (¶ 25, Col. 15. less Cainan)	1202
3. To Call, 75. To taking of Jebus, (¶ 712) 1461. To 1st destruction (Wars VI. x. 1) 477½	2013
4. To Vulgar Era, 588. To A.D. 135	723*
Creation to final devastation of Judæa	6600 (= 660 × 10).

787. This place will not be unsuitable for the introduction of a short series of combinations to the same terminus.

	Years.
1. From the acc. of Hyrcanus (a.c. 135) to the taking of Jerusalem (a.c. 63)	72
2. From the taking of Jerusalem by Pompey to the taking by Herod	27
3. From the taking by Herod to the birth of Christ	36
4. From birth of Christ to the admission of Gentiles into the Church, A.D. 36	72
5. From A.D. 36 to the complete subjugation of Palestine	36
6. From subjugation to the renewal of revolts of the Jews in A.D. 108	72
7. From A.D. 108 to final desolation of Palestine in A.D. 135	27
Accession of Hyrcanus to final desolation -	270

788. (1). The passage in which Josephus speaks of the capture by Herod as appearing to be the return of a periodical

* Hence, from the Captivity to the beginning of the War of devastation were 720 y. = 360×2 .

revolution of calamities has been noticed (¶ 564).—From the above Table it would appear that a period was formed, which began and terminated with such a cycle; and each item of which was formed of the minor cycles (of 9 years) which composed "the calamitous Cycle," each being divisible by 9.

(2). Discordant statements render it doubtful whether the capture by Pompey actually took place in B.C. 64 or 63. The discrepancy may have arisen from the fact being due to the former date, while *the combinations* required the latter. The parallelism of two extremes containing 7 cycles ($7 \times 9 = 63$) with a mean of 8 cycles, is strong evidence that B.C. 63 was adopted as the computation-date, whether the actual one or not. (3). No. 4. The interval between the Crucifixion and the act of opening the gates of Christ's Church to all nations by the baptism of Cornelius was about 3 years. If the Crucifixion is rightly placed in A.D. 33, then the rejection of the Jews, as "the peculiar people" of God took place in A.D. 36; and this is the point of equal bisection between the first and last Roman desolations. (4). On the whole, we find here a period of 270 years, equally bisected at the Christian *Æra*.

IV. THE GENEALOGIES.

789. It were reasonable before examination to expect that the many Genealogical Tables contained in the Jewish Writings would furnish invaluable checks upon the Chronology. And indeed there have not been wanting Writers of the highest reputation, who, casting aside as mythical those portions of the history from which the early chronology is ordinarily derived, have sought to approximate to the true time by means of the Genealogies. But when it is considered that the Jews were unquestionably in the habit of abridging, if not of expanding their genealogies, it will evidently appear that this must be a most unsafe, not to say worthless, means of measuring time. One of the highest authorities of the present day (Lepsius) has, however, given the preference to this source of Chronology; and it is therefore proper that we should inquire into its value, so far as our limited space will permit. But we shall not be able to do more than advert to a few of the principal Tables, and most striking discrepancies; — in fact, we must limit ourselves to the two longest series, the Genealogical Tables of Matthew and Luke, and the Sacerdotal list of Josephus, adding only a few brief notices of others, and summing up the whole in a general comparison of the chronological and genealogical results.

1. GENEALOGIES OF CHRIST ACCORDING TO MATTHEW AND LUKE.

790. "The books of the generation of Jesus Christ" contained in the Gospels of St. Matthew and St. Luke, having been taken from the ancient Jewish records,* may

* The phrase, used by St. Paul in 1 Tim. i. 4, is pregnant with meaning. "Neither give heed," says he, "to fables and endless genealogies." And again to Titus (iii. 9). "Avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." That such an injunction should have been given to both the primitive Bishops clearly shows what kind of questions most engaged the attention of Jewish Rabbis in St.

reasonably be supposed to furnish us with those views of the genealogy which were most generally received and esteemed in the time of the Evangelists. These two, after a few remarks upon St. Matthew's separately, we shall proceed to compare together.

791. The Genealogy contained in St. Matthew's first Chapter might alone suffice to establish the theory propounded in this Essay. For in it are found proofs of the first principles of that theory. We may learn thence that the Jews regarded certain numbers as having a sacred or mystical character,—that they deemed it to be of paramount importance to bring great events into coincidence with such numbers,—and that they did not scruple in order to effect such coincidences to give garbled versions even of those national documents, which were held to be of the most sacred character, and were indeed of the highest public as well as private importance. These are in fact the hypotheses on which our theory rests. If these be granted, or if they be proved (as they are in this one Chapter alone), it cannot be denied to be very possible that all the coincidences, periods, and cycles hitherto pointed out, *may* have been devised by Jewish Chronologers, nor that it is highly probable that the great bulk actually have been. If the practice of omitting names was so common and so unscrupulously adopted as it evidently was, can any difficulty be felt in supposing that periods of years would in like manner be omitted or inserted (probably according to definite and known rules) with the view to attain the same end? This would seem to be a less objectionable practice than the other; especially considering that the demonstration of the fulfilment of those prophecies, which foretold that the Messiah should be "the seed of Abraham" and "the Son of David," depended upon the uncorrupted preservation of the genealogies; while nothing of any religious importance rested upon an accurate knowledge of the Chronology.

792. So much for general inferences. To advert now to

Paul's days; and the way in which he speaks of them manifests how much of truth and value they had in his estimation. Such numerical and chronological systems as it is the aim of this Essay to bring to light are manifestly cognate to the genealogical. They would be the product of the same turn of mind. And certainly, if not expressly intended by one or other of the terms made use of, they would be included by St. Paul in the same category. It might be supposed from the mention of Treatises "concerning genealogies" so early as the time of Rehoboam (2 Chron. xii. 15), that this sort of "questions" formed the favourite study of the Jews from very early times: indeed this is generally supposed to have been the case.

the construction of St. Matthew's Table. To lay this open, it may suffice to quote v. 17.

“ So all the generations from Abraham to David (inclusive) are - - - - - 14 generations, and from David until the carrying away into Babylon (inclusive) are - - - - - 14 generations, and from the carrying away into Babylon unto Christ (inclusive) are - - - - - 14 generations.”

—
42
—

Why has a forced distribution into 14's been made? Mark, first, the stress laid in v. 1 (comp. xxii. 42) upon the circumstance that Christ was the Son of David, David's name being placed as the middle term between the Messiah and “the Father of the faithful?” Then, note that the Hebrew letters composing David, reckoned as numerals, amount to 14; and the reason of the distribution will become apparent. Further, “David” in Greek letters=21, which is the half of the *sum-total 42. And, again, the sum of the numeral letters in the 3 names standing at the head of the list is 2534 = 14×181 .

793. Hitherto we have assumed the correctness of the statements in v. 17. But it is well known that there are only 13 generations specified in the 3rd division. How is this discrepancy to be accounted for? After briefly alluding to the solutions that have been offered, we shall suggest one, which, we think, will be found to be both novel and true.

794. It has been contended that Ιωσήφ τὸν ἄνδρα Μαρίας may be rendered “Joseph *the father* of Mary.” But, without entering into the question whether this is a legitimate rendering, it may be observed that there are two fatal objections to it: 1st. the first clause in v. 19 forbids it, and 2ndly, it was not customary to introduce a woman's name into a genealogy. The “Jeconias” of v. 12, it has been said, is a different person from the Jeconias of v. 11. To this we shall only say, Let him who can receive the assertion receive it. Ebrard would reckon Mary as a generation. But in so doing he must reckon the father and the mother of Jesus as two generations! “Olshausen and others count both concluding members of the first two divisions double. This method is inadmissible, inasmuch as while the law “to” (v. 17) always includes the member

* In this sum-total an allusion was seen by Origen to the “42 encampments” in the wilderness.

which it introduces, Christ, being made the 43rd member, is excluded and stands alone, beginning a new series." Or, rather, it would be more correct to say that Christ would stand in the 44th place; since, in conformity with the rule laid down, Joseph also must be counted twice. Wieseler, rejecting the hypothesis which would reckon David twice, chooses rather to double Jehoiachin's name, and to consider "the removal to Babylon as a component member of the series." But surely to consider a migration=a generation is the most strange notion of any. Lastly, some few copies have "Josias begat Jehoiakim, and Jehoiakim Jeconias." But this reading is not well accredited, and would not, if it were, make up the predicated number of generations. The point of division is "the carrying into Babylon;" which took place after Jeconias's birth. Consequently his name *must* belong to the 2nd division; and the only effect of this addition would be to add another discrepancy, and one not to be accounted for. The reading of these "few copies" probably arose from a bungling attempt to remove the discrepancy. Porphyry appears to have been the first who made it an objection; and St. Jerome in answer to him offered a solution to the above effect, though only as a conjecture and not as authorized by any copies. It is not, as St. Jerome represents, merely a question of the corruption of two letters. Another clause would be required. This, as well as the reason assigned above, must be deemed fatal to his mode of solution.

795. The following we take to be the true way of accounting for this discrepancy. As there are only 13 generations in Matthew's 3rd division, so also there are, in point of fact, only 13 in his 1st division. For there are 14 names from Abram to David, both inclusive, and 14 names are required in a first division to give 13 intervals or generations,—from Abram to David meaning from the birth of Abram to the birth of David. That Abram cannot be counted as the first generation in Matthew's list is shewn by the fact that his name is required in the preceding division to make up a score of generations. Hence we suppose that this is a parallel (though inverted) instance to that in Josephus, in which 6 elders from each one of the 12 Tribes are said to amount to 70 persons. So here also, invertendo, $(13 + 14 + 13 =) 40$ are reckoned as 42; for they are called three 14's ($= 42$); the object of this double mode of reckoning doubtless being to bring in two numbers of pre-eminent sanctity, the 40, shewing the decimal scale proper to Genealogies, and

the 42, the product of the two primary numbers of highest mystical import. This solution has the great recommendation of not resting on the supposition of error or omission, which, in such a case, is in the highest degree improbable. That it supposes the use of the term *yereat* in a double sense is not, in computations framed on such a principle, an objection of any weight.

796. It must be unnecessary to enlarge upon a point so obvious and unquestionable as the artificial construction of St. Matthew's Table; and therefore we will add to our special consideration of it only a few miscellaneous remarks.

797. Pharez, (v. 3) though the natural son of Judah, would properly be reckoned genealogically, as he was legally, the grandson of Judah.

798. In the Kings, between Joram and Ozias (Uzziah), Ahaziah, (Athaliah, widow of Joram), Jehoash, and Amaziah are left out. Also, after Josiah, Jehoahaz and Jehoiakim: but the latter would not add a generation, having been brother of Jehoahaz.

799. Jeconias (v. 11) was grandson, not son of Josiah; and great latitude must be given to the statement that he and his brethren were born "about the time they were carried away to Babylon;" unless it could be supposed that "they" means "the Jews," and that the reading which makes Jehoiachin to have been only 8 years of age is correct. In this case, his birth would exactly coincide with the 3rd of Jehoiakim, Daniel's date of the captivity. But on this view 3 generations must be allowed to the 70 years ending 1st of Cyrus, which would tend to increase other difficulties.

800. The large omissions in the 3rd division will be noticed presently.

801. In the Synopsis of Sohar there is an allusion to a similarly-constructed Genealogy. "From Abraham to Solomon there are 15 generations, and at that time the moon was full. From Solomon to Zedekiah there are again 15 generations, and at that time the moon was done, and Zedekiah's eyes were put out." (Jo. Sac. Lit. vi. p. 209. See also Lightfoot for similar instances). Here is a manifest allusion to the 30-day month and the phases of the moon. Each generation answers to a day. The Jewish nation, it is implied, like the moon on the Egyptian reckoning, attained to the fulness of its glory in 15 revolutions, and was eclipsed again in 15 more. Perhaps the same idea may have been had in view in the scheme adopted by St. Matthew, only that in it the preference was given, on account of the

coincidence above noticed, to the illuminative month. And if so, we may see a reason for the adoption of a threefold division, where a fourfold might rather have been expected, seeing that it would have been more in accordance with the duration of the interval between the captivity and Christ, and with the number of generations alleged by St. Luke. But four waxings and wanings of the moon would have left it obscured, whereas the contemplated analogy required that it should be made to appear as at the full at the coming of the Messiah.

802. In proceeding to advert to Luke's Genealogy, and at the same time to compare the two family-trees, we observe, in the first place, that St. Luke gives just 20 names previous to the commencement of Matthew's Table. He has then the same 14 names as Matthew. These make 13 generations;—a number coinciding with that of the *13 High Priests, who, according to Josephus, officiated in the Tabernacle before the Temple was built. Then follow in Luke 20 names, which fill the same interval as the middle 14 of Matthew; but not one of which is the same in both. Next come 2, Salathiel and Zerubbabel,† representing the generations during the captivity properly-so-called: and these are identical in the two versions. Lastly, Luke gives another 20; only the two last of which, Joseph and Jesus, agree with any in Matthew; unless indeed Matthat be the same name as Matthan, and then the last 4 names in Luke will run Matthan, Heli, Joseph, Jesus, and those in Matthew Matthan, Jacob, Joseph, Jesus. The third 14 of St. Matthew fill the same interval as the last 22 of St. Luke. The total number of generations in Luke is 75, or $7\frac{1}{2}$ decades, thus appearing to be adjusted to the same scale as was found to have been adopted in the instance of the Civil Rulers. It may be observed that this number coincides with that of "Joseph's kindred" (Acts vii. 14) who went down into Egypt. It is one decad less than the full number of the High Priests according to Josephus: 50 less than the sum of the successions of Civil Rulers during the same period. That portion of this genealogy which is synchronous with Matthew's contains 15 generations more than the latter: or, following Matthew's mode of reckoning, if from Abram to

* Thus, with the same number of generations, the Evangelists' lists extend over a space of (at the least) 430 years more than Josephus's.

† Zerubbabel means "born in Babylon." Would his parents, while in captivity, be likely to have given him such a name?

Jesus be three times 14 generations, then the addition of another 14, together with the 20 which preceded Abram, will make the number of names given by Luke, viz. 76; for Luke gives the same number after David (42) as Matthew predicates from Abraham. If "God" be included there will be 77 names, another sacred number, divided too at the epoch of David into 35 (7×5) and 42 (7×6). It would not, however, seem to us proper to reckon the Deity in a human genealogy; though indeed "God" is counted by Augustine and some other old Writers. On the other hand, Irenaeus, Africanus, and Ambrose enumerate only 72 (!) generations from Christ up to Adam. Dr. Barrett has adopted their view, and pointed out as the interpolated names Maath, Mattathias, Melea, and Mainan. For an abstract of his argument Davidson's Sacred Hermeneutics (p. 589 sqq.) may be consulted, where the result is thus stated and checked. "Thus there are 51 names between Christ and Abraham (excluding the latter *), which coincides with the statements of Africanus and Ambrose. Reckoning 30 years to each generation between Christ and David, Salathiel was born about 570 B.C., which is not far from the true date. Thus also David is made to have been born 1140 B.C. (which is only 55 years from the real time of his birth, 1085 B.C.); whereas, according to the received text of Luke, Salathiel was born 630 B.C., and David † 1260, making an error of 175 years, or the sixth part $\frac{1}{6}$ of the entire period between Christ and David." In the "Sacred Hermeneutics" will be found as clear a statement of the discrepancies arising out of these genealogies, together with as good solutions, as can be given in a small compass. See also Biblical Cyclopaedia v. 1, p. 744.

803. St. Matthew says, "Jeconias begat Salathiel," but St. Luke, "Salathiel was the son of Neri." Both cannot be true. And, similarly, in the other cases. It is vain to talk about a "legal" as distinct from a "natural" Genealogy §;

* Therefore 52 including Abraham. There are 52 generations from the Descent in the actual Table of Luke.

† LXX. duration from Deluge to Call. Note that Salathiel is at the point of bisection. The coincidence of more than one of the above sums-total of the generations with those of the numbers of Jacob's posterity who went into Egypt should be borne in mind, and there are about an equal number of variations in the two cases. (See ¶ 252).

‡ Abram's years were 175.

§ The opinion of Julius Africanus was, that both Evangelists trace the descent of Joseph from David, the one from a natural father in Solomon, the other from a legal father in Nathan. If this be so, (and it cannot be denied that this view has the text in its favour,) we have no true genealogy of Jesus.

for there can be but one kind of descent. To say that Christ was "the son of David," if he was not so by blood or natural lineage, is only practising a deceit upon others, and cultivating a delusion in ourselves. And any pedigree which does not trace a descent of blood, whatever might be thought of it according to Jewish notions, cannot be deemed valid according to ordinary ideas of what a genealogy is. In the example cited above, unless we think proper to warp and twist the prediction in Jeremiah xxii. 30 from its natural meaning, and thus *virtually*, if we do not *actually* deny its fulfilment, we must believe that Jeconias died "childless;" or at the least, that none of his seed could "prosper," which in reference to the Messiah, comes to much the same thing. Hence the preference may be given to Luke's pedigree in this instance.

804. Joseph, who was "supposed" to be the father of Jesus, is said by St. Luke to have been "the son of Heli"—by St. Matthew to have been "begotten" by Jacob. The discrepancy is commonly reconciled by supposing him to have been only the *son-in-law* of Heli, as having espoused his daughter Mary, the mother of Jesus. It is obvious that this view is only hypothetical and contrary to the *literal* interpretation of the statement. But it also is in favour of the opinion that the Table of Luke contains the real genealogy of Jesus.

805. The birth of Pharez may be reckoned equal the Descent into Egypt, b.c. 1706 Usher. That of Boaz = (at the earliest) the entrance into Canaan, b.c. 1451; following the common hypothesis that his mother Rachab was "Rahab the harlot." That of David b.c. 1085. The intervals are 255 and 366 years:—the number of generations 6 and 3 respectively:—the averages thence arising $42\frac{1}{2}$ and 122 years:—and the time that would be given at a uniform rate of 30 years to a generation 180 and 90 years respectively. Hence either the time must be reduced, or it must be assumed that many generations have been omitted. The former cannot be done for many reasons. If the latter be, what is the worth of the genealogies chronologically, or indeed genealogically? The important facts, for the sake of which they have been adduced, may be perfectly true; but the genealogies cannot be regarded as *proofs* of the facts. We must look upon them in the light in which they are viewed by Scott, (See his Note on Acts xiii. 20).

806. Some remarkable repetitions of names in St. Luke's

Table may be noted. We cite them, prefixing numbers to shew the places they hold in the Genealogy.

40. Jonan.	58. Joanna.	
42. Juda.	59. Juda.	
41. Joseph.	60. Joseph.	69. Joseph.
43. Simeon.	61. Semei.	
	53. Melchi.	71. Melchi
44. Levi.		72. Levi.
45. Matthat.	62. Mattathias.	73. Matthat.
	68. Mattathias.	

807. The occurrence in succession of so many names as are shewn in the 1st and 3rd columns, being apparently identical, and 4 in the former being names of the most distinguished of Jacob's sons, may well excite a suspicion that some have been borrowed. And it may be observed that if Nos. 58 and 61 be excluded, as not being precisely the same with 40 and 43, the number of the names *twice* repeated is 14, which is the number by which St. Luke's list after David exceeds St. Matthew's last two 14's. The place (40) at which the apparent insertion begins should not be overlooked, nor yet the circumstance that Joanna is the 18th ($\frac{7}{5}$) name from Jonan, as Semei also from Simeon, Melchi (71) from Melchi (53). Again, the 3rd score begins and ends with Joseph. Juda is 42nd from Adam, (from Judah Shiloh was to come;) and Jesus (the "son of David") is 42nd from David. The first and last Josephs occupy the 7th and 35th (7×5) places from David. Levi, No. 72, is 28th from Levi, No. 44, and Matthat, No. 73, from Matthat No. 45. The first Mattathias is 28th from David. Matthew gives 14 names to the Captivity or Salathiel: Luke has 20 to Salathiel. So that the 6 consecutive names in our 1st column would just make the difference. Taking Matthew's statement that his last division contains 14 *yeveal*, it would have 8 less than Luke's, and we observe that the first 5 and the last 3 of the names selected from the same period follow one another in unbroken series, and would make 8. Matthew bisects his list of 28 names at the Captivity, and Luke does the same by his of 42; the only difference being that the former takes the beginning of the Exile, the latter the middle of it (*i. e.* between Salathiel and Zerubbabel) for the point of bisection. In the list of each, names notable (more or less), on some account or other, occur at every 7th place:—in Matthew, Uzziah (who was struck with leprosy for intruding into the priests' office), Jeconiah, (carried into Captivity), Zadoc (a name of repeated and notable occurrence among the High Priests), and Jesus; — in Luke, Joseph, Jose (per-

haps another, making a 4th Joseph in this division), Salathiel, Mattathias, Joseph, Jesus. Most of the latter however are only notable as being among the selected names above; yet, as nothing is known of any of the individuals, this is the only distinction they *could* have.

2. THE GENEALOGIES OF THE HIGH PRIESTS.

808. In no series do more discrepancies occur than in the Genealogies of the High Priests. The divisions adopted by Josephus (Ant. XX. x.), and which are adverted to in another place, (¶ 775), will form the most convenient guide to the orderly adduction of some of these, and will furnish epochs for comparing the genealogical and chronological admeasurement of time.

809. To *the first Division*, including the interval from the Exode to the first building of the Temple, Josephus assigns 13 High Priests, "who officiated while the Tabernacle was standing, being the descendants of two of the sons of Aaron, and receiving this dignity *by succession one after another* during 612 years." These numbers give $47\frac{1}{3}$ years to each High Priest; but according to the received duration of this interval, viz. 477* years, there would be $36\frac{2}{3}$ years to each Priest, — a more credible allowance, but still much exceeding probability. It is remarkable that the number of the Civil Rulers during this period is just double that of the Sacerdotal. The average to these, according to the above durations, would consequently be $23\frac{1}{3}$ and $18\frac{1}{3}$ years.

810. When we come to reckon up the names, we find that neither in Josephus, nor in the other authorities are more than 11 given: and in the series from Aaron to Zadok as given in 1 Chronicles vi., (the former name being included, the latter not), only 10 names are found, while in the Seder Olam 6 High Priests are said to have filled up this interval. There can be no doubt that the next High Priest, Zadok, is properly excluded from this Division, both because in his person the priesthood was restored to the house of Phinehas, and because Zadoc is expressly said to have been "the first High Priest at the Temple which Solomon built." (Ant. X. viii. 6). And there can be no room for inserting a name or names in the genealogical series on the ground of possible

* Note the difference $612 - 477 = 135 = 3^3 \times 5$.

omission, since both in 1 Chron. vi., and in Josephus, each individual in succession is expressly said, in the former to have been "begotten by," in the latter to have been "the son of" the one preceding. The only exception is in Josephus, who says that Bukki, (No. 7. see Table ¶ 811) was "the son of Abishua," though he had not given this name previously. It has been supposed, indeed, that Abiezer (No. 4) is the same name. But if so, one of two incredible suppositions must be made: — either Abiezer had two sons bearing the same name, one of whom would have come into the Sacerdotal succession in the 3rd generation from himself, that is, 80 years after his death, according to the average given when 11 generations and only 436 years are reckoned between the termini; or the two Bukkis (5 and 7) are the names of the same individual, and consequently there were only 9 generations, which, at the lowest computation of the time, will give nearly 49 years to a generation. It seems therefore impossible to adopt this view. And if it could be adopted, it would avail nothing to remove the difficulty, though it might greatly increase it. On the whole, there is no possibility, in consistency with the plain statements of the authorities, of increasing the number of the names so as to make the Genealogies compatible with the shortest scheme of Chronology. On the other hand, the genealogical admeasurement may and ought to be materially curtailed. For, if it be taken into account that Phinehas must have been born previous to the Exode, there will not actually have been so many as 8 generations complete (according to 1 Chron. vi.) between the Exode and the building of the Temple. Allowing even 40 years to a generation, these cannot be reckoned to give more than 300 years for this interval, instead of 480 as in (1 Kings vi. 1), or 612 according to Josephus. His list indeed, on the one hypothesis just made, would be reducible to 7 generations, giving, at 40 years each, 280 years.

811. To save further discussion, and as the most convenient way of exhibiting the discrepancies, we will place the statements of the several authorities side by side.

Table No. 15. *High Priests "in the Wilderness," or the Posteriority of Aaron to the building of Solomon's Temple.*

According to 1 Chron. vi. verses 1—6 and 50—53.	According to sun- dry passages of O. T.	According to Josephus.		According to the Seder Olam.
		Line of Eleazar.	Line of Ithamar.	
	High Priests.	High Priests, (Ant. V. xi. 5).		High Priests.
1. Aaron "begat"	1. Aaron.	1. Aaron.	1. Aaron.	1. Aaron.
2. Eleazar "	2. Eleazar.	2. Kleazar, "s. of" 1.	2. Ithamar.	2. Eleazar.
3. Phinehas "	3. Phinehas.	3. Phineas, " "		3. Phinehas.
4. Abishua "	4. Abieser.	4. Abieser,		
5. Bukki "	5. Bukki.	5. Bukki,		
6. Uzzi "	6. Uzzi.	6. Uzzi,		
		"lived privately," (VIII. l. 3.)		
7. Zerahiah "	7. Eli. (Phinehas, 1 Sam. xiv. 3).	7. Bukki, "son of" Abishua the High Priest.	<i>High Priests.</i> Eli.	4. Eli.
8. Meremoth "	8. Ahitub I.	8. Joatham,		5. Abiathar.
9. Amariah I. "	9. Ahiah.	9. Meremoth,		6. Abiathar.
10. Ahitub I. " Zadok.	10. Ahimelech, or Abiathar, (2 Sam. viii. 17.)	10. Aropheus,		
(Compare Ezra vii. 1—5).	11. Abiathar, Ahimelech, or Abimelech.	11. Ahitub,	Abiathar, "grandson of Eli," deprived by Solomon ("as God fore- told to Eli"), and priesthood transferred to Zadok of the house of Phineas.	

812. It will be seen that the principal discrepancies occur in the last 4 or 5 generations. Calling to mind the arrangement of the secular series in decades, it may be suspected that the same rule has been followed here, at least in one computation. During the time of the Judges (a space of 298 years at the *lowest computation*), there were only 4 High Priests. So that they must have averaged 74½ years each!

813. To his second *Sacerdotal Division* Josephus assigns "18 High Priests, who took the office at Jerusalem, *one in succession to another*, from Solomon until Nebuchadnezzar burnt the Temple, and then took Josadek captive." "The time of these High Priests was," he says, "466 y. 6 m. 10d., the Jews being under the regal government." He appears to say "at Jerusalem" emphatically; because previously the High Priests had exercised their office at other places, Zadok himself having officiated at Gibeon until Abiathar's deposition. In connexion with this statement it is singular that it should be specially mentioned, in 1 Chron. vi. 10, in reference to Azariah II., the 4th after Zadok; "He it is that executed the priest's office in the Temple that Solomon built in Jerusalem." Did not all these High Priests execute their office there? Why then should special mention be made of the fact in the case of Azariah? It may be conjectured that his *withstanding* Uzziah (2 Chron. xxvi.

17—20) was had in view. But it is a strange way of alluding to that occurrence. We may remark by the way that the mode of expression shews that these genealogies were not compiled till the second Temple was built, and probably not till long after. The phrase “one in succession to another,” repeated a second time, must have been introduced to intimate that his statements were accurate, and did not admit of addition or diminution.

814. We proceed to lay before the reader the list of names with which Josephus furnishes us, in comparison with those of the other authorities.

Table No. 16. *High Priests in Solomon's Temple.*

According to 1 Chron. vi. 8.	According to divers passages of the Old Testament.	According to Josephus. Ant. X. viii. 6.	According to the Seder Olam Chronicla.
<p>1. Zadok I. “begat” (David. 2 Sam. viii. 17, 18, 19). 2. Ahimaaz „ (Solomon). 3. Azariah I. „ (Solomon).</p> <p>4. Johanan „ (Rehoboam). (N.B. 8 reigns intervene here.) 5. Azariah II. „ (Uzziah 2 Chron. xxvi. 20), “priest in Solomon's Temple.” 6. Amariah II. „ (Jotham). 7. Ahitub II. „ (Ahas). 8. Zadoc II. „ (Hezekiah). 9. Shallum „ (Manasseh). 10. Hilkiah „ (Amon). 11. Azariah III. „ (Hezekiah). 12. Seriah „. 13. Jehosadak “ went into captivity.” See for variations in a portion of this genealogy 1 Chron. ix. 11. (Comp. Ezra vii. 1—5).</p>	<p>1. Zadok I. (Saul, David, Sol. 1 Kings i. 39). 2. Ahimaaz (Rehoboam). 3. Azariah I. (Jehoshaphat). (Comp. 3 Chron. xvi. 8). 4. Johanan (Joash). 5. Azariah II. (Uzziah). 6. Amariah (Uzziah). 7. Ahitub II. } (Ahas). 8. Zadoc II. } (Jotham). 9. Uriah (Ahas). 10. Shallum. 11. Azariah III. (Hezekiah). “of the house of Zadok.” (3 Chron. xxxi.) 12. *Hilkiah (Hezekiah). 13. Eliakim (Manasseh). 14. Azariah IV. 15. Seriah (Zedekiah). 16. Jehosadec (Zedekiah). * In one place Hilkiah under Josiah.</p>	<p>1. Zadoc, “son of” Ahitub I. 2. Achimaa, „ No. 1. 3. Azarias. 4. Joram, „ No. 3. 5. Issus, „ No. 4. 6. Axioramus. 7. Phideas, „ No. 6. 8. Sudeas, „ No. 7. 9. Juelus, „ No. 8. 10. Jotham, „ No. 9. 11. Urias, „ No. 10. 12. Nerias, „ No. 11. 13. Odeas, „ No. 12. 14. Sallumus, „ No. 13. 15. Elicias, „ No. 14. 16. Sareas, „ No. 15. 17. Josadoc, „ No. 16. 18. Jehosadak (after the taking of Jerusalem).</p>	<p>1. Zadok. 2. Ahimah (Rehoboam). 3. Azariah (Atish). 4. Jehoschaphat (Jehoshaphat). 5. Jebolarib (Jehoram). 6. Jehoshaphat (Akrish). 7. Jehoiada } (Joash). 8. Phadaish } (Joash). 9. Zedekiah (Amariah). 10. Joel (Uzziah). 11. Jothan (Jotham). 12. Uriah (Ahas). 13. Neriah (Hezekiah). 14. Hosalab (Manasseh). 15. Shallum (Amon). 16. Hilkiah (Josiah). 17. Azariah (Jehosadak and Zedekiah). 18. Jehosadak (after the taking of Jerusalem).</p>

815. We have shewn, by placing the names of the kings in parentheses, the different allocations that may be made of the High Priests on the authority, direct or indirect, of various scattered statements. The discrepancies between the genealogical successions, especially that of 1 Chron. vi., and the apparent location of the Priests in other passages, are very great. It will be found that $3\frac{1}{2}$ generations of Priests, (Nos. 3, 4, and 5, of the first col.) = 10 of the Kings. It is observable that the names of Jehoiada (under Joash),

Zechariah, and Urijah, are wanting either in 1 Chron. vi. and in Josephus, or in one of them. In 1 Kings iv. 2 Azariah I. is said to have been "son of Zadok," "a prince under Solomon." By comparison of this Table with the preceding, it will be seen that according to 1 Chron. vi. 7 generations intervened between Amariah I. and II., Ahitub I. and II., and Zadok I. and II. It may be supposed however that these names have been inserted twice by mistake, a conjecture which will be adverted to when we come to a parallel series in Ezra. Only the first three and the last names correspond in all the authorities. Though some of those in Josephus may be supposed to be the same names (under a different form) that are found in the Old Testament; yet their intermixture with others not recognisable, as well as the greater number of the names, forbids the assumption that the several series may really be identical. Josephus more nearly accords with the Seder Olam, but still between these two there are irreconcilable discrepancies.

The Seder Olam alone makes out the number of High Priests which Josephus predicates of this Division. His own list falls short by one, that collected from the Old Testament by 2, that found in 1 Chron. vi. by 5. If we take the number and duration assigned by Josephus, they will give an average of nearly 26 years to each High Priest: if the duration according to the received Chronology $23\frac{2}{3}$ years. The number of Priests found in Chronicles would require for these durations respectively 36 and $32\frac{10}{13}$ years for each Priest. It is worth notice that the received duration is in this instance just 40 years less than the Josephean. Josephus, as we have seen, assigns to this division 18 Priests and $466\frac{1}{2}$ years. At 30 years to each Priest, the several lists would give as follows:— 13. 390 years; 16. 480 years; 17. 510 years; 18. 540 years. It should not be overlooked that the series from 1 Chron. vi. assigns exactly ten High Priests to the interval, during which there were 20 Kings of Judah; and that there were 20 Kings of Israel in less than two-thirds of the same interval.

816. To his *third Division*, "the term of 70 years' captivity," Josephus assigns no High Priest. Hence we must infer that he would have us regard the High Priest's office as in abeyance during this period. Nevertheless, the Genealogical succession is not broken through. The theory evidently is that Josadec continued as the High Priest *de jure* until the Return, when his son Joshua succeeded him. This appears in part from his accession to the office being

dated only from the year of the Captivity. The Seder Olam even places it “*after the taking of Jerusalem.*” So that as Josadec’s name is introduced into the former Division, his years, for the purpose of comparison, ought to be so too. And the numbers and averages of the 2nd Division will then stand thus.

High Priests.	Josephean duration.	Average of years to each H. P.	Received duration.	Average of years to each H. P.
18 according to Jos. or, 13 according to Chron.	536 $\frac{1}{3}$	29 $\frac{2}{3}$	478	26 $\frac{1}{3}$
				36 $\frac{1}{3}$

817. The *fourth Sacerdotal division* of Josephus extends from the 1st of Cyrus “until king A. Eupator deposed Menelaus,” and is distinguished by its being the only one in which the asserted number of High Priests corresponds with the sum of the names given. This circumstance, together with that of the authorities agreeing for the most part, and of their being now reduced in number (since we have not the testimony of the Scriptures later than the time of Alexander the Great), renders it unnecessary to present the names as heretofore in a tabular form, more especially as they have been given in the Tables of the several Divisions of Period E. It will be necessary only in this place to ascertain how far the numbers harmonize with the assigned durations, and in what degree the average time that will fall to each Priest appears consistent with probability, or what length of time a fair average would give.

818. The number of High Priests from the Return, (beginning with *Joshua, Jeshua, or Jesus, son of Josadec) until the deposition and execution of Menelaus, the flight of Onias, and the arbitrary transference of the office to Jacimus, “who was indeed of the stock of Aaron, but not of the lineage of Onias,” was, according to Josephus, 15; and the number of their years, 414. But the latter, according to the received chronology, was only (B.C. 536—162 = 374y. It must surely be deemed a singular coincidence that the Josephean excess here is 40 years, just as it was in the 2nd Division. However, these durations give $414 = 27\frac{2}{3}$ years,

* There is a singular coincidence between the name Joshua and the actions of the three most distinguished persons who bore the name. Joshua means “he who saves or restores.” Joshua, the son of Nun, restored the children of Israel to the land of their fathers, when he had conquered the 7 nations that possessed Canaan. Joshua, the son of Josadec, restored the law and ordinances of Moses, when “he took the High Priesthood over the captives after they were returned home.” Joshua or Jesus, the son of Mary, restored the spiritual Canaan, when he had conquered “the principalities and powers of darkness, and made a shew of them openly, nailing them to His cross.”

$\frac{374}{15} = 24\frac{4}{5}$ years as the average to each High Priest. But it must be observed that though there are 15 names, there are only 11 generations included in this series; inasmuch as it contains two triads of brothers who were Priests. The averages to each generation therefore will be ($\frac{414}{11} =$) $37\frac{7}{11}$ and ($\frac{374}{11} =$) 34 years: — the former of which, if not the latter, exceeds probability. 30 years would be a sufficiently high average, which would give 330 years. From Jeshua to Jaddua inclusive were 6 High Priests and 214 years, average $35\frac{2}{3}$: — the remainder, that is, those under the Macedonian rule would be 5 Priests and 160 years; average 32 years.

819. Josephus's *fifth or Asmonæan division* is remarkably distinguished from the rest in that, instead of giving the number and years of the High Priests in a single statement, he mentions the name and years of each separately. The sums-total are, of High Priests 9, of years $122\frac{1}{2}$. The ambiguity with respect to the 2 or 3 first names has already been noticed. It has been conjectured that Jacimus's name may have been reckoned in the preceding Division. But possibly it may be nearer the truth to suppose that there was just at this time a double mode of reckoning (Comp. XIII. vi. 6 end), turning upon the distinction between the sacerdotal and civil functions of the High Priest, the former of which might be reckoned to appertain to Jacimus, the latter to Judas Maccabæus. This may account for the one being spoken of in one place as High Priest, and the other in another. Certain it is that Judas is said to have been made High Priest, and no less certain that in the Sacerdotal list under consideration he is not reckoned. The best explanation, then, seems to be that he was reckoned as a supreme Pontiff in respect of the Civil functions, but not in respect of the Sacerdotal. The title of Jacimus to discharge the latter was recognised: and after his death, until the appointment of Jonathan, there was considered to be a Sacerdotal interregnum. This view will reconcile *to the utmost extent possible* the discrepant statements in the Antiquities: but, as we have before said (¶ 552), it is impossible to bring them all into consistency. The historian's statement may be thus paraphrased. "When Jacimus died, there was no one that succeeded him in the Sacerdotal functions, and the city continued 7 years without a High Priest properly-so-called, though Judas assumed avowedly the administration of those civil functions, which indeed during Jacimus's Priesthood he had actually administered. But then the sons of Asmonæus, *who had had the government of the*

nation conferred upon them, when they had overcome the Macedonians in battle, appointed Jonathan to be their High Priest." (XX. x.) The 7 years herein-mentioned would comprehend the 3 years, during which Judas "retained the High Priesthood" (XII. xi. 2) as to its Civil functions, and the 4 years which followed until Jonathan "put on the pontifical robe at the time of the Feast of Tabernacles," (XIII. ii. 3). These 4 years of Jonathan's civil administration, with the 4 years in round numbers (XIII. vi. 6) during which he wore "the holy robe," may have been the 7 years (in round numbers) attributed to him in XX. x. On this view there were, as Josephus makes out, 9 individuals who held the Sacerdotal Office, (that is, Jacimus included, but Judas excluded): and there were 10 Civil Rulers, Judas being reckoned among these, but not Jacimus, and Queen Alexandra being added. The average number of years falling to each will be $(\frac{12+21}{9}) = 13\frac{2}{3}$, — a remarkable diminution as compared with the previous ages, and one in which we may discern the effect of the control exercised by external history. We may also learn from it what should be considered a fair and probable average for the successions of such a series. It behoves us however to observe, when we would compute by generations, that of these there were not more than 4 complete. So that there would be 31 years to each generation on the average.

820. In the sixth and last Sacerdotal Division no comparison of the number with those in the preceding Divisions can be instituted, nor is any clue to the number of generations afforded, since the High Priests during the interval it embraces were removed and appointed at the caprice of the Civil Ruler for the time being. The duration attributed by Josephus is 107 years. And this accords with and confirms the dates assigned to the accession of Herod and the "burning of the city and Temple by Titus;" for, from B.C. 37 to A.D. 70 = 107 years. So far there is agreement. But when we come to cast up the names of the High Priests, with which Josephus furnishes us, we find that their number exceeds the "28," which, he asserts in the passage before us, that there were "*in all.*" In our Table, ¶ 574, the 28 selected by Reland to make out Josephus's number will be found with numbers prefixed to them. But, besides these, there were two others who must, as we have shewn, be included, and thus the number is raised to 30. And it is worthy of special notice that this addition raises the total number of High Priests to $4\frac{1}{3}$ decades, thus leading us to

infer that the Sacerdotal Series has, as a whole, been brought within the same rule as that of the Civil Rulers. Nay, it may be observed that this rule seems to have been carried out, as far as was practicable consistently with the formation of the periodic numbers which have been exhibited, in the Divisions. If Aaron be set aside as forming a case per se, the first two divisions will contain 3 decades. The 4th division contains $1\frac{1}{2}$ decad. The 6th 3 decades. And Aaron and the 5th make up the remaining decad. But, it may be asked, if this rule has really been observed here, why should the two High Priests necessary to complete the required number have been omitted? The answer is, For the making out of the greatest possible amount of cyclical numbers, and especially in order to shew 1 Wilderness High Priest, 12 Tabernacle, and 70 Temple High Priests, (See ¶ 776). The following arrangement of the numbers will best shew the cyclical results obtained.

Calmet makes out from both Scr. and Jos. 28 H. P. to Joshua incl.

3. MISCELLANEOUS GENEALOGIES.

821. We now proceed to advert briefly to one or two other Genealogical Tables.

822. One of the longest, after those already noticed, is that of *Elishama*, traced from Judah through 24 generations, (1 Chron. ii. 3—41). The date of Judah's birth according to Usher was about b.c. 1750. Elishama was "the scribe" of Jehoiakim (Jer. xxxvi. 20): therefore about b.c. 600; or 1150 years after Judah. But 24 generations at 30 years would give only 720 years. Again:—among David's va-

liant men there is one "Zabad the son of Ahlai" (1 Chron. xi. 41). And in the Table before us the 14th name is that of Zabad, here represented as great-grandson of Ahlai. The chronology shews an interval of 700 years between Judah and this Zabad : 14 generations at 30 years would give 420 years. The remaining 10 generations would make 300 years against 450. Note that in this genealogy, like that of the High Priests, (¶815), 10 generations fill the interval during which 20 Kings reigned in Judah.

823. In 1 Chron. vi. 22—28 (comp. vv. 33—38), Samuel (B.C. 1140) is 20th from Levi (B.C. 1750). 20 generations at 30y. = 600y. 1750 — 1140 = 610y. So far there appears a remarkably near correspondence. But there is strong reason to believe from the repetition of the name of Elkanah 4 times, and twice in connexion with a formula which has the appearance of being the heading of a new line, that this Table is made up of several distinct pedigrees. Moreover, many of the names in the two series do not coincide.

824. From Levi to Moses were 3 generations, which fill the same space of time as 10 which end with Joshua. The received chronology gives about 300y. for the interval. $3 \times 30 = 90$. $10 \times 30 = 300$.

825. In Ezra vii. 1—5 is given a Genealogy, containing 17 names from Aaron to Ezra inclusive. Now, reckoning the birth of Phinehas = the Exode, there will be 15 generations, which, at 30 years to a generation, will give 450 years from the Exode to Ezra's mission. But the received chronology assigns 976 years to the interval. On comparing this list with that in 1 Chron. vi. 1—6 (See ¶¶811, 814), it will be found that the names from Aaron to Zadoc are the same in both, excepting that in this series one name is introduced, making 12. But from Zadoc there are 12 names in Chronicles against 5 in Ezra. From the circumstance that 6 names have been omitted *between two Zadoks*, it might be conjectured that the omission arose from an error in transcription, owing to the latter Zadoc catching the eye. But that 3 names should occur twice over in succession, as in Chronicles, is so highly improbable that we must, on the contrary, conclude that an addition has been made there rather than an omission in Ezra. And there can be no doubt that the 9th and 5 following names are those which have been inserted ; since, when these are excluded, the two lists exactly agree, with the exception of the last name, which in Chronicles is Jehozadak son of Seraiah, but in Ezra "Ezra the son of Seraiah." Jehozadak "went into Capti-

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vity," Ezra came out of captivity. So that the series of 17 names extends over a space of time longer by 110 or 130 years, according as Ezra is placed in the reign of Xerxes or of Artaxerxes, than that of 23 names. It may be observed, however, that if only the 3 repeated names are omitted, there will remain in Chronicles a list containing exactly 20 for the interval between the Exode and the Captivity. In 1 Chron. ix. 11 a second Meraioth is inserted before the second Zadok. Introducing this name, there would be in Ch. vi. 24 names.

4. GENEALOGIES COMPARED WITH RECEIVED CHRONOLOGY.

826. In concluding this branch of our subject we will present a summary view of the whole by instituting a tabular comparison of the Chronology with the principal Genealogical Tables.

Table No. 17.

827. For the convenience of the reader we append a few of the chief results given by this Table. The chronology at a uniform allowance of 30 years to a generation would give 52 generations where there are found only 10,—8 and 13 where there are 20,— $2\frac{1}{2}$ where 10,—30 where 9,—16 where 14 or 20,—18 where 14. The averages of years that will fall to a generation, on the assumption that both the Genealogies and the received Chronology are authentic, vary from 11 up to 156 years. Assuming the Genealogies to be unbroken and uninterpolated, and reckoning 30 years to a generation, they would give 300 years where the received chronology computes 1560,—300 where 448, 594, and 74,—600 where 242, 254, and 387,—120 where 290,—270 where 621,—600 and 420 where 497,—3750 where 4074,—1650 where 1460,—1200 where 1992,—and 2250 where 4000.

828. Bare inspection of these results must be sufficient, without needing any comment of ours. But, as a special test of the Chronology, the corrected Genealogy by Luke may be further compared; because we are told on high authority (See ¶802) that, with the exception of 4 interpolated names, it is complete and divinely-authenticated. The 4 names being withdrawn, it is made to contain 72 names from Jesus to Adam; which, though they are called 72 generations, do really contain only 71, considered as denoting intervals of time. Take them however at 72, since they are so reckoned. Then $72 \times 30 = 2160$ years, which is 1840 years less than the time computed in the vulgar chronology. It will however be pleaded that the greater length of the early generations makes a special case. Take then the post-Abrahamic period; and we have, according to St. Luke, 52 generations and $52 \times 30 = 1560$ years, or 432 years less than the true duration according to the received computation. We have chosen to take this series rather than that given by St. Matthew, (which would have shewn only $(42 \times 30 =)$ 1260 years, or 732 less); because, while the last-named is allowed on all hands to be abridged, the other, it is maintained, is perfect and unbroken. Consequently, the inference we would draw cannot be met by the hypothesis of the omission of names.

829. The numbers, which we have accidentally obtained in instituting this comparison, cannot fail to attract attention by their mystical character. We have had 2160 ($= 216 \times 10$), 1840 ($= 40 \times 46$), 1560 ($= 40 \times 39 = 390 \times 4 =$ the

duration between Adam and Shem, and that between the Exode and the 2nd destruction, as shewn in this Table), 432 ($= 216 \times 2$), 1260 ($= 360 \times 3\frac{1}{2}$). Do not these afford grounds for thinking that the number of years we have allowed to a generation may actually have been adopted as the basis of the computation, and the generations allotted with reference to the production of certain numbers; and also that there may have been a mystical relation between those numbers and the received chronology? We offer this only as a conjecture by way of suggestion.

5. INFERENCES.

830. To what conclusion must the survey we have made of the Genealogies conduct us? Has it not sufficed to shew that no guide whatever to the Chronology, either as a whole or in its details, is to be obtained from the Tables of descent? It will not be denied that it was the common practice to curtail these. But if so, how can it be certainly known with regard to any one in particular that *it* has not been so abridged? We can never be sure, in estimating the time from the pedigrees, that we may not, even in the shortest series, fall short of the truth by hundreds of years. But, it may be said, though they cannot be made available on the one side, they may be on the other, since generations are never inserted. "To shorten a family-tree," says a writer in the Jo. Sac. Lit. vi. p. 212, "and to lengthen it by *false* members, are two very different things: of the former there are many examples among the Hebrews, while the latter is unknown in any writer who possesses a knowledge of his subject, and is in its very nature inconceivable." Hence, it may be argued, the Genealogies may be made useful as safeguards against over-estimating the time.—Is this so? How can it be proved that no false-members have been introduced? Not from the force of any statements in our authorities, since the same are used in the shortest as in the longest genealogies. Not from the chronology, since to allege this would be to argue in a vicious circle; and moreover, after what has been shewn, little reliance can be placed on any scheme of chronology. Indeed, while *no* scheme would universally disprove interpolation, *any* scheme whatever would go far towards proving it in some periods. We cannot then see any evidence that can be adduced in proof

of the assertion that names have *not* been inserted. On the other hand, reasons may be given for thinking that they have. 1st. The assertion of any one who contended that Luke's is an interpolated Table would, in the absence of any evidence besides that of the pedigrees themselves, be worth as much as that of him who maintained that Matthew's is an abridged pedigree.—2ndly. Specific instances of interpolation, more or less acknowledged to be such, may be adduced. The second Cainan in Luke is as clear an example as possibly could be; and it has been shewn to have been inserted for a purpose, and not by accident: indeed the supposition of *insertion* by accident is too improbable to be admitted under almost any circumstances. The 4 names mentioned in ¶ 802, the 2, 6, or 8 in ¶ 807, and the 3 or 6 in ¶ 825, may be referred to as other examples.—3rdly. The birth of Solomon is not placed earlier than 1040 b. c.; and the chronology up to this epoch is universally believed to be ascertained with sufficient historic accuracy. But the 41 generations of St. Luke at 30 years each (and 40 are commonly reckoned) would require 1230 years. Hence it may be inferred, that names have been introduced into Luke's family-tree.—Altogether we cannot but think that there are quite as strong grounds for holding that the lists have been interpolated as that they have been abridged.—But yet, again, it may be contended, that they have neither been curtailed nor enlarged. The expressions "begat" and "son of" may be insisted on as the most definite possible, and admitting, *in the position in which they stand*, but of one signification, which cannot be rendered doubtful by the lax use of them in other places; in fact, it may be questioned whether the former term can be clearly proved to have been ever used in any other than its proper and primary sense. The tying-up, however, of the number of generations by figures, as in Matthew's Gospel and in Josephus's sacerdotal list, may be urged as, perhaps, even more conclusive. The distinct assertion that during each period there was such a number of High Priests, these details being checked by the statement of their sum-total, affords a safeguard against the occurrence of error, or at least would serve to detect it and shew its extent. On the whole, looking at the arguments and objections on every side, it may be thought to be very possible that the materials out of which these Genealogies were compiled had become in course of time so confused and contradictory, that many versions might be given of them; and the Rabbins, finding it impos-

sible to disentangle the true thread, wove them up into such fabrics as the mystical fancy of each inclined him to prefer, or such as would accord with the various chronographical systems. It seems certain that the Tables, as we have them, are not in a state to be applied to any practical purpose, or made to bear any burden, and hence we are not likely to be losers if we regard them in this light.

V. CONCLUSION.

831. In bringing this Essay to a conclusion, it seems proper to offer some remarks on these three points; — *the origin and source of these computations, the extent to which our investigations affect or modify the doctrine of the Inspiration of the Scriptures, and the amount of authentic Chronological knowledge they may be supposed to leave.*

1. ORIGIN AND SOURCE OF THE COMPUTATIONS.

832. First, whence did these curious combinations and cyclical arrangements of events proceed?

(1). 833. *Came they from man, or specially from God?*

834. If it were merely a case of the disposition of the principal occurrences in the history of the chosen people, so as that they should happen at intervals prescribed by certain selected numbers, or according to the revolutions of predetermined cycles, there would be no à priori presumption against such a disposition, and consequently no difficulty ought to be felt with regard to it. On the contrary, the analogy of nature would give rise to a presumption in favour of such an arrangement. The God, who has appointed to every thing in heaven and on earth its precise time and season,—who, in particular, has so meted out the motions of the heavenly bodies, that the very existence of all is dependent on the accomplishment by each and every one of its allotted course within a moment of time, may well be expected to govern his special actings by the same rule. He who has ordained that our earth should rotate say in 24 hours, and revolve in $365\frac{1}{4}$ days,—may He not have likewise ordained that the crises in the history of His chosen people should occur according to a cycle say of 430 years? Undoubtedly He may. Only, as this would not happen in the common course, (seeing that such crises are dependent upon moral causes, which are not governed by a law of rigid cyclical recurrence), but would require a special, if not a miraculous interposition of Divine power, it would be necessary that those alleging it should be able to shew an end in view worthy of such special action, the exhibition of “a

worthy end" being allowed by all divines to be necessary to accredit the claim to a special intervention of the Deity. This condition, however, might readily be met in the present case. For the accumulated and ever-accumulating evidence, which such a wonderful order of "times and seasons" would afford to a Divine revelation, would fully satisfy it.—But the case before us is not such a one as we have supposed. It presents not one clear, simple, and well-authenticated chronological line, in which the great events of the history are found to coincide with certain chosen numbers, and to be governed by prescribed measures and the revolutions of certain cycles; but an endless variety of such lines mutually inconsistent and contradictory. Even in times past,—with the exercise of all the ingenuity and the help of all the learning that could be brought to bear on the subject during 15 centuries and more,—with the unlimited use of conjecture and assumption of corruptions, the learned have been unable to approximate remotely to a decision between the two most widely-discrepant systems of Chronology. So nearly balanced is the evidence in support of each, that it would be difficult to determine which, even down to the present day, has a preponderance of authorities in its favour. But the case has now assumed quite a new aspect. The hypothesis of a vast amount of accidental corruptions has been set aside by the manifestation of an end which the different readings had in view, and the allocation of a place in some system or other to all the various numbers. It were as vain as it must be unnecessary to attempt to recapitulate, however briefly, the evidence which has been collected in the preceding pages; but the adduction of only one example may suffice for the solution of the question now before us.

835. The Ante-Abrahamic chronology depends on the two Genealogical Tables in Genesis v. and xi. These are diversely recorded in 3 different recensions. Hitherto it has been supposed that a choice must be made between the three, or, rather, between two of them; for it is considered to have been proved that the Samaritan is only a corrupt version of the LXX., and has no independent authority. But our researches have shewn, as it would seem, that all the three Tables have been constructed on the same principle and with the same object, and are, in fact, parts of one system, which would be incomplete if either were wanting. How then can either part be accepted as Divine, or divinely authenticated, and the other two be rejected as human falsifications? Must not all stand or fall together? All, however, cannot

co-exist as statements of facts or records of the lapse of time, since they are mutually contradictory. And hence the position, that these Chronographies and Computations proceed from a Divine source, and come to us under a Divine guarantee for their authenticity, cannot for a moment be maintained. In fact, the marks of human artifice, which have been elicited through the whole course of our inquiries, place the question in so clear a light, that it would be an insult to the understanding of our readers to dwell upon it further. We therefore turn to the next question that arises.

(2). 836. *From what man or body of men have these curious chronological and numerical systems proceeded, or to what age of the world may they be assigned?*

837. It is obvious that only an approximate and conjectural answer can be given to this question. Indeed no answer, probably, can be given, which will not be liable to the most grave and weighty objections. And consequently any thing that we may say on this point must be understood as offered only in the way of conjecture, with the greatest diffidence, and as suggestive and tentative rather than as expressive of opinion, much less of dogmatic assertion.

838. These mystical chronographies come to us, in their complete form, exclusively from the Works attributed to Josephus. Hence it would seem to be the first step, in the way of approximation, to ascertain whether any doubt can be entertained with regard to the authorship and age of these celebrated writings. If not, a proximate date will be obtained, anterior to which the origin of the computations must be sought. But if a doubt may reasonably be felt on this point, then these mystical systems, in the form we have them, *may* have a date as much later as may be the date of the Works which contain them. We pretend not to be competent to do justice to the inquiry. But we will, first, briefly advert to the evidence adduced to prove that the works attributed to Josephus did really proceed from a learned Jew of that name, a leader in the rebellion, and who (according to Whiston and others) published "the Wars" about A. D. 75, when he was but 38 years of age,—the "Antiquities" 18 years afterwards, in the 13th year of Domitian (as he himself tells us)=A. D. 93, and the 2 books *Contra Apion*. not till after the 3rd of Trajan,=A. D. 100. Afterwards, we will bring forward some objections to the opinion that such a person was really the Author,—not, however, pretending to present a complete view of these (which might require a

volume to set them forth fully), but only adducing such as may most readily be collected, and can be stated in few words.

[1.] 839. The only direct evidences that Josephus was the Author of the Works which bear his name we presume to be the assertions which they themselves contain to that effect, and the testimony of later Writers.

840. The first is inadmissible in the present case, such assertions being as likely to proceed from a forger as from a genuine Author.

841. As to the second, it does not appear, so far as we have the means of ascertaining, that these works are referred to as the productions of Josephus earlier than 50 or 60 years after the last of them is supposed to have been published. If this be so, such testimony is of small account indeed. We have seen within these few years, in the case of Meinhold's Amber Witch, how readily a purely fictitious tale may be palmed, even upon the learned, as a genuine historical narrative. If this could be done in the 19th century, when Critics vaunt so much the powers of their philological science, and the impossibility of imposing upon their critical acumen, how much more in the 3rd century, when readers were comparatively few, and little likely to be competent or concerned to detect a forgery. The probability of detection would be extremely small in the case of such works as those attributed to the Jewish historian, seeing that they consist to a great extent of compilations from earlier histories, and probably contain nothing but what was in accordance with or derived from received traditions; and consequently nothing to provoke inquiry and antagonism. Suppose them to have been composed in the latter half of the 2nd century, and falsely attributed to Josephus. Who was likely to detect the forgery, or concerned to expose it? Or, if any one did, who were likely to be favourably disposed to listen to him? The arms and prowess of the Romans are too much lauded to make it likely that a Roman would investigate a question of doubtful Authorship. The unmerited sufferings and brave resistance of the Jews during their last War, and the professed object of the Works to place their nation in a more favourable position in the eyes of the Gentile world, would gain their good-will. And the like tendency in reference to Christianity as an offspring of Judaism, as well as the testimony given to Christ, would propitiate Christians, and predispose them to receive readily Writings, of which they might, and we know they did, make so much use in their

controversies with Jews and Heathens. We may say then, at the least, that the testimony of the earliest Writers does not follow so closely upon the asserted time of publication of the Works in question, that they could not have appeared at a later date, even half a century later than the last; and further, that if they actually were published at this later period under the assumed name of Josephus, the deception would have had a fair chance, for anything that appears, of escaping detection; or, if the imposture was exposed, the exposure may easily have perished unheeded. We know nothing of the Works, which are said to have been written against the Josephean writings, save the allusions in those Writings themselves. If the Works of Justus and Apion had come down to us, we should doubtless have had quite a different view of the whole presented to us. We should then have been able to form some opinion for ourselves of the characters of those "bad men," who, the Historian tells us, "attempted to calumniate his history, and took it to be a kind of scholastic performance for the exercise of young men."

[2]. 842. Seeing, then, that the evidence for the Authorship of Josephus is not conclusive, we proceed to notice briefly some few of the reasons for entertaining doubts on the point.

843. And first, when we consider the number of *forges* by Christians, which began to appear soon after the destruction of Jerusalem, we may well be suspicious of any productions of this age which have a favourable bearing on Christianity. Probably as many as 100 spurious pieces (and perhaps many more), and not a few of them attributed to Christ and His Apostles, are referred to in the Works of Writers of the first four centuries. Now a series of publications, being of an historical, political, and entertaining, rather than of a religious character, professing to come from a learned Jew high in favour with Roman Emperors, and who lived in the times when Christianity had its origin,—such a series, being directed generally to remove Gentile prejudices against the Jews, (and therefore, indirectly, those against the Christians, who were then regarded as a Jewish sect), would appear calculated to render the most essential service to the cause of Christianity, chiefly by means of the opportunities it would afford of introducing testimonies to the Founders of the faith, which would have the greatest weight as appearing to proceed from an enemy, and one too of the sect most hostile to Christianity, a Pharisee. Hence there is an *a priori* ground for suspicion.

844. Turning to the Works themselves, our suspicions are increased rather than removed by the studious care taken to make *the Author* known. Besides the prominence given to the Author in every part, he is made to append to the Antiquities an account of his own life, a strange thing certainly for a genuine Author to do in the conclusion of such a history, and in the position he is supposed to have held. In the pröem to the Wars we read, “I Josephus, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterward, am the author of this work.” Again, in the last section but two, the Writer contrives to bring in “Josephus, the Writer of these books.” In the books against Apion he speaks in the first person throughout, and identifies himself both at the beginning and the end with the Author of the Antiquities. It appears to us that an undue anxiety is manifested to make the Author known.

845. But it is in *the contents* of the Works that we think we discern the most clear evidences that they could not have proceeded from any such person as their asserted Author is reported to have been. We have collected more than 100 proofs or indications tending to shew this, and we much regret that our limited space forbids the most summary citation of them. There are numerous instances of such gross ignorance of the Jewish Scriptures, perversions of, subtractions from, and additions to them, as we deem it impossible could have proceeded from one of the sect of the Pharisees, who, if we may believe his own statement, “when a child and about 14 years of age,” was so deeply learned in the Law, that “the chief priests and principal men of the city came frequently to him to ascertain his opinion on difficult questions;” and who, in every part, professes to adhere closely to the Sacred Books, giving little else than translations of them. There are anachronisms of such a nature, as it is incredible could have proceeded from a person conversant with Jewish history:—for example, making Pharaoh-Necho contemporary with Sarah, asserting that no king of Egypt, after the father-in-law of Solomon, bore the name of Pharaoh, and placing Nebuchadnezzar before Shishak. The protestations of veracity are repeated, until we involuntarily exclaim, “Methinks the lady doth protest too much.” And when we compare with them the obvious want of truthfulness, and the absence of moral principle which the pretended Autobiographer represents himself to have manifested, we

cannot but come to the conclusion, that, let the Author have been whom he may, he is worthy of no confidence, and must have been quite capable of such a fraud as we attribute to him. "The Life" and "the Wars" are no better than romances, founded probably upon history, but of little more historical value than pure fictions. The passages respecting Christ and John the Baptist, and some others, but especially the tract concerning Hades, furnish very strong grounds for believing that the real Author was a Christian. On the hypothesis of interpolation, corruption at the hands of Christians is admitted to an extent that will carry with it all that we are concerned to contend for.

846. Besides these general statements, we can advert only to a few examples; and these we shall select, not so much on account of their testimony in reference to the Author, as of their bearing on our general subject by the numbers they contain, or the suspicious coincidences they exhibit, tending to shew an unhistorical character.

847. It would seem that the overthrow of Jerusalem could not be effected without the presence of another Antiochus Epiphanes, (Wars V. xi. 5). There is also a second Nicanor introduced. And a Turnus Rufus presides over the razings of Jerusalem on both occasions.

848. Herod Agrippa made 700 malefactors to fight with 700 other malefactors, and "they were all destroyed at once." (Ant. XIX. vii. 5). Comp. 2 Sam. xii. 16.

849. Izates ruled 24 years, and left behind him 24 sons and 24 daughters (XXIV. iv. 3). Monobazes sent Helena's bones to be buried at the 3 pyramids, which she had erected 3 furlongs from Jerusalem. (XXIV. iv. 4).

850. "A vast number of the Jews fell down prostrate upon the ground before Pilate, and continued immovable in that posture for 5 days and as many nights," (Wars II. ix. 2). "Many myriads fell on their faces before Petronius, and stretched out their throats, and said they were ready to be slain; and this they did for 40 days together." (Ant. XVIII. viii. 3).

851. 1,100,000 persons are said to have died in the siege of Jerusalem, 1,356,460 during the war. 101,700 were carried into captivity. Such numbers are not only unworthy of credit, but such as it is not credible that any historian, writing for persons who had opportunities of knowing the truth, would have ventured to insert. It is singular that Tacitus states that the number of men, women, and children, who were besieged in Jerusalem, was 600,000: whereas Jose-

phus asserts that this was the number of the dead, who were buried at the public charge. Let it be remembered that this was the number of the male Israelites who came out of Egypt. It will also be just half the number of those slain and taken captive in Jerusalem, when the 3000 who, having fled from Jerusalem, were slain at the forest of Jardes, are included; viz., slain 1,100,000 + 3000, prisoners 97,000 = 1,200,000. 600,000 is also the number of the Jews said to have been slain in the war which broke out in A.D. 115. Again, it should be especially noticed, as indicating possibly what suggested the 1,100,000, that this was the sum of the number of the men of Israel, which, according to one account (1 Chron. xxi. 5), Joab gave unto David.

852. The genealogy which Josephus is made to claim for himself is of the most improbable character, and so confused and self-contradictory, that it is incredible that any person (let alone one of a people who prided themselves on their genealogies) should have given such an account of *his own immediate* ancestors.

853. He begins by stating that he was not of an ignoble but of a priestly family, not only a Priest but of one of the 24 courses, not only so but of the first course, not only of the first course but of the first family of that course, not only of the first family but, by his mother's side, of the stock of the High Priest,—yea, and of royal lineage. Now all this may be true, but it is not likely. He goes on “to set down his progenitors.” “My great-grandfather was

1. Simon Psellus, a contemporary of John Hyrcanus I.
2. Matthias Ephlias, his son, married Jonathan's daughter.
3. Matthias Curtus, his son, was born in the 1st year of Hyrcanus=187 B.C.
4. Joseph, his son, was born in the 9th year of Alexandra=70 B.C.
5. Matthias, his son, was born in the 10th of Archelaus=6 A.D.
6. F. Josephus, his son, was born in the 1st of Caius (Caligula)=37 A.D.
7. Hyrcanus, his son, was born in the 4th of Vespasian=72 A.D.
Justus, his brother, was born in the 7th of " =75 A.D.
Agrippa, his brother, was born in the 9th of " =77 A.D.

Thus have I set down the genealogy of my family as I have found it described in the public records.”

854. (1). Now, first, it is observable that 7 generations are made out, and there would also be 7 from the progenitor of the Asmonæan race. 7 was the number of the generations between Abram and Moses.—(2) Simon Psellus is called Jose-

phus's great-grandfather. According to this statement there would be only 3 generations in about 180 years, = 60 years to a generation. For although Simon Psellus is called a contemporary of John Hyrcanus, since his son married Jonathan's daughter, he may fairly be reckoned of the same generation with Jonathan.—(3). But, instead of only two intermediate generations between S. Psellus and Josephus, the names shew four.—(4). Between the births of Nos. 3 and 6 are 174 years, = 58 years to a generation!—(5) Between Nos. 3 and 4 are 67 years, i. e. No. 3 was 67 years old when his son was born!—(6). But No. 4 was 76 when he had his!—(7) It may be considered that the births of Josephus and his three immediate progenitors are placed in the *first years* of the ruling Prince; for, though two are not so nominally, they may be so regarded, being in the last year of the predecessor, which would be the same current year; and indeed the actual duration of one, if not both the reigns is uncertain.—(8). Josephus's own birth may be reckoned at 36 years complete from the vulgar æra. That æra would then stand half way between Herod's capture of Jerusalem and Josephus's birth. The latter event, again, was half way between the vulgar æra and the final subjugation of Judæa or the birth of Josephus's eldest son. (It may be noticed here, by the way, that, according to Whiston, Josephus was born 46 years after Herod's Temple was finished; and that that Temple is said to have been 46 years in building).—(9). Josephus's eldest son was born in the year that Judæa was conquered. His second in the 7th of Vespasian. His third in the 7th from the destruction of Jerusalem. "The public records," from which Josephus so ostentatiously professes to have taken his genealogy, are said by J. Africanus (Euseb. Hist. Eccles. I. vii.) to have been burnt by Herod in order to prevent any invidious comparisons with his own ignoble origin.

855. The numbers found as dates of events in the life of Josephus, as well as those occurring throughout the autobiography, appear to be of a mystical character; and in so far as they are, they must cast a shade of doubt on the whole narrative. Josephus is made to have been born 12×3 or 6×6 years before the completion of the conquest of Judæa, and the last occurrence connected with his history that has a date is the publication of the Antiquities 20, or 21 years after that event. When he was 14, the High Priests and principal men of the city came to him frequently in a body, to obtain his opinion about the accurate understanding of points of law!!! Between 16 and 19, for "3 years," (that is, probably,

Mr. B. "the Fox" may be found no less improbable than that history willfully or have proceeded from a man who was writing for his contemporaries, and for persons acquainted with the transactions, and who had the attestations of the author of this in his pocket, and 62 letters from

King Agrippa expressive of his approbation. The following are a few examples, taken at random from his account of the siege of Jotapata. During the siege, the town being in great distress for want of water, (which the Romans knew well,) Josephus nevertheless deceives them by hanging out clothes in so dripping a state, that the whole wall was wet with the water which ran from them. A stone from an engine strikes off the head of a man standing by the side of Josephus, and carries the skull 3 furlongs. A woman with child, coming out of her house, is struck with such violence, that the infant is carried to the distance of half-a-furlong! (Baron Munchausen could not beat this). Josephus orders his soldiers to stop their ears, when the Romans shouted, that they might not be frightened! He directs that boiling oil should be thrown over the assailants of the breach, though, where procured or how prepared in sufficient quantity, he does not state. He next pours boiling fœnugreek over the scaling-boards to make them slippery. 40,000 persons were slain in Jotapata! When the place was taken, Josephus was "assisted by a certain supernatural providence; for he withdrew himself from the enemy when he was in the midst of them, and leaped into a certain deep pit, whereto there belonged a large den at one side of it: and here he met with 40 persons of eminence who had concealed themselves, and with provisions enough to satisfy them for not a few days." The circumstances of his escape, and his long and unpertinent speeches do not admit of abridgment; but it is highly improbable that a man of the station and talents attributed to Josephus, would relate such palpable fictions of himself. The events connected with the siege of Jerusalem are of the same character, or even more extravagant.

857. Who cannot but marvel that writer after writer, (there are at least 4 among ancient authors) should give to Josephus the epithet *φιλαλήθης* or *φιλαληθέστατος*!! One would think they spake with sarcastic irony, if it were not plain that they were in sober earnest. This is the writer, whom Whiston gravely introduces in his Title-page, as "the learned and *authentic* Jewish historian." The numbers in the 2 books against Apion bear equally strong testimony to the *authenticity* of the historian and his authorities, with those of the other writings. Mention is made of armies or bands of men in Egypt, numbering 240,000 (I. § 14), 80,000 (lepers, § 26), 200,000 (shepherds) and 300,000 (§ 26), 200,000 (§ 28), 250,000 (lepers), 380,000, 200,000 (§ 32), 430,000 (§ 33), 110,000 (diseased, II. § 2).

858. We must not adduce more examples. But, leaving these (which we regard only as the preparatory step to the proof), turn to those arguments, drawn from the computations, which we deem to be perfectly conclusive.

859. In the first place, the fact that the birth of Christ, or the Vulgar *Æra*, has constantly been taken as a grand epoch in the computations, shews that these must have proceeded from a Christian hand. Minor Christian events are found to have a place in the cycles and combinations, and there are many other indications* of a Christian origin, which cannot have escaped the observant reader; but the event of most importance in the Christian scheme, the Advent of the Messiah, is that which holds a chief place in the computations. And it may be, that the destruction of Jerusalem is made the final terminus only in a Messianic point of view. This was the coming of Christ to judgment, even as the other was to redemption. And the two are brought together in a singular manner by the arrangement of the numbers. Different computations make these two Advents equi-distant, viz., at 4 millennia each, from Adam.

860. But it is obviously with reference to the last — that which was held to have taken place at the destruction of Jerusalem — that the computations have been arranged. This, in point of fact, has been the terminus à quo, instead of (as it has naturally been supposed hitherto to have been) the terminus ad quem of the Jewish chronology. From this epoch the various systems must have been reckoned backwards, in order to form them in the way in which we have seen that they have been formed. All have been computed from this as the starting point of the calculations. From this the three principal systems, after forming as it were one stem or trunk for a space, that is, up to the Call of Abram, have separated into three branches, each having its length and divisions measured from its base. So that they may be compared to a trident of unequal prongs. The Samaritan, ending at the death of Moses, is half the length of one computation of the whole. The computation, which adheres strictly to the most tenable view of the Hebrew Chronology, is bisected at the Call, and worked up into a most complex system. One view of the LXX. makes its sum of solar years from Adam to the Call equal to that of another from Adam to the 2nd destruction: another view gives an equal bisection of one

* For example: in Con. Apion. II. 25, we read; “*The Scripture saith, A woman is inferior to her husband in all things.*” It is only in the Epistles of Peter and Paul that we find any sentiment like to this.

computation at the Call. It is impossible that these and many similar results could have been produced without a knowledge of the whole duration ; or, rather, without a full liberty of determining, at pleasure, what the durations should be. In the case of only one equal bisection, it were out of the question to suppose that, in the common course of things, that bisection would quadrate exactly with the most important event of the history — contrivance must have produced it. Hence there must have been scope for that contrivance. But sufficient scope for what was required could not be had in the latter half of the Chronology, which was checked by other accounts. So that, necessarily, the fixed terminus or the terminus à quo must be taken at the lower end. The upper would then be left free for the application at pleasure of an expanding rule. And thus, in fact, from the second destruction of Jerusalem, as from a common point of radiation, the many chronometrical lines of divers lengths have been thrown upwards into the dark and unfathomable space of past time : or, on this event, as on a common foundation, numerous chronological structures of every variety of cyclical architecture and numerical altitude have been erected. But, if so, the foundation must have been previously known and selected. Time too must be allowed for construction. Or, to drop metaphor, if the second destruction of Jerusalem is the æra of the computations, not only must that event have preceded the existence of those computations, but preceded it by such a time as would be necessary for the making of the calculations, and the composition of the works which contain them. Now a date so early as 3 years after the complete subjugation of Judæa is assigned to the books of the Wars. And these books contain numbers sufficient to shew that the calculations had been made before they were written. But 3 years is too short a time, all things considered, to allow for making them and writing the work. Hence we infer that Josephus could not have been the author of these books at the time assigned.

861. It will be said, however, that the assigned date may be erroneous, and that he may have written "The Wars" at a later period. We proceed then a step further. There have been found various reasons for thinking that the final desolation of Judæa in A. D. 135 has been brought within the scope of these computations. It would appear as though, while the second destruction has been taken as the terminus, the following 65 years have been added as a kind of rider,

supplement, or appendage. At any rate, in whatever manner or capacity, there is no room to doubt but that it has been had in view; and consequently that the computations were made at some date posterior to A.D. 135. If so, as Josephus could not have been alive at that time, he could not have been the author of the works which bear his name.

862. An argument in confirmation of our opinion with regard to the later date of the Josephean writings may be drawn from the silence of those historians, who may be expected to have noticed them if they had been in existence. In particular, Tacitus, who says so much about the Jews and Judæa, appears to have known nothing of these works. It has been argued, indeed, from the partial agreement of some of his statements that he must have been acquainted with them. But this only proves that certain facts were sufficiently notorious to come within the cognizance of both authors. On the contrary, Tacitus has made such gross mistakes and misrepresentations in reference to the Jews, as it is not credible he could have made, if he had read the *Antiquities*.

[3]. 863. It would seem now to have been demonstrated, incidentally in the course of our discussion of the question of authorship, that the curious and highly artificial computations which have formed the subject of this treatise *cannot be of a date earlier than A.D. 135*, — at least, not in the complete form in which they are presented to us in the works of the Jewish historian. But this is only negative. Can no opinion on the positive side be formed with regard to the author and the date? The reader will judge for himself whether the following conjectures are not as probable as any that can be made; viz., that THE AUTHOR was a Christian, who fell into the error (which appears to have been a common one in those days, Cf. Arnald, ¶733) of supposing that he could do good service to the cause of Christianity by assuming the name of a celebrated Jewish commander, and under cover of his authority seeking to advance the Christian faith, *indirectly*, by means of making the sacred writings of the Jews better known and more esteemed, and *directly* by the introduction of testimony to the character of the founder of that religion and to the events of those times; — That THE TIME, when the computations were completed and the works published, was most probably towards the close of the second century. That it could not have been later seems proved by the references to or quotations from, those works by Justin M., Irenæus, Theophilus, Clemens Alex., and Tertullian, about the end of the 2nd century; by Dion Cassius, Minutius

Felix, Origen, Porphyry, and Anatolius, in the 3rd; and by Eusebius, Ambrose, and many others in the following centuries.

2. EFFECT ON THE DOCTRINE OF INSPIRATION.

864. The second point, which we proposed to consider in these concluding remarks, was, *The effect that the results of our investigation have upon the doctrine of the Inspiration of the Scriptures.* We have, however, found it impracticable to do any thing like justice to this difficult subject within the space that we can afford to it; in fact, the pages we have written on it amount to a number sufficient to form another volume; and we have therefore determined to reserve them for publication in a separate form, if it should hereafter appear advisable to offer them to the public. Consequently, our remarks at present will be very brief.

865. (1). Scott, in a note on Acts xiii. 20, says, The Apostles "were inspired to deliver *divine truth* to mankind: *not to correct genealogies, or give chronological calculations.*" In this opinion we fully agree. The commission of the Sacred Writers was limited to the declaration of divine or religious truths,—to that truth alone, which is necessary to the salvation of the soul. The Revelation which their writings contain is admitted on all hands to be a revelation of religion only, and not one of art, science, or history: and surely it is unreasonable to extend the inspiration beyond the Revelation. At any rate, it cannot be proved that the Scriptures themselves claim inspiration for more than the Revelation, or, in their language, "**THE TRUTH;**" that is, the essential verities of the Christian faith. Hence it necessarily follows, seeing that they contain much which no one can pretend to say is of the essence of the faith, that they comprehend an admixture of what is human with what is divine. To demonstrate what is human, more clearly than has been done before, cannot be to impeach that which is divine. On the contrary, it must serve to define more unquestionably the limits of "*the truth;*" and thus tend to remove the great objection which is made, though most illogically, against this theory of inspiration, viz., the difficulty of divarication. We say, then, that our investigations have not tended in the least to subvert *the true theory* of inspiration, though they must overthrow all those false theories, which are so prevalent and so fondly cherished.

866. A special difficulty, however, may be started, with regard to which it behoves us to offer a few remarks. It may be said: If these computations have been framed since the desolation of Judæa, the books containing them must have been written, or at any rate they must have undergone extensive alterations, since that period. Now it will be observed that this objection presses with the greatest weight upon the commonly-received theories of inspiration. These allow of no designed corruptions at all, much less of systematic alterations to so great an extent. How, then, plenary theorists can meet it, we know not; for it would seem impossible that they can deny the facts which have been brought to light. The true theory will admit of the supposition of such alterations, and thus escape the objection. It is true that very great difficulties will attend the hypothesis. For instance, it would seem to require that there should have been only one copy extant at some time, or that all the copies should have come into one hand. This, however, would be as much the case in the instance of any one variation,—say, one of the many numerical discrepancies, if universally read, as of many alterations. But there have not been wanting occasions, when it would seem to have been the fact, that very few copies indeed were in existence. When Hilkiah found the book of the Law among the rubbish of the Temple, it was evidently the only copy extant; and it had been so long lost that all recollection of its contents was gone. The same appears to have been the case, when Ezra produced the book of the Law, and read it in the ears of all the people. It would seem that the Jews had then also lost sight of it for so long a time, and their language had undergone so great a change during the Captivity, that it had become necessary, in addition to the reading, to "give the sense and cause them to understand the reading." Again, in the Antiochian persecution every copy that could be found was destroyed; and if it be considered that few complete copies were likely to be in existence previously, it would be only by a special Providence, probably, that any would escape. But what is more to our present purpose is, that we have in Josephus an apparent indication of a tradition that only one copy escaped at the time of the second destruction of Jerusalem; for he says that *he* obtained "the holy books by the grant of Titus." Various occasions then have occurred in which it is possible that great alterations, which would extend to all future copies, may have been made. And it may serve to facilitate the hypothesis to consider that it is very

possible that, if the original notation was made in numerical symbols, the knowledge of the system of notation may have been irrecoverably lost during one of the periods, in which the books themselves had been wholly lost sight of, and their contents forgotten. If this was the case, the Priests would naturally supply the loss in the best way they could; which might be from the systems in use amongst those people with whom they had been sojourning. There is great reason to believe that artificial and mystical systems of the kind prevailed over all the East. They may have been originally derived from Egypt, or they may have been learnt during the Captivity in Babylon, and introduced into the Sacred Books subsequently to the Return. On either of these hypotheses, little alteration might be needed to adapt them to the destruction of Jerusalem, when that event was taken as the æra. And if it was traditionally known that they had such an origin, small scruple would be felt in making the mass of cycles and coincidences centre in that great and final event. It would be only in the period antecedent to the Call of Abraham (from the epoch of whose migration the computations of the three recensions diverge to a vast extent), that any material corrections might be needed. And it is with regard to these recensions that the greatest difficulty lies in conceiving how the alterations could possibly have been introduced, if the versions were actually made at the dates assigned to them. One of the most learned critics of the present day considers it the most probable opinion that the translation of the several books of the Old Testament into Greek was made at different times after 286 b.c. and before 130 b.c. The Samaritan Pentateuch, it is said, "cannot be ascribed to a later period than that of the schism between the Tribes." It has been confidently affirmed to be "the most ancient original,"—older than the Hebrew. There appears, however, to be the greatest uncertainty as to the dates of both recensions. With regard to the origin of the LXX., the legend of Aristea was implicitly believed, until within these 200 years. The hypothesis of Gesenius, and it is adopted by Moses Stuart, is, that "both the Samaritan and Septuagint flowed from a common recension of the Hebrew Scriptures, one older than either, and different in many places from the recension of the Masoretes, now in common use." Professor Lee's conjecture is that "the early Christians interspersed their copies of the LXX. with Samaritan glosses, which ignorant transcribers afterwards inserted in the text." R. Asaria di Rossi suggested that "the LXX.

may have flowed from an inexact and corrupted Chaldee version. Another opinion, generally received by the learned, is, that the Samaritan was derived from the LXX. Certain it is that the Samaritan was lost for 1000 years, and was not found again till the beginning of the 17th century. Such a variety of conjectures may suffice to shew that very little is known with any certainty respecting the origin and date of these two recensions; and it may possibly admit of a doubt, whether they can with confidence be assigned to a period anterior to the destruction of Jerusalem, or even whether they may not have proceeded from the same source as the Josephean Works, and be of the age to which the Samaritan *version* of the Pentateuch is supposed to belong; namely, the second century of the Christian æra.

867. But, independently of the possibility of this, it may be observed that the assertions which have been made, by equally great names, and with equal weight of argument, that alike the LXX., the Samaritan, and the Hebrew have been corrupted to a great extent, may suffice for our hypothesis. After what has been said in reference to the two first, it may suffice now to allude to the charges of corruption in the Hebrew text. Vossius contended that the Jews wilfully corrupted their Hebrew copies. Pezron, Hayes, Jackson, and Hales followed him in rejecting the Hebrew chronology. "The contracted scheme of the Hebrew text," says Dr. Beard, "is rejected by the greatest names in this branch of Biblical literature." Dr. Russell undertakes to prove that "the difference which is found between the chronology of the modern Hebrew Scriptures and the system of dates which determine the order of the corresponding events, as recorded in the Samaritan Pentateuch, in the Septuagint version, and in the Works of Josephus, did not always exist, but must have been occasioned by an alteration introduced into the Jewish registers between the period at which the translation of the Seventy was first made public, and the middle of the second century of the Christian æra. Evidence is also adduced to shew that this difference was not accidental, and such as might have originated in the ignorance or carelessness of transcribers, but was regularly planned and effected for an unworthy object. The chronology of the Hebrew Scriptures and that of the Greek version, the author contends, were originally the same; and that the accuracy of the latter was not called in question by the Jews for nearly 400 years—that is, until the rapid progress of Christianity awakened the enmity of certain unprincipled individuals of

that nation, who were induced to alter the dates of their ancient chronicles in order to weaken the arguments derived from them in support of the new religion." It might be added, in support of this view, that, as the alone sufficient evidence for the inspiration of the Old Testament is the testimony of Christ and his Apostles, which testimony was evidently given to the LXX., if any can claim the guarantee of inspiration for its numbers, it must be that version.

868. Unto this day Divines of the highest repute are about equally divided, some maintaining the Divine authority of the LXX., and rejecting the Masoretic text as having suffered from "the vitiating hand of the Rabbi," others asserting the Divine inspiration and consequent exemption from error of the Hebrew, and repudiating the Alexandrine version. Hence it is competent to us to allege the testimony of each in turn, and to argue thus. Since the highest authorities maintain that each recension *actually has been* greatly corrupted, both *may have been*. And if the numbers have been altered in one part, they *may have been* in any part. This is all that it concerns us to shew.

869. It will be to the purpose here to demonstrate, that, at and after the time, when we suppose these computations to have been reduced to their extant form, a partiality for such mystical computations as we have exhibited did actually exist, and that they were more than ordinarily in vogue: whence it may be inferred that there would be a strong disposition to make ancient documents afford testimony to them. Perhaps, indeed, it will be thought that this is so evident from all the writings which remain, that it is quite superfluous to adduce any proofs of it. There may, however, be this objection raised, viz. that the numbers which these writings contain are, for the most part, *transmitted* numbers. And therefore we would mention, as examples, a few indications of the kind, additional to those already adduced, against which this objection will not lie. We may take occasion also to introduce one or two, which may not be quite pertinent to the present point, but for which a more suitable place has not been found.

870. The following are clear proofs of the mystical import then attached to the number 7. Speaking of the golden candlestick, (Wars VII. v. 5) Josephus says, "It had 7 lamps, which represented the dignity of the number 7 among the Jews." It would appear hence that it maintained its "dignity" when this Work was written. And the same "dignity" it might be thought, from the following quotation,

the number 7 must have had among the Romans. "Of the 7 planets," says Tacitus, "Saturn exerts the principal part of that energy whereby mankind are governed; and indeed most of the heavenly bodies exert their power and perform their courses according to the number Seven."

871. Again, we might refer to many plain proofs of the prevalence of mysticism at the time the Josephean Works were written, existing in the Works themselves. Several of these have already been quoted, and we will add only the following, taken from the description of the Temple in "The Wars," V. v. 4, 5. "The first gate was 70 cubits high, and 25 broad: but this gate had no doors; for it represented the universal visibility of heaven, and that it cannot be excluded from any place." "The veil was a Babylonian curtain of blue, scarlet, and purple. Nor was this mixture of colours without its mystical interpretation, but was a kind of image of the universe; for by the scarlet, &c." (Comp. Ant. III. iii. 7, ¶6). "This curtain had also embroidered upon it all that was mystical in the heavens, excepting that of the [12] signs, representing living creatures." "The 7 lamps of the candlestick signified the 7 planets. The 12 loaves the circle of the Zodiac and the year. And the altar of incense, by its 13 kinds of sweet-smelling spices with which the sea replenished it, signified that God is the possessor of all things both that are in the uninhabitable and habitable parts of the earth." "The golden bells upon the High Priest's garment symbolized thunder, and the pomegranates lightning."

872. But the strongest proof of the existing custom of making everything quadrate with certain chosen and mystical numbers is to be found in the form into which the Josephean Works are thrown. With regard to the Antiquities the Author is careful to mention that they are contained in 20 Books, and 60,000 verses or lines, the latter number being probably chosen from the asha period, of which it would answer to 1000, or the Great Year, of which it would represent 100. But he does not tell us, (what however can scarcely be accidental), that the sum of the number of the Chapters is $256=2^8$, and that the Sections are as nearly as possible bisected equally at the end of the 9th book, 719 being contained in the first 9, and 718 in the last 11 books. It may be asked, Why should they have been bisected at the end of the 9th, and not at the end of the 10th book. Perhaps the object may have been to mark the final judgment on the 10 tribes, with which the 9th Book terminates; or

there may be some hidden mystical connexion with that event, and it is remarkable that one sum of the numbers (for there are two) agrees within 1, (and it may be exactly) with the number of years B.C. of the captivity of the 10 tribes. 7 of the Books, viz. 10—16, contain exactly 500 sections. The bisection of the 20 Books falls at the Return. So that it might be said, The first 10 contain the history from the first Creation of the race to the end of the Captivity of the chosen people; the last 10 that from the re-Creation to the final subversion of the national existence. “The Wars” are “comprehended in 7 books:” so the Pröem advertises the reader.

873. Neither time nor opportunity is afforded us for ascertaining how far the various portions of the Jewish Scriptures in the different recensions are thrown into the same external form, and pre-arranged numerical divisions, which are apparent in the Josephean Works. But from the well-known fact that the Jews counted the words and letters in their Sacred books, and determined numerically the divisions, pointing out the middle word and letter of the whole and of each book, it is highly probable that sacred numbers measured the whole, and perhaps formed an index to some mystery connected with the several parts.

874. Josephus is careful to enumerate the Sacred Writings according to the 3-fold division which was made in the most ancient times, — evidently before the second prologue to the book of Ecclesiasticus was written. He reckons 22 books in all,* a number corresponding to that of the letters in the Hebrew Alphabet. The following is his division and supposed classification, to which we annex the corresponding numbers of the books contained in our present Bible.

Josephus: Contra Apion, I. 8.				English Bible, Old Testament.
1. The Law containing 5 books :—	The Pentateuch	-	-	5
2. The Prophets 13 "	all the rest	-	-	30
3. The Psalms, Hagiographa, or Chetubim; but the Rabbins are not agreed what books should be included under this name "	4 "	{ The Psalms Proverbs Ecclesiastes Canticles }	-	4
	— 22 —			39
				New Testament.
1. Historical	5	1. Historical	5	1. Historical 5
2. Didactic	21	2. Didactic	21	2. Didactic 21
3. Prophetical	1	3. Prophetical	1	3. Prophetical 1
	—			— 66

* "We have not an innumerable multitude of books among us, disagreeing from and contradicting one another (as the Greeks have), but only 22 books,

875. From this comparative Table it appears that Josephus reduced the 30 separate books of our Bible to 13. And it is not unlikely that the division into The Law, The Prophets, and the Hagiographa may have been so contrived as to reduce them thus. The Law not reduced. The Prophets 26 into 13. Hagiographa 8 into 4. Surely there must have been some object in this artificial reduction. To produce correspondence with the number of the Hebrew letters may have been one end. But is it not singular that the sum-total of the books in our Bible should be just 3 times the reduced Josephean total of the Jewish sacred books? It may, of course, be accidental.

876. The whole number of books in our Old Testament is “40 save one.” In addition to these there are 7 Apocryphal books received by the Church of Rome as Canonical. If the following Classification, which is sometimes made, be adopted, there will be reckoned 35 books in the Old Testament, *i.e.* five 7's.

1. Historical books, (reckoning those that bear the same name or title as one Book)	- - - - -	14	35
2. Devotional books, Job, Psalms, Proverbs, Ecclesiastes, Canticles	- - - - -	5	
3. Prophetical books, 4 greater (Lamentations being reckoned with Jeremiah), 12 minor	- - - - -	16	

These 35, added to the 27 (=3³) of the New Testament make in all 62. This will be recognised as a common, intercalary number. And it is singular that the 22 letters, plus the 40 Hebrew accents, amount to this number.

877. Other instances of mystical or acrostical adaptations of the external form of portions of the Jewish Scriptures might be cited, but they would be out of place here.

878. The coincidence of 4 Evangelists and 12 Apostles with 4 greater and 12 lesser Prophets is curious. It is further observable, that the number of individuals who may be considered to have received the highest or prophetical

which contain the records of all the past times; and of them 5 belong to Moses, which contain the traditions of the origin of mankind till his death. This interval of time was little short of 3000 years; but as to the time from the death of Moses till the reign of Artaxerxes, the prophets wrote down what was done in their time in 13 books. The remaining 4 books contain hymns to God.” (Con. Ap. I. 8.) The “3000 years” neither agrees with the Hebrew nor with the LXX. computation. Following the chronologies of Usher and Hales respectively, the former would give (4004—1451 =) 2553; the latter (5411—1608 =) 3803 years. The Title-numbers of Bka. 1, 2, 3, and 4 of the Antiq. are, 3833, 220, 2, 38, = 4093 years.

commission as Apostles or Evangelists, is identical with that of the Prophetic writers of the Old Testament, viz. 12 original Apostles, 2 subsequently (Mathias and Paul), and 2 Evangelists not being Apostles=16.

879. The Alexandrine Codex is said to have 140 (= 70×2) divisions in the book of Numbers.

880. The Gospel of Nicodemus (as we have seen ¶ 757) speaks of the Scriptures as consisting of 70 books.

881. There is observable throughout the Josephean Writings a constant disposition to trace out coincidences, and to produce recurrences of events at stated periods and on identical days, indicating the same habit of mind, which must have led to the framing of those cyclical computations, which have obviously been made esoteric, and concealed with the most studious care. Many instances have already been incidentally adduced, or are contained in passages quoted. One or two more shall be adverted to in this place. P. Philadelphus declared he would make the day on which the LXX. translators came to him "remarkable and eminent every year through the whole course of his life; for their coming to him, and the victory which he gained over Antigonus proved to be on *the very same day*." (Ant. XII. ii. 11).

"At the same time with the celebration of the rebuilding fell also the day of the King's (Herod) inauguration, which coincidence made the festival most illustrious." (Ant. XV. xi. 6). "Simon, son of Boethus, had the priesthood with his brethren and his father in like manner as the sons of Simon, son of Onias, who were three, had it formerly under the government of the Macedonians." (Ant. XIX. vii. 2).

882. It was just about the time, to which we have referred the origin of these computations, that the legends and traditions of the Jews were reduced to writing, and collected into the book called the Mishna. R. Jehuda, the reputed author of the Mishna, is supposed by some to have died about A. D. 194, but by others in the year 230. Some place the compilation of the Mishna as early as A. D. 190, others as late as 220. Many of the traditions contained in it were probably inventions of the Rabbins of the School of Tiberias, over which Jehuda presided. Whether at that time, when Judæa had just been reduced to the state of a desert, when the Jewish race had been almost exterminated, and the wretched remnant dispersed among all nations, the original copies of the Sacred Writings may have been reduced to so small a number that these Rabbins may have had it in their

power to effect extensive alterations in them ;—whether they may have adapted the chronological computations to the final events of their political history ;—whether, possibly, they may have provided the Samaritan and Greek versions for the use of remnants of their people who used those languages, and have taken the opportunity, for mystical or other reasons, to make variations in the Ante-Abrahamic chronology ;—whether, even, they* may have been the Authors of the Works attributed to Josephus ;—whether these conjectures, or any of them, are deserving consideration, we know not. We throw them out merely as suggestions, being well aware that they are obnoxious to very serious objections, but being doubtful whether any others that can be made will not be equally so. A very great difficulty in our view arises from the reasons that have been alleged for supposing that the computations, and the Josephean Works which contain them, have proceeded from a *Christian* source. This alone appears to us an insuperable objection. But if any think that the proof of this is not complete, the objection would not lie in that case. At any rate, the fact that the compilation of the Mishna took place just at this epoch is a clear proof that this was pre-eminently an age of legends, mysticism, and the invention of fictions. Of this, however, there can be no doubt, (See Milman's Hist. of the Jews, iii. 96 sqq.). And it is an important point ; for it strongly favours the hypothesis that these mystical calculations may have been perfected, if not produced at that time. Nay, even the Author of them has been conjecturally pointed out. Pezron attributed the falsifications to Rabbi Akiba. And there can certainly be no doubt that this Rabbi was distinguished as a mystical computator. In the Commentary of Aben-Ezra occurs this passage ; “ They said of R. Akiba that he fixed two intercalary years one after the other according to the emergency of the hour.” And it is related of him, according to the interpretation of a passage in Aben-Ezra by Petit, that he caused the celebration of the Passover to be transferred from Mount Nisan to Mount Jyar. What the meaning is of this apparently mystical saying we know not. It seems impossible that it should mean “ from the 1st mo. to the 2nd mo.” Some attribute to him the book of Jeremiah. The Hebrews

* In a recent critique on the Works of Josephus it is observed ; “ We can with difficulty resist the impression that the curse of Rabbinical puerility was already resting on the literature of the nation.”

of Palestine said that God revealed to him what he had concealed from Moses.

883. We may add that the passage in Irenæus alluded to ¶ 659 shews plainly, that *Christians* in *the first century* did not scruple to change the numbers in their Sacred Writings in order to make them accord with their own mystical systems. And this fact is corroborated by the following text in “the Epistle of Ignatius to the Philadelphians;” “I have heard of some who say: unless I find it written in the originals, I will not believe it to be written in the Gospel. And when I said, it is written: they answered what lay before them in their corrupted copies,” (ii. 20).

884. On the whole, it can scarcely be doubted that, at the time to which we have referred the introduction of these mystical systems, there prevailed, both among Jews and Christians, and in *an extra-ordinary degree*, a spirit of mysticism, which generated “pious frauds” and fictions, and led to the corruption of some sacred Writings, and the fabrication of others, claiming a Divine origin. How long it prevailed in the Christian Church may admit of doubt. The existence of mystical numbers in the Writings of Authors of a later date does not prove that those Authors occupied themselves in the formation of mystical systems, or were even cognizant of them; since such numbers would necessarily be handed down, when the knowledge of their true character was lost. It would seem, however, from what has been shewn (¶ 601) in reference to Hillel, that he must have framed his Chronology on the mystical principle. He appears to have been a worthy son of his reputed ancestor, Hillel the Elder, of whom it is related that, like Moses, his life was divided into 3 forties; — 40 years he lived in Babylonia, 40 years at Jerusalem, and 40 years he presided over the Sanhedrim. To this Hillel the Mishna, or a part of it, has been attributed; and Jonathan, the reputed Author of the Targum, was one of his disciples. Of the younger Hillel Epiphanius reports that he became a Christian before his death. [Comp. Lightfoot on the Talmuds, fo. 69, 96].

3. THE AMOUNT OF AUTHENTIC CHRONOLOGY POSSESSED.

885. In the last place, we shall add only a few words in reference to *the amount of authentic chronological knowledge*

we may be supposed to possess. It will probably be allowed that we have absolutely no chronology at all of the earliest ages of the world; and at what period it becomes trustworthy may admit of much difference of opinion. Certainly this quality diminishes rapidly as we trace time upwards.

886. Are we then losers or gainers by the substitution of a clouded and dissolving view in the far horizon for one which has been commonly supposed to be clear and well defined? The latter on the whole. For, in the first place, no candid man could pretend to affirm with certainty which of the two competing views, hitherto supposed authentic, was really historical. And hence, virtually, the actual duration of our species was unknown within about 1500 years. It could only be said that it had existed *either* (in round numbers) 5800 years *or* 7200 years. This can no longer be said, and this is almost the extent of our loss. On the other hand, it is the greatest gain to be set free from the supposed necessity of maintaining that it is divinely revealed that man has existed on the earth for no more than one or other of these durations, and that our globe was repeopled from a single pair who lived only 4200 or 5000 years ago. Science after Science,—History, Archæology, Botany, Geology, Natural History, Glottology, Egyptology, Statistics, have been accumulating testimonies, year by year, to the vast but unestimable duration of man's existence on the earth, until the weight of evidence is become quite irresistible by any candid person capable of appreciating it. And hence it ought to be a cause of congratulation, rather than of regret, to be forced to acknowledge, that we have been mistaken in supposing that we had Divine authority for fixing the time of the origin of our race, and in claiming the Inspiration of the Spirit for more than “the things of the Spirit,” that is, those doctrines which relate to man's spiritual welfare here, and his everlasting well-being hereafter.

887. In conclusion, we desire to repeat once more that whatever has been put forth in this Work is offered only as suggestive and tentative, and under the expectation that there is much, which may prove to be erroneous. But if only a probable case has, *on the whole*, been made out, it is as much as can be expected on such a subject. “To us,” says Bishop Butler, “Probability is the very guide of life.” Probability must be our guide here. Absolute certainty is not to be expected. It will be for others to judge whether a

probable case has not been made out, — whether it has not been shewn that *the probability* is that the numbers contained in the ancient Jewish writings have in general been arbitrarily introduced rather with a regard to a mystical character attached to them, or to cyclical combinations to be formed by them, than to the historical reality of things. It may or may not be the case, that an historical basis lies underneath, but it can scarcely be questioned that a mystical character appears on the surface.



APPENDIX.

No. 1. PROFANE CHRONOGRAPHIES. (Referred to ¶ 136.)

888. To the "Appendix of Authorities," collected by the Chev. Bunsen, at the end of the first volume of his "Egypt's Place in Universal History," we are chiefly indebted for the materials from which we now propose to shew that the ancient systems of chronology generally have been constructed in the same artificial manner as the Jewish.

L ASSYRIAN AND BABYLONIAN.

889. The fragments of BEROSUS, handed down by *Eusebius* and *Synecellus*, from *Polyhistor*, afford, among others, the following indications.

890. Berossus states that he obtained his information from many authors, whose works had been preserved in Babylon with great care for 10,215 years (10,015 years Sync.). He relates that before the Deluge ten kings reigned in Babylon for 120 sari, or $430,000 + 2000$ (Suidas 2222) years;— explaining that a sarus is 3600 years, a nerus 600 years, and a sossus 60 years. The names and years of the 10 Kings are thus stated:—

By EUSEB.	SARI.	By AFRICANUS.	Years.	
1. Alorus	- 10	10	= 36,000	
2. Alaparus [2]	3	3	= 10,800	
3. Almelon	- 13	13	= 46,800	
4. Ammenon	- 12	12	= 43,200	
5. Amegalarus	18	18	= 64,800	
6. Daonus	- 10	—99 y.	= 99	
7. Edoranchus	18	18	= 64,800	
8. Amempainus	10	10	= 36,000	
9. Otiartes	8	8	= 28,800	
10. Xisathrus	- 18	18	= 64,800	In this reign was the deluge.
10		120 - 482,000 y.	110 + 99 y. 396,099 (= 360,000 + 36,000 + 99)	

891. After the Deluge Euxius reigned 4 neri (=2400y.), and Chomasbelua, his son, 4 neri and 5 sossi (=2700y.).

	Kings.	Years.
From the Deluge till the Medes took		
Babylon	86 (43 × 2)	33091
Of Median tyrants	8 [234] 224	
Then 11 kings	11	48
Then Chaldeans	49	458
Arabians	9	245 (48)
From Semiramis to Pul	40	526
Pul	56 { 1 } 53	No years named
From Senecherimus to Nabucodrossor	6	131
From Amilmarudochus to Darius H. incl.	6	86 } 217
	<hr/> 216	<hr/> 34,809

Note that $396,099 + 2400 + 2700 = 401,199 + 365\frac{1}{2} = 1098 - 365\frac{1}{2} \times 3 + 2$.
 $396,099 + 365d. = 1085y. (= 217 \times 5)$.

892. The artificial construction of this chronography is apparent on the face of it. But some latent proofs may be pointed out.—It will be seen, when we come to consider “The Book of Sothis,” that these large numbers, having been assumed to stand for months, have been commuted into years at the rate of 9000 to 726, 727, $727\frac{1}{4}$, $727\frac{3}{4}$, and 790; these small variations having been adopted, as we suppose, in order to give out suitable numbers. Now 10,215 at 730 for 9000 = 828 ($= 414 \times 2$). 396,099 at 727 = 32,000. And, adding the Post-diluvian Period similarly reduced, together with the years to Pul, we find that 96,500 years would end b.c. 440, the 25th of Artaxerxes, in which year Nehemiah's arrival at Jerusalem is placed. The years between the Median conquest and Pul amount to 1501. If, following the received chronology, we place Pul's accession, a.c. 779, there will be 2280 years to the Vulgar Æra. The æra of Nabon. is b.c. 747. Therefore, previous to it, 1533 years ($1\frac{1}{10}$ Sothic Cycle). But it is expressly stated that there were 88 years from Pul to Nabucodrossor's accession; and as no years are assigned to Pul, we conclude (from this and similar instances) that it is intended none should be reckoned to him. From Nebuchadnezzar's accession to the destruction of Jerusalem,—which, in some computations, has been dated b.c. 586,—there may be reckoned 17 years complete. Now $1501 + 88 + 17 + 586 = 2192$ ($= 1\frac{1}{2}$ Sothic Cycle). Perhaps, however, the computation may have been made to the birth of Christ, reckoning $1501 + 88 + 17 + 584 = 2190$. In the book of Sothis we shall meet with a (reduced) period of 968 years ($= 242 \times 4$). We suspect that the above period of 975 is a corresponding one, having 7 years intercalated with a view to the formation of a Sothic Cycle. $975 = 487\frac{1}{4} \times 2$, and $487 = 1\frac{1}{10}$. $975 + 486 = 1461$. The next item (the years of the 40 kings) is 526, which exceeds the 486 required to complete the Cycle by 40.

893. With the foregoing a computation by *Synclitus*, evidently derived from the same sources, and constructed on the same principle, may properly be compared: in fact, it seems to be the same scheme with some of the items inverted and the numbers changed.

			Years.
7 Chaldean kings	-	-	225
6 Arabian kings	-	-	215
41 Assyrian kings	-	-	1460
8 Median kings to Cyrus	-	-	276
			<hr/>
			2176
			<hr/>
			62

The sum-total exceeds 434×5 by 6, the unit in the last item. This excess may be accounted for, partly by the formation of the period shewn above, and partly by the wish to make another cyclical number to the Philippine æra of the Astron. Canon, to which may be reckoned 211 years; and $2176 + 211 = 2387$ ($= 217 \times 11$).

894. Again, *Ctesias* (as reported by *Diodorus*) states that 30 Assyrian kings reigned, previous to Sardanapalus, during 1300 [1306, 1360] years. The fall of Sardanapalus is placed by some chronologers in b.c. 888; but others make him = Esarhaddon, who succeeded Sennacherib (2 Kings, xix.) b.c. 712 or 713 (¶ 351). Adopting the latter view, $1306 + 713 = 2019$. $2019 - 1460 = 559$, the year b.c. in which the conquest of Babylon by Cyrus is placed. So that it may be supposed that the computation of Ctesias assigned a Sothic Cycle as the duration of the Assyrian and Median or Chaldean empires under "39 (40?) kings." But, if we adopt the former view, and date "the Median empire" from b.c. 890, then $1300 + 890 = 2190$ ($= 1\frac{1}{2}$ Sothic Cycle).—Another view would give $(1300 + 870) = 2170$ ($= 434 \times 5$). But Ctesias has $1360 + 317 (= 420) \times 4 - 5$.

895. To the Chaldean chronology we shall have occasion to advert again hereafter, when we come to consider the Canon of Ptolemy.

II. EGYPTIAN.

1. 896. THE Book of SOTHIS, which Biot "characterises as the compilation of a Jewish or Christian impostor, executed not earlier than the end of the 3rd century," and which Bunsen believes to be "considerably later," contained, according to *Synclerus*, the reigns of 7 Gods in 11,985 years. Of these, Hephaestus (Vulcan) was the first, and reigned 9000 years. In the list which follows in *Synclerus* there are six Gods and 9 Demigods ($= 15$) mentioned. On the hypothesis of some ancient chronographers that the so-called years are in reality lunar months, they have been severally reduced to years. The 9000 of Vulcan have been made $727\frac{1}{4}$ yrs. The reduced numbers of the remaining 5 give 2985 months nearly. Hence, as $9000 + 2985 =$ the 11,985 predicated of the 7, it may be inferred that the missing God has not been accidentally left out. Moreover, as the reduced numbers of the 5 amount to $241\frac{1}{4}$ (making a total for the 6 of $968\frac{1}{4} = 242 \times 4$), and $242 \times 3 = 726$, it may be inferred that the theory has been to make Vulcan's years = 3 times those of the remaining 5. The sum of the solar years attributed to the 9 demigods is 214; and $214 \times 4 + (56 \times 2) = 968$. 214 years will give 2647 months. $11,985 + 2647 = 14,632$, between

which number and the 12,632 of the LXX. Total Ages (¶ 25, col. 32), it may be suspected that there is some connexion. $12,632 - 5632(2985 + 2647) = 7000$.—Another commutation of the years would make the (supposed) months to have been as follows: Vulcan 9000, 5 Gods 3051 ($= 12,051$), 9 Demigods 2662; total, 14,713. 2662 years is a Josephean duration of the Ante-diluvian period. Between 12,051 and 3051 and the 8551 of the LXX. Ante-diluvian Total Ages there would appear to be a relation. $12051 - 8551 = 3500$. $8551 - 3051 = 5500$. However, without necessarily excluding these conjectures, the true commutation and explanation is doubtless this. 9000m. of 29d. 15h. = 730y. exactly. At the same rate the $455\frac{1}{4}$ y. reckoned for the other 14 deities will give 5610m. And $9000 + 5610 = 14,610 = 36,525 + 2\frac{1}{4}$. That $727\frac{1}{4}$ is found instead of 730 may be accounted for by the cyclical periods, which the first number has been shewn to produce; or it may be a correction made to rectify the error of calculating 29d. 15h. instead of 29d. 12h. to a lunation. The rate of commutation thus demonstrated will probably be found applicable to the reduction of all the large numbers.

897. It appears from another passage in *Syncleras*, containing a quotation from *Panodorus*, that the computation of the book of Sothis was brought into connexion with the Scripture account. In the quotation alluded to it is related that before Enoch, 1286 A. M., men were ignorant of the number of days in a month or year; but the Egregori ("Sons of God," Gen. vi. 2) descended in the 1000th year of the world, and in the 1058th they taught their children astronomy (such is supposed to be the meaning); and that thence began, reckoned in 30-day months, the 11985 lunar, = 969 solar cycles. The LXX. computation (V. R. 2242) of the Ante-diluvian Period is then arrived at thus:—

	M.	Y.	
From Adam to the Egregori (Sor. comp.)	-	1058	
6 dyn. of Gods (acc. to the Bk. of Sothis)	-	11985 = 969	} 2027
2 of 9 Demigods (id.)	-	-	} 1183 $\frac{1}{4}$
	-	2647 = 214 $\frac{1}{4}$	

[N.B. From Creation to Descent, ¶ 201, 2242y.] : 2241 $\frac{1}{4}$

898. It would seem as though small additions had been made to each of the above items in order to make out the number 2242.

899. With regard to the number first mentioned, Scaliger has proposed to read 1288, "which," he says, "is the 1st year of Methuselah." But our Table (¶ 25, col. 16) shews 1287 to be the LXX. date of Methuselah's birth. Therefore, possibly, 1286 years complete may have been reckoned previous to it. (Observe that $1286 = 586(293 \times 2) + 700$). And 586 may, on the same ground, be considered the Sam. date. This view, it will be remarked, requires us to supply, as the words understood in the original "until the procreation by," instead of "until the birth of" Enoch.

900. Noah's birth is placed by the Hebrew computation 1000 solar years (1056 lunar) after the Creation. In this fact we appear to have the best solution of the apparent discrepancy above.

901. But what means the “2 dynasties of 9 Demigods?”—Note that, according to the Hebrew, the sons of Noah, that is, the Patriarchs of the Post-diluvian or second period, were 9. Note also, that if the years assigned to these 9 be doubled ($293 \times 2 = 586$), and added to the Hebrew Ante-diluvian years (1656), the sum will be 2242, coinciding with the above LXX. computation. May not this, then, have been a mystical method (by intending 2 contemporaneous dynasties of 9 each) of indicating a doubling of the years of the Demigods?

902. It is stated that the first two items make 2027. Now 27 is the Heb. and LXX. intercalation to Methuselah; and, when it is taken away, exactly two millennia remain.

903. Again, it is asserted that the 2nd and 3rd items make $1153\frac{1}{2}$ years, but their true sum is $1183\frac{1}{2}$. Why this discrepancy? The sum-total 2242 ($2000 + 242$) shews why it was made $1183\frac{1}{2}$. And, if we add the solar instead of the lunar years, we shall probably discover why $1153\frac{1}{2}$ has been predicated. $1000 + 1153\frac{1}{2} = 2153\frac{1}{2}$; and 2153 is the Josephean Ante-diluvian duration, according to Brinch.

904. Once more, if we convert 1056 years into months at the rate of 730 to 9000, we find that they amount to 13,022. Adding the 14,610 obtained above as = the 2nd and 3rd items, the sum is 27,632, which exceeds by 15,000 the Total Ages of the LXX. (¶ 25, col. 32). 15,000m., on the commutation made in the Book of Sothis, would = 1210y. (= 242×5).

905. On the whole, the following seems to be the exoteric explanation of this esoteric statement. Men knew not that there were 365 days in a year, until Enoch (who lived 365 years) begat Methuselah A.M. 586 Sam., but 1286 LXX. This Methuselah, after living 60 (solar) years, begat Lamech, and died in the year of the Flood, aged 720 Sam., but 969 Heb. and LXX. His grandson, Noah, was born after the Creation 700 (solar) years, Sam., but 1000 (solar) years, 1056 (lunar) years, Heb.—the LXX. date may be considered to coincide with the Heb. epoch of the Flood. At the time of Noah's birth, “the Sons of God” descended and taught men astronomy.—By an artifice the Hebrew appears to have made the same number of years to the birth of Abram as the LXX. to the Deluge.—The numerical scheme may be constructed thus:—

$$\begin{array}{rcl}
 1056 & \text{at} & 9000 \text{ for } 726 = 18,100 \\
 968\frac{1}{2} \} & (= 592 \times 2) & " = 12,004 \\
 214\frac{1}{2} \} & " & = 2,655 \\
 & & \hline
 (1461 \times 19) = & 27,759
 \end{array}$$

Or, better thus:—

$$\begin{array}{rcl}
 1062 \text{ (LXX.)} & \text{at} & 727 = 13,149 (= 1461 \times 9) \\
 968 \} & " = 11,984 \} & 14,610 \\
 212 \} & " = 2,626 \} & \\
 & & \hline
 & & 27,759 (1461 \times 19)
 \end{array}$$

906. It can scarcely be denied that we have found in this passage a most striking confirmation of our theory of the artificial character of the Jewish chronographies; and, in particular, a conclusive proof of the essential unity of the computations in the three recensions, as well as a strong testimony to our theory of intercalations, and of commutations from one scale to another. Our opinion that the Various Readings have not originated in corruptions is also confirmed by the use made of this LXX. Various Reading.

907. Chev. Bunsen has observed that, if the number (24,925) of "the genuine Manetho," (so he is pleased to designate the version given by Eusebius),—if this, which comprises the reigns of Gods, Heroes, and Men, be added to the 11,985 of the Book of Sothis, the sum will be 36,910, which is only 385 years more than 36,525. The composition of the numbers tends to shew that there may be something in the conjecture: $11,985 = 385 + 11,600 (232 \times 50)$; $1185(790 + 241\frac{1}{2} + 214) = 385 + 800$. Again, 36,910 at 790 for 9000 $= 2\frac{1}{2}$ Sothic Cycles.

2. 908. THE OLD EGYPTIAN CHRONICLE contained, according to Syncellus, 30 dynasties, 113 generations, and 36,525 years. It was divided under 3 heads:—1st. the Gods; 2d. the Demigods; 3d. Egyptians.*

		Dyn. Gen. Years.
I. Gods.	Hephæstus, timeless -	1
	Helios, son of Hephæstus -	1 30,000
	Chronos and the other 12 Gods -	13 3984 (=48 x 83) Bell and others date the Creation, B.C. 394.
		<hr/>
II. DEMI-GODS.	- - - -	15 33,984
		8 217
		<hr/>
III. EGYPTIANS.	1. "Gen. of the Sothic Cycle" reckoned as the first 15 Dynasties	22 34,201
	2. Gen. divided into 15 Dynasties, XVI-XXX	15 443 + 217 = 660
		3257 = 214 x 11 + 3 = 333 x 6 - 1.
		<hr/>
		15 69 1697 + 443 = 2140
		<hr/>
		30 107 36,341

It is repeated at the end that the whole 30 dynasties contain "3 myriads" and "6525 years." In the manner of recording the fact there appears to be a distinction intimated between the years of Helios and those of the Gods and men that followed.

909. But two apparent discrepancies are observable:—1st, the years after Helios amount to 6341 only; and 2dly, of these no more than 2140 belong to the 30 dynasties of men. With regard to the latter:—as to the number of the dynasties; if, following the precedent afforded in the case of the generations of the Sothic Cycle, we should reckon all the preceding generations included in the 6341 years, as dynasties, there would be 51,—including Helios

* In the passage in Syncellus (Chronogr., p. 51) one Codex inserts the words placed in brackets.

Φέρεται ταῦτα Ἀκυπτίους πάλαισθν τι χρονογραφῖσσον, [δξ οὐ καὶ τὸ Μανεθῶ τελε-
νῆσθαι νομίσω,] περιέχον λ' διηστοῖσιν εὖ γενεῖσι πάλαι ρεύ χρόνον ἔτειρος, [καὶ
οὐ τὸν αὐτὸν, δν Μανεθῶ] εὖ μηρίσιν τρισὶ καὶ σφρέ, τριώτον μὲν τὸν Αἰρετῶν, δι-
τερον δὲ τὸν Μεστραιών, τρίτον δὲ Ακυπτίους, οὗτος πως δεῖ λέγεσσι ξαν.

52,—and with Vulcan, 53. As to the number of years, if we take the sum of those actually assigned to the 30 dynasties (2140), and add to it as many years as there are dynasties, the amount (2170) will be 10 times the duration assigned to "the demigods." We cannot doubt that this discrepancy arises out of the formation of mystical numbers, though we cannot clearly see in what way. The other may be explained more satisfactorily on the same hypothesis. Note, first, the deficiency, viz.* 184 ($=46 \times 4$). Then, observe the manifest formation of mystical numbers by combination, as shewn by us on the right hand. Notice, especially, that 36,341 m. at 726y. for 9000 m. = 2930m. (293×10). 36,341 at 724 = 2922. 36,341 + (Dyn. 31)9 = 36,350 ($=727 \times 50$). 33,984 m. at 726 for 9000 = 2740. 2740 + 217 + 443 ($=3400$) + 1697 = 5097 ($=392 \times 13$ = 364×14 , + 1). Take into account, lastly, that the number of years belonging to the 28th dynasty is wanting. And can it be doubted that this gap has been designedly left in order that certain numbers should first be formed, and then the lacuna be filled up, in the way of intercalation, with the amount required to make the predicated total of 36,525 years! It is true that if we should have recourse to Eusebius to supply the deficiency, we should obtain only 6 years. But the version of Eusebius is obviously no guide whatever; since the numbers of the Chronicle agree with it only in the 16th, 17th, 18th, 19th, 24th, (44y.), and 25th, (44y.†) dynasties. And still less would that of Africanus be; for, neither in reference to the generations, nor the years, is there a single number the same in both. It is worthy of notice that the 36,525 years would end at the year of the conquest of Egypt by A. Epiphanes,—the year in which he took Jerusalem, and massacred 80,000 persons in 3 days, and sold as many more. And note here that 36,525 m. at 730y. for 9000 m. = 2962y. (=LXX. 2262 + 700 = 2662 (See ¶ 896) + half a "Great Year") The sum of the years for the first 18 gen. is 1084 ($=360 \times 3$ or $216 \times 5 + 4$); or, supposing a fraction to be understood, it may be called, inclusively, 1085 ($=217 \times 5$), and making, with the 217 of the 8 demigods, six 217's. The 2140y. (428×5) assigned to the 30 gen. or dyn. end b.c. 354, as some compute. 20 years later, therefore 2160 (432×5), Alexander began his career of conquest. 30 years later, therefore 2170 (434×5), Alexander died, and thence (b.c. 324) the Philippine era begins. Cutting off the odd unit in our sum-total, the years to Alexander would amount to 36,360 ($=606 \times 60$).

910. A similar discrepancy to those noticed in the dynasties and the years will be observed in the generations; and it may be accounted for in the same way. The predicated total is 113, but

* According to the version of Afric. the 14th dyn. lasted 184 yrs. To the 13th all the versions assign 453 yrs., that is 10 yrs. more than the Chronicle assigns to all the 15 first dynasties.

† The 23rd dyn. according to Eua. had also 44 yrs.—three 44's in succession! We may notice here that, comparing the totals, that of the Chron. exceeds that of Eua. by 43 yrs.

the sum of the items is 107. Now here again two numbers have been left out, the sum of which, as given by Eusebius, will make up the deficiency of 6. If it be asked, Why have these numbers been omitted? The answer is, that thus all the numbers that can be obtained are made mystical. Of Gods 15 gen. Of Gods and Demigods 23. Of Egyptians 84. In all 107 ($= \frac{128}{2}$). The last 15 dyn. contain 69 gen.; to which add the 1 gen. of the 28th dyn., and the sum is 70, or add the 6 of the 28th and 29th, and the sum is 75. It is worthy of notice in this connexion that the number of the names mentioned by Africanus down to the Persian Conquest is 113.

911. Comparing this "Chronicle" with the "Book of Sothis," we observe that the 14 Gods of the former have 22,000 years assigned to them more than the 7 Gods of the latter. The "Chronicle" makes out 15 Gods: "Sothis" 15 Gods and Demigods.

3. 912. Another version of the mythological and Manethonic computation of time is that received from CASTOR RHODIUS, which is as follows.

I. Gods.			Years.
1. Hephæstus	-	-	- 680 [1680 (= 420 x 4) Suidas.]
2. Sol; son of Heph.	-	-	- 77
3. Osinoris	-	-	- 420 } 448
4. Orus Stol.	-	-	- 28 } (56 x 8) 570
5. Typhon	-	-	- 45 } 73
			730
II. DEMIGODS.			1250 [Epil. 1550] [2250]
1. Anubis	-	-	- 83 } 160
2. Apion	-	-	- 77 }
3. "Of the Sothic Cycle"		2100	(= 420 x 5)
"Here ends Manetho's 1st Bk., having 2100 yrs."		3510	N.B. Manetho's 1st vol., according to Afric. and Eus. contained Dyn. I—XL and had 3300 yrs. (Epil.)
III. EGYPTIANS. 16 Dynasties	-	- 3566	
"Manetho's 2nd Bk. (to the 17th dyn.) has 1520 yrs."		7076	N.B. Manetho's 2nd vol. contained Dyn. XII—XIX. and had 2121 years.

913. The years in each of the 16 dynasties are stated, and they present several mystical numbers, as 214 and 214 consecutively, 140, 204, &c. But they differ so widely from the numbers of Manetho, as given in Africanus and Eusebius, that few can be identified with these:—in only one dynasty is there an agreement both in the number of kings and in their years. The kings of the four first dynasties amount to 42, of the 6 first (excluding Menes) to 70, of the 9 that are stated to 112. The sum-total exceeds 393 \times 18 by 2 only. The great differences between the sums and the Epilogues, the difference of 56 between the years of the Gods and Demigods and those of the Egyptians, and the near approach to coincidence of the number 3510, with periods heretofore noticed (see ¶ 708), should not be overlooked.

914. Comparing this scheme, however, with that of "the Old Chronicle," it may be doubted whether the generations "of the

"Sothic Cycle" do not, here as there, stand for Manetho's 1st 15 dyn. The remark, "Here ends Manetho's 1st Book," seems indeed to shew that this item must include, at any rate, the first 11 dyn. The first 9 of the 16 (*which begin with "Mineus"*) are, however, so manifestly distinguished from the rest, and their sum (2197) so nearly agrees with that of Manetho's 1st Book (2267), the difference being 70, that it can scarcely be doubted that these, if any, are the dyn. that should be included in "the 1st Book." If so, only the sum of the last 7 (1369) ought to be added to the 3510, making 4879, and being supposed to represent the 2nd Book. The Epil. which follows states that the 2nd Book "usque ad 17[—] potestatem" has 1520 years. Now it is very remarkable that $1520 - 1369 = 151$, the amount of the years given by Afric. for Dyn. XVII. And again, the sum of the first 10 of these 16 dyn. is 2206, a number which we shall find mentioned in the scheme, to which we now turn, being unable to make anything of the one before us, so different is its version to that of all the rest.

4. 915. *Eusebius* professes to have derived the following account from MANETHO. The first God ("man," Cod. Arm. and Moses Chor.) of the Egyptians was Vulcan. Then followed Sol, Agathodæmon, Saturn, Osiris, Typhon, Orus, (making 7). The royal authority was afterwards handed down in unbroken succession to

	Years.
2. Bytes during	- 18,900. After the Gods, there reigned
3. Heroes	- 1,255 } 3,072
4. Other kings	- 1,817 } 3,607
5. 30 Memphite kings	1,790 } 2,140
6. 10 Thinite	350 }
7. Manes and Heroes	5,813
	<hr/> 24,925
	11,025. "The sum of the times is 11,000 yrs."

"Altogether, there were 24,900 month-years, viz. of 30 days each, making 2206 solar years. For, what we now call a month, the Egyptians called a year. And this reckoning will be found to agree with the chronology of the Hebrews. For Ægyptus or Mezraim lived (not?) many years after the Deluge. But the time from Adam to the Deluge, according to the Hebrews, was 2242 years."

916. The discrepancies in the statements and arguments of Eusebius are very remarkable. (1). The Epilogues and sum-total do not agree. (2) He undoubtedly means to place the above series of "Gods, Heroes, and Manes," between the Creation and the Deluge, and says, by implication, that these month-years, when reduced to solar years, give the same duration as the LXX (V.R.) assigns. Yet he states that the solar years will be 2206; that is 96 less than the LXX gives. (3). But the true number of Julian years in 24,900 months of 30 days is only 2045. The rates of commutation found in Syncellus give $2019\frac{2}{3}$ and $2008\frac{2}{3}$. (4). Again, by the way in which Eusebius introduces Mezraim, "from whom," he says, "the first dynasty of Egyptians is reckoned," it

would seem that he meant to make the times of the Gods, Heroes, and Manes fill the interval between Adam and Mezraim. How he carried them through the Flood, or extended their years, (which, according to his own shewing, fall short of the Flood), down to Mezraim, does not appear.

917. We have observed the following coincidences, which throw some light on this scheme. (1). It appears from the passage cited above from Syncellus that the exact duration of the Ante-diluvian Period was made to be $2241\frac{1}{4}$ years, which would therefore be reckoned either as 2241 or 2242. Now $2241 - 2206 = 35$, which is the LXX. intercalation of Lamech; and which intercalation, it may hence be inferred, was $35\frac{1}{4}$, called 35 or 36. It would seem that, for some reason or other, this intercalation was dropt in the reckoning of Eusebius. $2206 + 36 = 2242$ —the Heb. $1656 + (293 \times 2)$. (2). $24,900 = 15 \times 1660$, and 1660 years may be considered the Heb. Ante-diluvian duration. (Comp. ¶¶ 668, 679, 683). (3). $24,900 \text{ m.} \times 30 \text{ d.} = 747,000 \text{ d.}$ Now 747 is a number which occurs in a way that indicates it to have a mystical character, (See ¶¶ 467, 1073, 1074): and, in particular, it will be seen by reference to ¶ 1074 to be connected with 1660. (4). $2242 - 2044 = 198$, and $2206 - 2008 = 198$: and 198 will be found in the same paragraphs in apparent connexion with 1660.

918. Eusebius clearly makes the reigns of the 7 Gods to have preceded his first period of 13,900 years. Yet the circumstance of no years being assigned to them, the making them, on this view, to rule on earth *before the Creation*, and the significant numbers which are given out, when, assuming the 13,900 years to be meant to represent their time, a comparison is made with the quotation in Syncellus, incline us to think that Eusebius must have misunderstood Manetho. Assigning, in conformity with "the book of Sothis," 9000 years to Vulcan, there will remain 4900 for the other 6 Gods. And as the Epilogue affirms for the whole 24,900, there will be just 20,000 for the rest, exclusive of the 6, viz., Vulcan 9000, the Heroes and Manes 11,000. These numbers may have been so commuted, at the rate assigned by Eusebius, as to make for Vulcan 740 years, the other 6 Gods 400, Heroes, &c. 900; total 2040 years. $2040 - 2008 = 32$; which is the difference found in the instance which we have compared above with this, that is, the interval between the accession and death of Commodus. (See ¶¶ 636, 1075). Hence it may be inferred that some artifice, such as a commutation at different rates, has been made in both instances.

919. However, in opposition to this view it may be alleged that there is so significant a numerical relation between the 11,025 years of this scheme and the 11,985 years assigned in "Sothis" to the 7 Gods, that it may rather be supposed that these two items hold parallel places. $11,985 - 11,025 = 960 (= 40 \times 12 \times 2)$. On the whole, we can come to no other conclusion than that different durations have been assigned on different schemes to the same (or, for the most part, the same) dynasties, and that the most likely

way to unveil the mystery would be to bring together the apparently coinciding numbers of the several schemes.

920. The resulting combinations will have sufficiently shewn why the "25 years" has been left out in both Epilogues. But why has it been inserted at all? One reason may be found in a relation which it may have to "the Great Cycle." $36,525 - 24,925 = 11,600$ (Comp. ¶ 907). $36,525 - 11,025 = 25,500$.

921. After this mythological account of the Gods and Demigods, there follow in Eusebius Manetho's 30 dynasties, extending from Menes to Nectanebus; though, indeed, a 31st. dyn. to Alexander is super-added. These are also given by Syncellus from Africanus and Eusebius. As Bunsen attributes to them an historical and Manethonic character, which he denies to the other excerpta, we could wish to examine them fully. But their length, and the many variations in them, render it impossible in our limited space. Nevertheless, we do not doubt that we shall be able to shew within the compass of a few pages that they have been constructed in the same artificial way as the rest. Even the external form into which they are thrown shews this, as will appear from the following Table, which will also shew the great variations that are found.

Division of Dynasties.	Sums-total of Kings.				Sums-total of Years reigned.			
	Africanus by Syncellus.		Eusebius.		Africanus by Syncellus.		Eusebius.	
	In Armenian.	By Sync.	In Armenian.	By Sync.	In Armenian.	By Syncellus.	In Armenian.	By Syncellus.
Bk. I. I.—XI.	11 200 [192]* (201)		126. 186 [192] (127)	- -	2267 [2300] + 70d.		1876. 1907 [2300] + 7bd.	
Bk. 2. XII.—XIX.	8 246 (247) (96)		171 [98]	92	2213. 2321 [2311]		2341. 2367 [2311]	2044. 2304 [1121] 1881
Bk. 3. XX.—XXX.	11 446 [288] 61		55. 54 [54]	55. 54	820. 850 [1080] [1041]		824. 815 [818]	825. 820
	30 507. 249 (508) (350) (301)		352. 361 [338] 353. 351 (363)	147. 146	5319. 5347 [5471] 5339. 5327 [5462] 5340		4941. 4998 [5229] 4957. 4978 4954. 4923	2869. 3194 3129. 2864

922. Adverting, first, to the *sums-total*, we observe that the extreme difference between the authorities in the number of the kings is 169; that is, the *number in Afric.* (507) *has been made by adding half the number in Eus. to itself; or that in Eus. by subtracting ½rd from the other.* 507 looks mystical in itself, being half a millen. + 2 "half-weeks," (Comp. ¶ 225). $351 = 13 \times 3^3$. $146 = 14 \frac{6}{10}$. $147 = 21 \times 7$. In 31 dyn. 511n. Herodotus reports from the priests 341 gen. and 11,340 y. ($= 210 \times 54 = 140 \times 3^4$). The 341 may be made out best from Afric. and Eus. by reckoning $192 + 96 + 58$;—numbers which would be in geometrical progression, if the unit figure in 507 were subtracted from the last. "The Old Chronicle," as we have seen, makes out 107 Gods, Demigods, and Mortals; but predicates 113: while Afric. names 113 kings from Menes to the Persian Conquest.

923. Among the sums of the years, 5340 is 10 times the dura-

* The numbers within brackets are the Epilogues: those within parentheses arise from Various Readings.

tion assigned by Syncellus to the interval between the Flood and the Dispersion (=Menes), whence it may be supposed that the duration of these 30 dynasties was made to be a multiple of the period which preceded it. According to Bunsen, Eusebius contrived to make the whole period 4900 (490×10) and 5400 (216×25) years. It will be shewn that one of the sums (Eus.) may be taken at either 4967 or 4968. $4968 = 216 \times 23$. $4964 = 292 \times 17$. 4998 (Arm.) $= 217 \times 23 + 7 = 215 \times 23\frac{1}{4}$. The unit-figures in the sums of 2 of the Books are 7's, which may be intercalary. 5462 (Ep. Afr. qu. 5400 + 62) $= 390 \times 14 + 2$. There are units attached to 2 of the Books, which, there is reason to think, are removable on the exclusive principle. 3124
(Sync.) $= 390 \times 8 + 4$. His sum of the 2nd Bk. is 2304; which, it is likely, may have been reduced to equality with the 2300 of Bk. 1. One of Eusebius's sums is 4940—1, and the sum of Dyn. I—XXIV, according to Afric. is 4940. The variation in Bk. 18 would raise these to 4945 ($= 215 \times 23$).

924. Looking at the 3 *Books separately*, it is observable that the first Book contains just 200 Kings (Afr.).—The 92 of Bk. 2 following the 192 of Bk. 1 looks artificial, and the 54 of Bk. 3 (all Arm.) $= 21\frac{1}{4}$. Bk. 1. 192 ($= 6 \times 32$). 126 ($= 6 \times 21$). Bk. 2. 246 ($= 6 \times 41$). 96 ($= 6 \times 16$). Booke 1 and 2. 288 ($= 6 \times 48$). Bk. 3. 54 ($= 6 \times 9$). The 192 of Bk. 1 is double the 96 of Bk. 2, which again is double the first 9 dyn. of Bk. 3.

925. The 4 Epilogues of the years (in Afric.) are plainly mystical.—For 2300 see ¶¶ 201 and 537. $2300\frac{1}{2} = 428 \times 5\frac{3}{4} = 53\frac{1}{4} \times 43$. It may be added that, as Josephus, compared with Herodotus, (See ¶ 721) makes out 1300 years between Menes and Solomon (say=1000 b.c.), Menes would on this computation be placed about b.c. 2300. Usher's date of the Deluge being b.c. 2348, Syncellus making Menes—the confusion of tongues, and the interval between these two events not being definitely fixed, it is very possible that from Menes or the Dispersion to the Vulgar *Æra* may actually have been reckoned 2300 years.

926. The 2121 of Bk. 2 is a mystical-looking number: it is $= 303 \times 7$. But the best clue to its true character may be obtained from the following extract from Josephus. “He (Manetho) mentions Amenophis, a *fictitious* king's name, though, on that account, he durst not set down the number of years of his reign, which yet he had accurately done as to the other kings he mentions. He then ascribes certain fabulous stories to this king, as having in a manner forgotten how he had already related that the departure of the shepherds for Jerusalem had been 518 years before; for Tethmosis was king when they went away. Now, from his days the reigns of the intermediate kings, according to Manetho, amounted to 393 years (as he says himself) till the 2 brothers Sethos and Hermeus; the one of whom, Sethos, was called by that other name of Egyptus; and the other Hermeus by that of Danaus. He also says that Sethos cast the other out of Egypt, and reigned 59 years, as did his eldest son Rhampses reign after him 66 years.” (Con. Ap.

I. 26.). The 393 years spoken of is clearly made in this passage to terminate at the accession of Sethos, that is, at the end of the 18th dynasty. And in a certain mystical way such is the case in Manetho according to Afric., as will appear. But it will also be shewn presently, that there is reason to believe that by an artifice it has been so contrived as that the 393 years should also have a terminus at the end of the 19th dyn.=that of this 2nd Bk.; where, as might be expected from the division into Books, a grand terminal epoch has been placed. Now, observe the effect of deducting this 393-year period from the Epil. of this Book. $2121 - 393 = 1728$ ($=216 \times 8$). In the 2241 of the Arm. we recognize the LXX. Ante-diluvian duration, as received by both Eus. and Sync. (¶ 897, 917). As in the instance referred to, the number may be read either 2241 or 2242, we may presume that it may in this also,—a conjecture, which is borne out by the fact that the sum of the 18th dyn. is put at 263 as well as 262 years, the reason doubtless being that there is a fraction. Hence, the sums-total which include this item (e.g. 4967) may be increased by 1. So also, the 2221 of Afric. may be read 2222 ($=1111 \times 2$). Possibly the 2267 (2262+5) of Eus. is a variation corresponding to that (2262 for 2242) found in the LXX. $4\frac{1}{2}$ (say either 4 or 5) being removed, would also convert the sums-total (2044, 2304) of Sync. for this Bk. into mystical periods. 2044-5 is the number of Julian years into which the 24,900 month-years of Eus. would commute.—In the 3rd Bk., on the ground that the numbers are fractional, the sums of Afric. may be taken as 840 (420×2) and 860 (430×2). His Epil. are 1050 ($420 \times 2\frac{1}{2}$), 1040 (208×5) or 1041—the Josephean sum of the first 8 Post-diluvian gen. One number of Eus. is 824 (412×2). The sum-total of Afric. for the 1st Bk. exceeds that of Eus. by 392 (360). That of the 2nd is less by 28, and the Epil. by 46. That of the 3rd 15 more, and the Epil. 42 more.

927. It is worthy of especial notice that two of the sums of the years in Books 1 and 2 correspond in different authorities. In Bk. 1, according to Afric., we find 2267 years, according to Afric. and the Arm. Eus. 2300 years. In Bk. 2, according to the Arm. Eus. and Sync. 2267, according to Sync. 2304 years. Hence an apparently strong argument might be derived in favour of the theory of contemporaneous dynasties. Books 1 and 2 may be supposed to contain two parallel lines of kings, reigning during the same interval over different parts of Egypt, say the Upper and the Lower. And this argument might be fortified by the fact that the number of the kings in the two Books (192 and 92) will also agree, if only the hypothesis of the omission of a figure be adopted. Nevertheless, plausible as this may appear, we doubt not that the inference would be erroneous; and that the coincidences are rather to be accounted for by the artificial and mystical arrangement of the whole and its several parts. Suppose the dynasties in the 2 Books to be, as they profess to be, consecutive. Then, as the sum-total in each Book is a fractional number, each may be

taken, inclusively, as 2268. Now $2268 + 2268 = 4536$ ($= 216 \times 21$). 2268 is 6 years more than the LXX. Ante-diluvian duration, and the LXX. intercalation exceeds the Hebrew by the same number. Excluding the 6 years, the sums of Books 1 and 2 would coincide with the LXX., and that of Bk 3 (860) coincides with the Heb. Post-diluvian period ending at the Exode. $2267 = 960 + 1307$ (the Sam. Ante-diluvian duration). 2267 (Bk. 1) + 2267 (Bk. 2) + 1040 (Bk. 3) = 5574 ($= 299 \times 12 + 7$). Again, $2300 + 2300 + 860 = 5460$ ($= 390 \times 14$). Or, $2301 + 2304 + 820 = 5425$ ($= 217 \times 25$). $2300 + 2301 + 1041 = 5642$ (217×26).

928. We proceed next to advert to the *dynasties separately*. And in doing so, we will first notice the cyclical and coinciding numbers, which are obtained by combining the number of the *kings* assigned to each. These appear to be more numerous than would arise accidentally. From Afric. we have obtained the following in Bk. 1. I—VI, 49 (Afr.); VII—X, 49 (Eus.). VII, 70. I—V, 43. I—VIII, 146. XV—XIX, 146. I—X, 184 ($= 92 \times 2$). II—XI, 192. II—III, 9 each. IX—X, 19 each. IV—VIII, 120. From Eus. these: I—IV, 42. I—V, 73 (Comp. I—VIII. Afr.). III—V, 56. III—VIII, 70 ($=$ VII in Afric.). V—IX, 49 ($=$ I—VI Afr.). IV—VII, 53. VII—XI, 53. VII—IX, 14. V—XI, 84 ($\frac{142}{14}$). From Afric. in Books 2 and 3 these: XII, 7. XIII, 60. XII—XVIII, 240. I—XII, 207. XIII—XVII, 217. XVIII—XXX, 84 [83]. $207 + (217 + 83 =) 300 = 507$. XX—XXII, 28. XX—XXV, 36. XX—XXVII, 53. XXI—XXX, 49. XXII—XXX, 42. XXV—XXX, 28. Eus. has no number to XV. XVI—XIX, 28. VIII, 19. X, 19. XX—XXI, 19. XXII—XXVI, 19. The difference between the sum and the Epilogue of Bk. 2 (Afr.) is 150, and V—X contain 150. Hence it might be conjectured that 150 kings have been inserted twice. The differences of the sums in Afric. and Eus. are, Bk. 1, 74 and 64; Bk. 2, 75; Bk. 3, 6 and 7. Totals 156, 155, 146. But the difference between their respective Epil. for Books 1 and 2, (*none* being attached to Bk. 3), is only 4. Hence the Epil. might be deemed the *most* trustworthy. The dynasties, when divided into 6's, give the following results.

<i>Africanus.</i>	<i>Eusebius.</i>
I—VI 49	
VII—XII 158 } 207 }	440 |
XIII—XVIII 233 } 391 }	[70] 73 } 219 }
XIX—XXIV 39 }	60 }
XXV—XXX 28 }	159 }
	31 }
	190 }
	60 }
	219 }

To the 17th dyn. Afric. attributes 43 Shepherd Kings, "and," he adds, "as many Thebans." Now, observe the effect of introducing this *intercalary* "43." $391 + 43 = 434$. $440 + 43 = 483$ ($430 + 53$). $490 + 43 = 473$ ($420 + 53$). $43 + 67 = 110$. $300 + 43 = 343$ (7^3). $507 + 43 = 550$. $217 + 43 = 260$. The statement does not occur in Eus.; and, in accordance therewith, the addition will yield no cyclical numbers, when combined with those of his scheme. Comparing Eus. with Afric., we have observed that the

number of kings in Dyn. VIII—XI according to the latter was 81, in V—XI according to the former 80. Now it is very remarkable that the account of the first Bk., after attributing 16 kings to the 11th dyn. closes with the statement, "After whom Ammenemes 16 years;" and, in the 2nd Bk., Seconchosis is described as "son of Ammenemes," which shews that no mistake has been made. It is certainly a most singular circumstance that a king should be thus inserted without being assigned to any dynasty. It looks very much as though he and his years were introduced in an intercalary capacity. In the present instance, if he is added to the 80 of Eus., that number will be equalised with the 81 of Afric. It is worthy of notice in this connexion that an additional king is introduced at the end of the 2nd Bk. (Afr.) by an increase of the Epilogue. On the other hand, in Eus. the sum of the kings included in the 3rd Bk. is diminished one by the Epil. of the 29th dyn. A reason for the second addition may be found in the cyclical division and sum-total of the 2d Bk. which it makes; viz., $7 + 136 + 140 + 7 = 290$. The 4 names of the 17th dyn. of Eus. are found among the 6 of the 15th of Afric.

929. There are 14 *names of dynasties*, of which 7 had only one dyn. to each. The years belonging to these 7 amount to $740\frac{2}{3}$, which, deducted from the total 5319, leaves $4578\frac{1}{3}$. 4578 exceeds 216×21 by 42. The Epil. of Afric. for the 3rd Bk. exceeds that of Eus. by 42. There were 2 dynasties of Heracleopolitans, the 9th and 10th: the 9th had 19 kings in 409 (Afr.) 100 (Eus.) years, the 10th 19 kings in 185 years. The single dynasty of Xoites had 76 kings in 184 years (Afr.) 484 (Eus.). That of Ethiopians 3 kings in 40 years. There were 9 Saite dynasties, of which the first and last had each one king, and to each 6 years are attributed. The averages of years to a reign vary greatly, from 1 day to 33 years. The years given to the 2 Tanite dyn. = those of the two first Diospolitan, = those of the 6th dyn. The 4th Diospolitan, with 16 kings, has two sums of years, 269 and 259. The 1st dyn. has 8 kings and 263 years. The 16th 32 kings, and 518 (259×2) years, thus doubling *the kings and the years* of the 4th Diosp. When there are more dyn. than one of the same name, they are parted into 2's and 3's, excepting the 3 Saite, which alternate with others. The whole number of the Memphite kings is 120 (Afr.) 49 (Eus.). The Bubastite dyn. has 3 kings, 49y. (Eus.), 9 kings, 120y. (Afr.).

930. The distribution of the names of *the kings mentioned* appears contrived. In Afric., there are 17 to Dyn. I—II, 34 to Dyn. I—IV, 26 to Dyn. I—III, and 52 to Sesonchosis, the 1st of the 12th. 43 to Dyn. I—V, 86 (the number of the Assyrian kings, ¶ 891, and the sum of the Egyptian kings specified in the *Laterculus of Syncellus*) to Dyn. I—XIX; i. e. in Books 1 and 2. 49 to Dyn. I—VI (Queen Nitocris the 49th). No. 98 is Osortho, called Hercules, (qu. the Sistosis-Hermes of Eratos.). No. 50 is Ochthoes, the only name mentioned out of 151 kings contained in the 5 last dyn. of Bk. 1, of whom 97

preceded, and 53 followed him : Zet, the last of Dyn. XXIII, is 100. Sesostris is 54th ($\frac{21}{4}$): P. Necho (or Psammetichus, according as the supposed intercalary king is or is not included), is 108th: Soris, 1st of IV, with whom, it will probably appear, a great Period ends, is 27th. Sautes, Salatis, or Joseph, (excluding Ammen.) is No. 60. Amenophis 72. Orus 73. Sethosis 80. Rameses 84. Bocchoris, the one King of XXIV, "in whose reign a lamb spoke," and who was burnt alive by Sabacon or So, is 101. In the first 26 dyn., excluding Ammen., there are 112 kings mentioned; but, including Ammen., 113, which is the number predicated in the Old Chron. for Gods, Demigods, and Mortals. In the 30 dyn. 129 kings are mentioned by name: in the 31 there are 132, of whom Chebron (the 1st king whose years are mentioned in Dyn. XVIII,) holds the 66th place. In Eus. Queen Nitocris is 18th, and Orus is 36th. Sesostris is 23d, Rampses 46th, and Amasis 92d and last; for Eus. names only 92 out of his 192 for Bk. 1, 92 for Bk. 2, and 54 for Bk. 3. No. 21 is Sesonchosis (XII. 1), 42 is Armais or Danaus, 63 is P. Necho, 84 is Amyrtæus, the sole King of Dyn. XXVIII. No. 28 is the last King of XVII, the Apophis to whose reign the Anon. List assigns the Episode; 56 is Bocchoris, the only King of XXIV; 49 the last of XIX.

931. Turning to the number of *years* assigned to the several dynasties, we observe among them the following cyclical numbers: 214, 100, 70d. (for 70 kings, Afr.; but 5 kings and 75y. Eus.; 2 kings 75d. Sync.), 146 (100), 100, 43, 160, 184 (484), 250, 518, 204, 135, 120 (49), 3 dyn. in succ. 44, 150 (168), 124 (120), 21. Dyn. IV and XV have each 284y. (Afr.). 3 have 100 each (Eus.), 2 have 120 each. 2 have 20 each. Parcelling out the years into 5 lots of 6 dyn. each, in the same manner as we have done with the kings, we find the following combinations.

	Yrs.	
"The Old Kingdom," according to Bunsen. {	I—VI. 1484 VII—XII. 943	(=37) \times 4 = 59 \times 28) [1494 = 747 \times 2]. Sync. says 1497y. 75d. (1498 = 314 \times 7). 4276 (+44 = 216 \times 20). (For 943 comp. ¶ 621).
"The Middle Kingdom," XIII—XVIII. 1849 {	XIII—XXIV. 664	3456 (=216 \times 16)
"The New Kingdom." {	XXV—XXX. 379	2892 (-84 = 216 \times 13)

932. In reference to the deficient 44 of the first 18 dyn., we observe that other sums given for the 1st, 5th, 12th, and 18th dyn. would, on the balance, supply it. We may note, however, by the way, that 4276, plus the 4 years added in the Epil. of Afric. to the 18th dyn. = 4280 (428 \times 10). And again the following numbers come within 7 years of the required amount (4320). Epil. 1st Bk. 2300 + (XII—XVIII) 2013 = 4313. (This amount exceeds a sum of Dyn. XVIII—XXX (259 + 204 + 1050 = 1513) by 2800 years exactly). And with regard to the supernumerary 84 of the last 18 dyn., we remark that the numbers of Eus. for Dyn. XIX—XXIII, XXVI—XXVII, XXX would reduce the amount by 84. But it is worthy of notice that this 84 years would reach upwards to the 14th year of Sesostris.—It would seem, then, that to the

first 18 dyn. there were assigned 440 kings, and 216×20 years; to the last 18 dyn. 300 kings, and 216×13 years; to the middle 18 dyn. 430 kings, and 216×16 years. The sum of the first 5 dyn. (Afr.) is 1260 and 1290 years; of the first 6 is 1484 ($= 971 \times 4$); of the first 9 is 2040 ($= 408 \times 5$); of Dyn. XIII—XVII, 1590 (53×30); of I—II, 555; of VIII—IX, 555; of VI—X, 943; of XXI—XXV, 365; of I—XXV, 4981 ($= 293 \times 17$); of XX—XXIV, 460 [480]; of XX—XXV, 500, [520]; of XX—XXVI, 650; of XX—XXVIII, 780, [800]; of XXVI—XXIX, 300; of XVIII—XXII, 828 (414×2); XVI—XXII, 1500; of XV—XVI 440 (Eus.); of XVII—XVIII, 420; of XX—XXIII, 390; of XX—XXIV, 434; of XXII—XXVI, 343; of XXII—XXIX, 490; of XII—XVII, 1662 (ante-diluv. dur.); of XIII—XVII, 1480; of XXVI—XXVIII, 300; of XXII—XXVIII, 480; of I—IX, 1648; of XXV—XXVI, 217. XII—XVIII=2010, Afr. & Eus., 6 items differing. Dyn. IV. is divisible into 92+192.

¶ 933.

	<i>Africanus.</i>	<i>Eusebius.</i>
<i>Kings.</i>	<i>Years.</i>	<i>Years.</i>
I—XIII. 267 (89×3) [259] (7×37)	2880 (360×8)	2574 ($13 \times 11 \times 3^3 \times 2$) [2511] ($3^4 \times 31$)
XIV—XVI. 114 (6×19)	986 ($490 \times 2 + 6$)	924 ($42 \times 11 \times 2$) [624] ($52 \times 6 \times 2$)
XVII—XXX. 126 (6×42)	1452 ($365 \times 4 - 6$)	1428 (7×204)

Comparing this with the last collection from Afric., we observe that I—XIII=XIII—XXX, minus 12; XIV—XVI=VII—XII, plus 43; XVII—XXX=I—VI, minus 92.

934. Dividing the dyn. into those which have, and those which have not, the names of the kings mentioned, we obtain the following results from Afric. But we must premise that Dyn. XXII, in which the names of 6 are, and of 3 are not, mentioned, is reckoned among the former.

	<i>Names of Kings mentioned.</i>			<i>Names not mentioned.</i>		
	<i>D.</i>	<i>k.</i>	<i>y.</i>	<i>D.</i>	<i>k.</i>	<i>y.</i>
I—VI. 6	49	56	1484	1660	5	151
XII. 1	7		62	160	136	637
XV. 1	6		84	444		
XVIII—XIX. 2	22	77	84	284	2	75
XXI—XXX. 10	49		472	1460	1	12
	20	133	704			
Of no dynasty	1		3104		10	374
	134		16		1	16
			3120 (390×8)		375	2240-1

935. On the hypothesis of the intercalary capacity of the excluded king, we have shewn the result of including, and not including, his name and years in each division. 224ly., it will be remembered, is the LXX. ante-dil. dur. (See ¶ 897). The years of Dyn. I—X amount to 2224. If the results of this div-

cration are not deemed to furnish sufficient evidence to shew that the numbers have been assigned with a view to the formation of cyclical numbers, when thus divided, they will at least serve to prove the unhistorical character of the whole : — in 20 dyn. 133 kings reign 3120y.; in 10 dyn. 474 kings 2224y.; differences + 240 (40×6) kings, — 896 (56×16) years.

936. Again, the numbers may be so collected as to give the following results on another distribution : —

<i>Kings.</i>	<i>No. 1.</i>	<i>No. 2.</i>
I—XIL 207 } 424	2460 (60×41)	2460
XIII—XVII. 217 } 300	1590 (53×30)	1590
XVIII—XXX. 83 }	1505	1850
<hr/> 507	<hr/> 5555 ($292 \times 19 + 7$)	<hr/> 5400 (216×25)

937. Such pre-eminent importance attaches to the last 5 dyn. (XV—XIX) of Manetho's 2nd Bk., and the variations in the accounts are so numerous, that we deem it advisable to place the whole before the reader in a synoptical form, preparatory to entering on a more particular consideration of these dynasties. [See Table on next page.]

938. In addition to the numerical variations, omissions or insertions, and transpositions of names, shewn in this Table, other discrepancies occur in the accounts which relate to these dynasties. According to that of Africanus, the Exode took place in the reign of Amos (XVIII. 1); but, according to the Armenian Eusebius, under No. 10, who is there called Achencheres, and in the Greek of Syncellus, Achenchères; whilst by Lysimachus (c. Ap. II. 2) it is placed under Bocchoris (XXIV, — say b.c. 850), who, Jos. says, "lived 1700 years ago." (It might be thought that the author of Con. Ap., whoever he was, had the Christian date in his mind, and doubled it.) Again, the Exode was referred by *Manetho* to the reign of Amenophis (XVIII. 19), as appears from Con. Ap. I. 26. And here we may notice as very remarkable that Josephus should assert that this Amenophis was a fictitious king, to whom on that account Manetho dared not assign any years (see ¶ 926): and yet Josephus himself, and every other authority, report the number of years that Manetho did assign; and the only king to whom no years are assigned (Afr.) is the very Tethmosis, who, Josephus says, was king when the Jews went out. Is not this a strong indication that the two names really belong to the same individual? Once more, another extract from *Manetho* (l. 14) appears to shew that the Exode was also placed in the reign of "Alisphragmuthosis" (XVIII. 6), (in which Afric. places Deucalion's flood), or rather, perhaps, of "Thummosis," or Tuthmosis, "his son." (Qu. again, the same as Tethmosis?)

939. We may notice, by the way, that few of the names are precisely the same in all the authorities; though, generally speak-

Names.	Africanus.		Eusebius.		Josephus. Years.
	Dyn. and Kings.	Epil. and Items.	Dyn. and Kings.	Epil. and Items.	
OSPOLITANS: no names.			XV.	250	
IEBANS. Id.			XVI.	190	
CEPHERDS.	XV. 6	284	XVII. 4	103	
<i>Africanus.</i>	<i>Josephus.</i>				
1. Saites.	Salatis	19		19	[15] [43]
2. Bnon.	Beon	44		40	44 0
3. Pachnan.	Apachnas	61		om.	36 7
4. Staan.	Apophis	50		om.	61 0
5. Archles.	Jannas	49		30	50 1
6. Aphophis.	Assis	61		14	49 2
		284		103	259 10
HEPHERDS: no names.	XVI.	518			
	32				
D. 43. THEB. DIOSP. 43. Id.	XVII. 86	151			251 2
DIOSPOLITANS.	XVIII. 16	263	XVIII. 14	348	17 kings
<i>Africanus.</i>	<i>Josephus.</i>	<i>Theophilus.</i>			
1. Amos.	Tethmosis	25 4		25	25 4
2. Chebros.	Chebron	13 0	13	13	13 0
			[24]		
3. Amenophthis.	Amenophis	20 7	21	21	20 7
4. Amensis.	Q. Ameses	*21 1	22	om.	21 9
5. Misaphris.	Mephres	12 9	13	12	12 9
6. Misphragmuthosis.	Mephramuth.	20 10	26	26	25 10
7. Tuthmosis.	Thmosis	9 8	9	9	9 8
8. Amenophis.	Amenophis	30 10	31	31	30 10
		[35]		[36. 38]	
9. Orus.	Orus	36 5	37	28	36 5
				[12]	
10. Acherres.	Akenchres	†10. 3	32	16	†12 1
11. Rathos.	Rathotis	om.	6	om.	† 9 0
12. Chebres.	Akencheres	om.	12	§15	12 5
13. Akerres.	Akencheres	12 3	12	§ 8	12 3
14. Armesses.	Armais	30 1	5	5	4 1
15. Ramesses.	Ramesses ||	[6. 2] 1. 4	1	68	1 4
16. [Ram. M. <i>Theop.</i>] |	Armesses M. ||	66 2	om.	om.	66 2
17. Amenophath.	Amenophis	19 6	19	40	19 6
		[269 1. 329 1] 330 1	[262] 259	[325] 317 [323]	333 0
DIOSPOLITANS.	<i>Africanus.</i>	<i>Josephus.</i>	XIX. 7	209	XIX. 194
1. Sethos.	Sethos—Ram.	10. 0	51	55	59 0
2. Rapsakes.	Rampses		61	66	66 0
3. Amenecephthes.			20	[8] 40	
4. Ramesses.			60	om.	
5. Amonenemnes.			5	26	
6. Thuoris.			7	7	
				204	[162] 194

* "Sister of" No. 3. † "Daughter of" No. 9.

§ In Eus. the order of these two is reversed.

‡ "Brother of" No. 10.

|| Theoph. inverts.

ing, sufficiently so for identification. Yet, in some instances, from the great similarity of the names and the discrepancies in the years, it is impossible to determine with certainty, which are intended to stand for the same king. In Eusebius it is stated that Armais (XVIII. 14) was also called Danaus, and Rameases (15) *Ægyptus*. But, in one copy of Josephus, that "Sethosis (XIX. 1), and Rameases," or "Sethosis, who was also called Rameases, appointed his brother Armais to be his deputy over Egypt." Another copy, however, states that Sethosis and Rameases were "brethren," the former of whom slew his brother Rameases, and appointed another to be his deputy. The section ends with these words: "Manetho says, that Sethosis was called *Ægyptus*, and Armais Danaus." In a section following (26) the names are given differently: "Sethos was called *Ægyptus*, and Hermæus Danaus." Again, "Amenophis sent his son Sethos, who was also named Rameases from his father Rhampses, being only 5 years old, to a friend of his." "After this," i.e. at the end of the predicted fatal period of 13 years (making apparently, $5+13+1=19$, — the time of Amenophis's reign), "Amenophis returned from Ethiopia, as did his son Rhampses, and drove the polluted people out." This is one proof out of many that names have been repeated: yet not, as we think, accidentally; but with variations to disguise them, and for the purpose of framing preconceived numerical systems. An examination of the different schemes will go far towards making this evident.

940. In directing our attention to the numbers, it will be convenient to advert, first, to *Josephus's* report of them. But previously we would just notice that he has preserved a tradition (Con. Ap. I. 14) from which it would appear that the Jews were said to have entered Egypt, when a king named Timæus was on the throne. Now there is no king mentioned in the lists whose name approaches nearer to this than the Armais or Hermæus (XVIII. 14), to whose epoch, or thereabouts, *the Exode* is, in a subsequent extract, by implication, referred. In the Laterculus of Syncellus, again, the Episode is placed in the reign of Aphophis (XV. 6.) But (not to dwell on this point) the historian goes on to relate that the Shepherds, having conquered the country, made one Salatis (that is, Joseph) their king. He then specifies the years of the 6 shepherd-kings, which amount, according to different readings, to 253y. 10m., 255y. 10m., and 259y. 10m. (Comp. ¶ 225.) "And these people and their descendants," says Manetho, "kept possession of Egypt 511 years." This "511 years," then, extends from either Joseph's accession to power or the Descent to the Exode. That the period is meant to end at the Exode is confirmed by the fact, that Josephus (Con. Ap. I. 15) places that event at the beginning of the reign of Tethmosis (XVIII. 1). Now this duration, we observe, like that between the Call and the Exode, is equally bisected; for 511y.—255y. 10m.=255y. 2m. Further, it is remarkable that the time that Joseph governed Egypt, viz. 80 years, plus one duration of the

Jews' sojourning there, viz. 430 years, may be reckoned = this period; that is, suppose a servitude of 430 years to have been reckoned from Joseph's death, and you have this period from his accession. Or, Joseph's age at the Descent 40, +430, +40 for Moses's gov.=510. Again, $253y. 10m. \times 2 = 507y. 8m.$, which is one amount obtained, ¶ 223, for the sojourning in Egypt. The particulars which compose the first and alone-particularised division of the 511y. may be thus divided:—
 If the 2nd item (44y.) were omitted, the remainder 99 } 160
 would be the duration (or half thereof) of the 61 } 160
 sojourning in Egypt. If the 2nd and 3rd items 99 } 160
 (=81) be subtracted from the sum-total 511, there remains 430.
 $511 - 81 = 430$

941. The next period that Josephus derives from Manetho is a corresponding one of 518 years (see ¶ 926), extending from the Exode to Amenophis, the last king of the 18th dyn. So at least Josephus says. But in point of fact there is an artifice here. Either he wanted to make his period end with the 18th dyn., and in the reign of a king, to whom, it seems, a tradition assigned the Exode; or else he wished to expand it, for cyclical purposes, from 333 to 518 (14×37)y. Hence, in spite of a glaring anachronism, he joins with Amenophis Rhampses (whom he calls his son, but makes out to be his grandson), adding 125 years for Sethos and Rhampses. His sum of the years belonging to the 18th dyn. is 333. Now $333 + 125 = 458$, wanting 60 of 518. But Josephus thrice asserts the sum to be 393 (see ¶ 245), doubtless intercalating 60y. to make out his period. (Comp. ¶ 365). Then $393 + 125 = 518$ ($492 + 43 \times 2$). And this 518 years is (fictitiously) made out between Tethmosis and Rhampses inclusive. Still, nothing can be more clear than that, in the passage quoted, ¶ 926, Josephus asserts that Manetho says, that between Tethmosis and Amenophis (in both of whose reigns Manetho, according to Josephus, placed the Exode) there were 518 years, and also that there were 393 years between these kings. Now, seeing that his Sethos and Rhampses (=the Sethos and Ramesses of Afr. XIX. 1 and 4, and the Sethos and Rampses of Eus. XIX. 1 and 2) are evidently the same with, and mere duplicates of, his Ramesses and Armais in Dyn. XVIII, it can scarcely be doubted that they have been inserted a second time in order to effect the expansion of the 393 years into 518. There are, also, indications that the other Kings of Dyn. XIX have been, in like manner, inserted to fill up. The sum of the years of the 4 last in Dyn. XVIII. (Jos.) may be reckoned = that of the 4 last in XIX. (Afr.) The 125 years, intercalated by Josephus for Sethos and Rhampses, exceeds the sum of the years assigned in Eus. to Armais, Ramesses, and Amenophis (118) by 12; and reasons will be assigned for thinking that the 12 years (5 and 7) at the end of Dyn. XIX in Afric. are intercalary. These 5 and 7 appear to correspond to the 5 (Armais) and 7 of XVIII. 14, and XIX. 6. in Eus. Again, the sum of the years of Dyn. XIX in Eus. exceeds that of the years assigned by

Jos. to the 2 first Kings by 37, and 37 is the amount of the 4 last kings' years in Dyn. XVIII. (Afr.) But, supposing a fraction, the sum of the years of the kings additional to Sethos and Rampses in Eus. may be called 42, which is the amount by which the sum of Afric. for XIX exceeds that of Eus. The years added by Jos. to make out his 518 year-period are 185 (60 + 125). Add the 9 years by which the numbers of Eus. for Sethos and Rampses exceed those of Afric., and the sum is 194, = the Epil. of Dyn. XIX in Eus. It is singular that 60 years added to 194 will make the sum of the 2 Dyn. both numbered 17, but not identical, in Afric. and Eus.—Amenophis 19+intercal. 60+Sethos 59+Rampses 66=204 (=the sum of Dyn. XIX, Afric.).—The foregoing, with other indications which will appear in the sequel, have convinced us that Dyn. XIX (at any rate) is altogether a fictitious dyn., introduced for mystical purposes; and, among others, to expand the period of 333 or 393 years to 518. It is but a complementary dyn., used to fill up Bk. 2. And, seeing that Dyn. XVIII begins and ends with the Exode, it also may be supposed to have no better claim to an historical character; — only the hypothesis will be started that the coincidence may have arisen from an error of tradition or of computation; or that two different migrations (one of Jews and the other of "*the polluted people*," or, one of the Hyksos and the other of the Jews) may have taken place, or been supposed. *Credat Judæus!*

942. The 518 years, we have said, corresponds with the preceding 511. We make good our assertion thus. One reading of the first half of the 511-year period is 259y. 10m. And as 259y. $\times 2 = 518y.$, we infer that each portion of the period had a "half-week" attached to it as an intercalary or moveable quantity; and that, consequently, the period was reckoned either 511 or 518 (74×7), with the variations of which the "half-week" appears to have been susceptible. The 518 years, it will be remembered, begins from the Exode: and it is very remarkable that, just as the 1st king of the 15th dyn. (Afr.) is clearly identifiable with the Jew Joseph, who was the first Saviour of his people, so the 1st of the 18th seems to be pointed out by his name as none other than the great Deliverer of the Hebrews. The Tethmosis of Josephus is A-moses in Eusebius. Further, as the 511 years was composed of 81+430, so also was the 518 years of 81+430+7. And, on the whole, the two periods may be thus exhibited:

Joseph's gov.	-	-	81	} 259	} 384	} 430	} 511
To end of Dyn. XV	-	177 ^{1/2}					
Dyn. XVI, say -	-	*126		} 252	} 333	} 393	} 518
" XVII -	-	*126					
" XVIII No. 1—4.	-	81		} 252	} 333	} 393	} 518
" " 5—10. *127	-						
" " 11—17. *125	-	60				7	
" Intercalation -	-	*125				+ 430	
" XIX No. 1—2. -	-						

The numbers marked * appear to have been so contrived as to average 126, and thus, with the rest (2 intercalations of 7 being

excluded), to be each divisible by 9. Dyn. XVIII has $267\frac{1}{2}$ years down to Armesses M., being $259\frac{9}{16} + 7\frac{1}{2}$.

943. Seeing that the first period (of 511 years) appears to have had its counterpart in the Jewish chronology, we were led to inquire whether the same might not have been the case with the second also. And not only did we find that it might have been so, but also that the whole of the Jewish scheme may have been portioned out into periods such as these. The following Table will shew this:—

From the acc. of Joseph to power until the Ex., there were, according to Jos., 511y.; say, of prosperity under Joseph, 80y. + x.m.; of affliction, 430y.	81	} 511 430 } 511
Moses 40, Joshua 27, and Anarchy say 13½	- - -	
Judges 390 (+ 7), Eli 40, (13 + 390 + 7 + 40 = 450 of Acts xiii. 20)	80½	} 517½
Sam. to 1st. bldg. 95½ (517 + 95 = 612 of Ant. XX. x.), Sol. and Kings, 408	- - - - -	437
Time of desolation of Temple	- - - - -	503½
Thence to Vulgar <i>Æra</i>	- - - - -	70
		518
		<hr/>
Vulgar <i>Æra</i> to 2nd destruction	- - - - -	(424 × 5 =) 2120
		70
Accn. of Joseph to 2nd destruction	- - -	(365 × 4 =) 2190

944. We may note here, that, on one view, the Call is placed b.c. 2070 ($=414 \times 5 = 517\frac{1}{4} \times 4$).

945. The numbers given as from Manetho may be so selected as to divide, in like manner, the remainder of his dynasties into two similar periods, alternating too (as we suppose to have been the method) so as to form, on the average, periods of about 514 or 515 years, corresponding to those which we have heretofore (¶ 311) found meeting at the capture of Jebus. Thus, rem. of Dyn. XIX, $92 + 172 + 130 + 116 = 510$. $89 + 44 + 44 + 150\frac{1}{2} + 124\frac{1}{2} + 6 + 21\frac{1}{2} + 38 = 517\frac{1}{2}$. Again, the sum of the years in the dyn. preceding the 15th in Afric. is 3074 ($= 516\frac{1}{2} \times 6$), and of those preceding the 17th in Eus. is 3622 ($= 517\frac{1}{2} \times 7$). Eus. has for Dyn. VII-XI, 50 kings and 519 years. See also ¶ 380.

946. M. Bunsen has computed (Egypt's Place, v. i. p. 195) the time from Moses to Samuel at 458 years. Add for Moses 40, and Samuel to the battle of Mizpeh 20, will make 518 years between the two deliverances. — Again, 408 for the Kings, with 50 for the Capt. would make 458.

947. Probably this 518-year period has some numerical relation with the 536 series (¶¶ 602, 609), the difference between them being half a septuagintal period. The insertion of such a period, once in 4 items, as shewn above, strongly confirms this conjecture. The above series is, indeed, deficient by $(7+15=)$ 22 years; but this deficiency would be exactly supplied by introducing the 393-year duration of the kingdom of Judah in place of the Josephean of 371 years.

948. It should not be overlooked that out of 17 items in the 18th dyn. 15 have odd months attached to them, and yet the sum-total is exactly 399. The chances were 11 to 1 against a whole number turning up. Hence we may infer contrivance.

949. The version of the 18th Dyn. given by *Theophilus* will most suitably be considered in close connexion with that of Josephus, though it has a composition peculiar to itself. Besides smaller reductions and the transference of quantities, it strikes off 60 years (retaining $6\frac{1}{2}$) from Armeesse M.,—a name common to it and Josephus only. It thus reverses the Josephean process. Altogether it reduces the amount by $63\frac{1}{2}$, leaving $269\frac{1}{2}$, which is broken up into the same divisions as in Josephus; viz.,—

XVIII.	1—4.	80	say	80	}	200	}	270	}	280
"	5—10.	$119\frac{1}{2}$	"	120	}					
"	11—17.	$69\frac{1}{4}$	}	80	}	200				

The preceding Josephean period of 511 years, being added to this of 269, will make 780 (390×2) years; and, with the 162 which follows in Eus.=942 (471×2). Again, $269 + (\text{XVII}) 151$ (Afr.) =420.

950. We will take, next, the numbers given by *Africanus* for Dyn. XV—XIX. The 284 years of Dyn. XV is obviously made up of the 259 of Josephus, plus the 25 years of Amosis omitted by Afric. in XVIII; as, perhaps, is the 284 of Dyn. IV of 259 + (No. 5, cf. XVIII. 11) 25. The 16th Dyn. has 518 years. This is obviously the duration identical with that of 511 years, which Josephus makes to fill the interval between Saites and A-moses, i.e. from Joseph to Moses, or from the Descent to the Exode. Assume, then, that the 15th and 17th dyn. are included in it. And, first, we observe that the 15th will divide into the following cyclical numbers: Nos. 1-2=63 (the amount by which in Eus. the Epil. of XII exceeds the sum), 2-3=105, 3-5=160, 4-6=160. Next, the sum of Dyn. XV and XVII (284+151) is 435, which, supposing a fraction reckoned inclusively as a unit, may have been called 434 (= 217×2). Or, supposing Sethos and Rhampses, 125, attached to XVII, $435 + 125 = 560$ (= 40×14). Then, $284 + 151 + (1\frac{1}{2}) 75\frac{1}{2} = 510\frac{1}{2}$, the Josephean duration.—And, we may observe by the way, that $294 \times 1\frac{3}{4} = 497$, a number which seems to have some mystical relations about this period; for XV, XVII, and XVIII=697 years, and XII—XIV =797: $458 + 40 = 498$, $+ 20 = 518$. Also, the duration of XIII (453 years) appears to have been formed by the addition of another 60 to the Josephean duration of Dyn. XVIII; for $393 + 60$ (393) + 60=453.—The 18th Dyn. will break up into the following periods: $72 + 35 + 100 + 30 + 25 = 262$. Or, it will thus combine with XVII and XIX:

XVII.		151	}	258	}	
XVIII.	1—7.	107	}			364
"	8—11.	106	}			
"	12—16.	49	}	153		
				258	}	364
XIX. [204]		209	}	[253]		

One sum of it, however, is 263 years; =that of Dyn. I., while it has just double the number of kings. But this Dyn., according to Josephus, should have 393 years. Now, observe that the same is indicated in Afric. by an artifice. $262 + \frac{(262)}{2} 131 = 393$. Nay, we may go two steps further. $393 + \frac{(131)}{2} 65 = 458$. $458 + (\text{Sethos and Rampses } 121 \text{ (Eus.)} + 2) = 60 = 518$. Note, again, that in Eus. 31 years are added by the Epil. to the sum-total of Dyn. XVIII.; and that the sum of Dyn. XV—XVIII in Eus. is less by 100 years, when the intercalation of 7 years in 518 is allowed for, than that of XV—XVII in Afric.; and that the sum of Dyn. XIX. in Eus. is less by 100 years than that of XVIII in Afric.: whence we may suppose that there has been, on the whole, an equalisation effected, though we see not in what way.—Going on to Dyn. XIX, we are struck with finding that its first 4 items amount to 192, and that there is a Various Reading, which adds 6 to the last, thus producing the identical number and its variation, which we found in the instance of Commodus. (See ¶¶ 636. 1075). Hence we expect that, at the close of Manetho's 2nd Bk., we are brought to the end of a mystical period, similar to that which terminates with Commodus. There remain, indeed, 12 years after the 192 years. But this period of 12 years has, we suspect, an intercalary character; inasmuch as, while the versions of Manetho's second Bk. given by Afric. and Eus. agree only in one item, while they differ in one Epil. 300 years, and in another 328 years, they may yet on the whole be brought to balance within 12 years. Perhaps one use of this 12 years may be seen in its making with the 2 items which precede it 92 years. So that in Dyn. XIX may be found the numbers 192 and 92, which are the numbers of the Kings included in Bks. 1 and 2, as stated in the Epil.; and which are also, as we suppose, mystical numbers; for $192 = 12 \times 16$, and $92 = 46 \times 2$.

951. In *Eusebius* the sum of Dyn. XV—XVI is 440 years, of XVII—XVIII, 420 years, of XV—XVIII, 860(430×2). Of XV—XVII it is 543, while the sum of these dyn. in Afric. is 953. Perhaps between these two numbers and those of Dyn. XIII (453) and XVIII (393 and 393) there is some connexion; for $333 + 60 = 393$, $393 + 60 = 453$, $453 + 60 + 30 = 543$, and $453 + 500 = 953$. Dyn. XVII is divisible into $19 + 72 + 14 = 103$. It fills the space to which Jos. assigns 511 years — difference 408. But when the two preceding dyn. are included (following Afric.), the difference is 32 on the side of Eus., which may be supposed to be compensated by an omission in Dyn. XIX, in which the actual sum is 32 less than the predicated amount. Dyn. XVIII may be divided into $97 + 40 + 52 + 20 + 108$, or into $106 + 103 (= \text{XVII}) + 68 + 40$. Reckoning backwards from XVIII. 5, $97 + (\text{XVII}) 103 = 200$,

$+ (\text{XVI}) 190 = 390$, $+ (\text{XV}) 250 = 640$. $40 + 200 = 240$, $+ 190 = 430$. $52 + 240 = 292$. $128 + 20 + 292 = 440$, $+ 190 + 250 = 880$. Taking 338 as the sum of XVIII (Epil. 348, less for No. 9, 10), and adding 55 for Sethos, we get 393 to Rhampses, i.e. Rameses. But one sum is 318, which is 200 less than the 518 predicated by Josephus. Dyn. XV—XIX (or $860 + 92 + 70 = 1022$) ($= 511 \times 2$): whence it appears that the version of Eus. makes out, on the whole, the same amount as that of Josephus, with the exception of the 7 years intercalated in the latter. But 1022, plus 2 intercalations of 7, would be 1036 ($= 259 \times 4$). The Epil. to Bk. XVIII exceeds its sum by 31. $1022 + 31 = 1053$. The sum of XV—XVIII in Afric. is 1215. $1215 - 1053 = 162$, which is the sum of XIX in Eus. This tends to shew that XIX is an intercalary complement, as we have argued above. Dyn. XIX in Afric. contains, according to the Epil., 2 kings and 15 years, but, according to the items, 1 king and 42 years, more than the same in Eus.

952. Did our limits permit, it would not be difficult to demonstrate the same amount of artificial fabrication in Books 1 and 3 of Manetho, as we have now shewn in respect of Bk. 2. But we apprehend we have discussed these dynasties as far as is necessary for any useful purpose, or for the proof of our position. We shall therefore, after presenting a summary view of the whole, pass on to the List of Erastosthenes. We may just mention, however, by the way, that we have met with many indications that our *Vulgar Ära* has been had in view in the computations. These tend to confirm the suspicion we have hinted, that the origin of these artificial systems is due to a very different time and source than those to which they are attributed. We have also, accidentally and without search, found the following from the *Conquest of Egypt by Cambyses*, dated at b.c. 524–5. The accession of Rhamesses preceded it 864y. ($= 216 \times 4$). That of Saïtes or Joseph 2070 (414×5). The commencement of the 14th dyr. 2160y. From the circumstance of an additional dyn. of 8 (9) years having been added to carry the scheme down to the *conquest by Alexander*, we may well suppose that this event was made a grand epoch; and, taking it as an æra, we have found the following periods from it. Acc. of Menes. Afr. 5400 (216×25); Eus. 5109 (393×13). Acc. of Dyn. II. Afr. 5140 (514×10); Eus. 4340 (217×20). Of III. Afr. 4752 (216×22); Eus. 4104 (216×19). Of IV. Afr. 4536 (216×21); Eus. 3888 (216×18). Of V. Afr. 4340 (217×20); Eus. 3456 (216×16). Of VI. Afr. 4088 (292×14); Eus. 3472 (216×16) and 3809 (293×13). Of VIII. Afr. 3888 (216×18); Eus. 3240 (216×15) and 3537 (393×9). Of IX. Afr. 3710 (371×10); Eus. 3024 (216×14). Of X. Afr. 3333; Eus. 3000 and 3333. Of XI. Afr. 3144 (399×8); Eus. 2808 (216×13). Of XII. Eus. 2808 (216×13). Of XIII. Afr. 2900 (290×10 . Date of Menes's acc. according to Sync.); Eus. 2821 (217×13). Of XIV. Eus. 2336 (292×8) and 2376 (216×11). Of XV. (Salatis) Afr. 2262 (LXX. ante-dil.); Eus. 1920 ($40 \times 12 \times 4$).

Of XVI. Afr. 2000; Eus. 1600. Of XVII. Afr. 1461; Eus. 1440 (360×4). Of XVIII. (Moses) Afr. and Eus. 1332 (666×2). Of XIX. Afr. 1080 (216×5 , $360 \times 3\frac{1}{2}$). Of XX. Afr. 868 (217×4); Eus. 828 (414×2). Of XXI. Afr. 720 (360×2); Eus. 660. Of XXII. Afr. 600; Eus. 530. Of XXIII. Afr. 484 (242×2); Eus. 480. Of XXIV. Afr. 393; Eus. 428. Of XXV. Afr. 390; Eus. 393. Of XXVI. Afr. 348 (12×29); Eus. 340. Of XXVII. Afr. 196 (49×4); Eus. 175 (7×25). Of XXVIII. Afr. 72; Eus. 56. Of XXIX. Afr. 66; Eus. 49. Of XXX. Afr. 46; Eus. 28. The foregoing periods have been obtained by the introduction of the different readings found in each version, such having been, as we suppose, the purpose they were intended to serve.

953. The sum of the whole chronology of Manetho, according to the version now before us, may be thus collected from the several statements.

	No. 1.	No. 2.	No. 3.
Gods, Heroes, Manes, &c.	24,925	Idem. -	24,925 Id. reduced (See ¶ 918) 2040
30 Dyn. Epil. Bk. I. 2300		Sum. Bk. I. 2267	Sum. Bk. I. 2267
" " 2. 2121	5,471	" " 2. 2213	" " 2. 2213 } 5304
" " 3. 1050		" " 3. 835	" " 3. 824 }
	<u>30,396 (30,380=217×140)</u>	<u>30,240 (=216×140)</u>	<u>7344 (=216×34)</u>

No. 4. IMMORTALS.	24,925 month-yrs.	= 2206 y.	(Eus.).
MORTALS.	Bk. I. Epilogue	= 2300 y.	(Afr. Eus.)
" "	" 2. "	= 2221 y.	(Afr.)
" "	" 3. "	= 1049-0 y.	(Afr.)
(216 × 36 = 7776) 7776-7 y.			

No. 1 may be supposed to include the 16 years of the “unattached” king, which may be removable as intercalary. 2044 ($=292 \times 17$) is a sum-total of Bk. 2 in Sync.

5. 954. To ERATOSTHENES's List of 38 Theban Kings we shall advert very briefly. Whether or not he obtained his information from Manetho, his List presents the same unmistakable indications of artificial fabrication as the rest. Its sum-total is 1050 ($=420 \times 2\frac{1}{2}$) according to one reading; 1076, according to another. May not the latter be $40 + 1036$ ($=518 \times 2$)? The List will divide thus; —

Nos. 1—10.	351	}	391
" 11—12.	40	}	699
" 13—38.	659		

1050—the sum of Manetho's 3rd Bk.=nearly half that of the 2nd. 1076=half that of the 1st, plus 15. 1075 (the sum assigned by Sync.)= $430 \times 2\frac{1}{2}$. This List agrees with the Old Chronicle in assigning 443 years to the first 15 reigns, dynasties, or generations, being the sum, within 1, of Dyn. XII and XV in Afric. and of Dyn. XV and XVI in Eus.; and it is especially remarkable that the number of the names coincides with that of the Gods, Demigods, and first 15 gen. in the Old Chron. Yet it must not be supposed that the 15 reigns of Eratos. are

identical with the 15 dyn. reported by Afric. and Eus., only that the latter have been expanded. In Eratos.'s list, Nos. 15, 16, and 17, Saophilis I. and II., and Moschères, are evidently the two Suphis's and Mencheres of IV, 2—4 (192y.); Nos. 20, 21, and 22, Apappus, Echescosocarus, and Queen Nitocris, are found as Phiops, Menthesuphis, and Nitocris in IV, 4—6, the two first being identified by the years attributed to them, viz., 100y. ("all but 1 hour"), and 1y. All the kings in Eratos.'s list, down to Nitocris, may be found in the first 6 dyn. Afterwards, there seems to be a wide gap, and the names cannot be identified with so much certainty. The next to Nitocris, Myrtaeus (No. 23), 22y. may be the Amersis of XVIII, 4, 22y. From Menes to his accession were 676y. = 2×338 (XVIII. Eus.). Thinillus, (No. 25) = "the *Increasing of the country's strength*," 8y., may be Ramesses (XVIII. 15) 60 + 8y. Sistosichermes, Sesortosis-Hermes, or "Hercules the mighty" (No. 33) 55y. seems to be the Osorcho of XXIII, 2 8 and 9y., of whom it is said, that "the Egyptians called him Hercules;" and both may probably be repetitions of Ramesses, Sethosis (55), or Sesostris (XII. 3. 40 + 8y.), who is said to have conquered Asia in 9 years. From Menes to the accession of this Sistosichermes there are 865y. (= $216 \times 4 + 1$); and to his death 920: — to No. 32, 868 y. From Menes to No. 6 (5 names which may be recognized in Dyn. 1) 190, (= XVI. Eus.). To No. 7, Stoechus, ($\Delta\text{ΡΗΣ ΑΝΑΙΣΘΟΣ}$) there are 263y. (= I. and XVIII). To No. 14, 404y. To No. 15, 414y. No. 11, No. 22 (11 + 11), and No. 33 (22 + 11) are Sirius, Nitocris, and Sesortosis-Hermes.

955. The List of Eratos. comes to us from the same source as that from which we have received most of the Manethonic *excerpta*; viz., from Syncellus (Chronogr. p. 91. 147). In introducing it, and again after it, he states, that the reigns comprise 1076 years, extending from A.M. 2900, i.e. 124 years after the confusion of tongues, to A.M. 3975 [3945]. Here we note, first, that it is a singular coincidence that the first Egyptian king, the first in 30 dyn., and the first, according to Herodotus, in a series of 330 (30 \times 11) kings, should have begun his reign exactly at the commencement of the 30th century of the world. We are led to suspect that this Chronographer must have constructed his scheme on the same system as his ancient predecessors. We ask, how did he determine the accession of Menes to A.M. 2901? The answer is, he chose in this place to assign Menes's reign to 124 years after the dispersion of nations, (reckoning 2242y. to the Deluge, and thence to the Dispersion 534, making 2900 (290×10) in all: though previously (with sufficient absurdity indeed) he had made Menes's accession = the Dispersion, (Chron. p. 52). So that, it would seem, *he intercalated** 62 \times 2y. to suit his purpose. If now,

* 124 yrs. are assigned, both in Afric. and the Old Chron., to the Persian dyn.; but it is agreed that the number is not authentic. This number, as 124-5, appears in several places in a significant position. Thus, $125 + 333 = 458$; $125 + 393 = 518$ (¶ 941); $125 + 430 = 555$ (¶ 936. 958). See also ¶ 245.

to his 2900y. we add, according to one reading of the numbers in the List, 1050, we get 3950 (395×10) : if the other, 3976 ($=7 \times 8 \times 71$). But why did he reduce the period to 1075, by asserting that the sum-total was 3975 ? One reason may be found in the period itself, and another in the sum-total. (1). $1075 = 430 \times 2\frac{1}{2}$. (2). In the List, with No. 33, Sistosis-Hermes, "the mighty Hercules," = the great Rameses-Sethosis (Sesostris in Herod.), the sum of the years ($=432 \times 2$) seems to shew that a Great Period terminates. But this is still more evident in the case of his successor, Maris, not only from the amount of the years, viz. 920 ($=23 \times 40$) ; but, especially, from the circumstance that he is apparently the Mœris of Herodotus ; who, this historian says, was the last of the 330 kings. Now the years of the 4 kings after Maris amount to 87. And $3975 - 87 = 3888$ (216×18).—With these things in view, can we help suspecting that this same Syncellus must have had some hand in the fabrication of the Excerpta, which he has bequeathed to us ?

956. After what has been shewn above, we think we may say that it is alike unfounded to represent the List of Eratosthenes as an abridgment of Manetho, or Manetho's 30 dynasties as an expansion of Eratosthenes ; still more, to assert, as M. Bunsen does, that the List extends only from Menes to the beginning of the 13th dyn. There is no ground for either assertion, and the numbers, the order, and the names concur to refute each hypothesis. With as much plausibility might it be argued that the List is a Synopsis of the 3rd as of the 1st Bk. of Manetho, on the ground that its sum-total agrees with an Epilogue of the former. But the fact is, that the List and the Dynasties are independent schemes, and each is constructed on a numerical plan proper to itself. They are precisely analogous to the Jewish Ante-Abrahamic computations. And we believe that the only likely way to unravel them fully is to look at the numbers, almost, if not entirely, apart from the names. We cannot enough marvel that M. Bunsen should have set up this artificial List as "a chronological canon for the most ancient period of Egyptian history;" "a key for the restoration of Manetho, and the right interpretation of the primitive historical tradition of Egypt." Such a procedure is only outdone by his next step, which is to take, as his guide to his "Middle Kingdom," the following cursory statement of Syncellus : "Apollodorus has handed down 53 kings, immediate successors of the foregoing." The mention of this leads us to note that the $38 + 53 = 91$, and that Herodotus has reported from the Egyptian priests 341 (diff. 250); while from Eus. we get 361 (diff. 270) and 351 (diff. 260). Surely there must be some connexion between these numbers.

6. 957. We will notice, next, the statement of SYNCELLUS, to which we have just alluded ; and on which, jointly with those of Eratos. and Apollod., and with equal reason, M. Bunsen has based his view of the Egyptian Chronology. "This most remarkable passage, hitherto so strangely overlooked," says M. Bunsen, runs

as follows:—"The period of the 113 *yereai*, described by Manetho in his 9 vols., comprises a sum-total for the 30 Dyn. 3555 years, which reach from A.M. 1586 (Mons. B. says "it should be 1593") to A.M. 5147, or to about the 15th ("it should be the 9th") year before Alexander. Take from these, the 656 years before the Deluge, for the filling up of the 2242 years from Adam to the Deluge, as being false and spurious, and also the 534 from the Deluge to the tower-building, and confusion of tongues, and dispersion of nations, and you will have accurately the beginning of the kingdom of Egypt, from the first king Mestraim (who is called Menes by Manetho), at A.M. 2776, to Nectanebus, the last 2965 years. This 2776th year was the 5th of Phaleg and the 138th of Heber. For in A.M. 2771 Phaleg was born, and after his 4th year, i.e. in A.M. 2775, was the confusion of tongues; and in A.M. 2776, of Heber 138, and of Phaleg 5, the *seventy-two* tribes and languages were dispersed over the world." [Syncellus elsewhere (p. 103) makes "the 34th year of the government of Arphaxad—the 5th of Phaleg; therefore=A.M.2776."]

958. This "key" to Manetho, this basis of M. Bunsen's scheme, we hesitate not to pronounce utterly useless for the purpose of opening, and altogether unsound to build upon. In the first place, we deny M. Bunsen's assertion that "it may be held as established that Manetho assigned 3555 years to the Egyptian Empire." Syncellus does not say that he gave such an *Epilogue*; and it is just as likely as not, that he himself may have reckoned Manetho's particulars to amount to this sum, and then set about to refute it. But even if Manetho did give this sum-total, why is this particular Epilogue to have a preference given to it over all the others? We know of no reason, but that it happens to suit M. Bunsen's system. However, there can be no doubt but that it is the product of the same artificial system as the rest. It speaks for itself. $3555 = 7 \times 507y. 10m. = 14 \times 253y. 11m.$ (Comp. ¶ 940). Again, it is exactly 2000 years less than one sum of the items. (See ¶ 936.) But, still more, Manetho's scheme admits of divarication (after collection of the numbers from the different versions) in a way which shews mystical relations with it. Thus:—

Bk. 1.	I—II. 555 (111 × 5)	{ } (430 + 125)	1484
	III—VII. 929		
	VIII—IX. 555 (111 × 5)		
	X—XI. 228 (12 × 19)		
Bk. 2.	XII—XIX. 1944 (72 × 3 ³)	{ } 2172	555
Bk. 3.	XX—XXX. 828 (414 × 2)	{ } 2772	3555
		{ } (36 × 7 × 11)	

If 3555 years was a Manethonian duration of the whole, the above numbers would afford strong grounds for suspecting that I—VII have been reckoned twice. But this view would not suit M. Bunsen's scheme by any means.

959. To turn now to the computation of Syncellus. In what an extraordinary manner does he set about to correct Manetho!

If, as would appear, he began to reckon from A. M. 1586, how came he to find the terminus of the supernumerary years exactly where he wanted it; viz., at the Dispersion? But if, as will be supposed, he first fixed the termination of the Egyptian duration at A. M. 5147, and its commencement at A. M. 2776 (though, as we have just seen, he elsewhere places the latter at A. M. 2900), and then rejected as false all that he found in excess; why should he have troubled himself to measure how far this excess reached on the other side of the Flood, or why have been so careful to specify the years on both sides; and how chanced he to get so significant a number as 656 (the Heb. duration being 1656), and also a round total of 1190 years in excess? In truth, we think that here also there is more than meets the eye. The phrase — “the filling up of the 2242 years,” looks like a mode of expressing addition in the way of intercalation. And, seeing that $1586 = 1000 + 586$ (293×2), looking at its relation to 1656, and calling to mind what has heretofore (¶¶ 601, 692) been shewn respecting this number, we are led to suspect that it may have been made an ante-diluvian duration, and that the numbers have been collocated thus:—

Yrs.				
20	}	600	606	
580	}	1586	1662	$= 530 + 1056$ (Cf. ¶ 900).
6	}	1656	(Cf. ¶ 601).	
1000				
656				
<hr/>				
2262				

The fact of a discrepancy existing between the numbers of Syncellus, to the amount of 6 years (being the addition made in the LXX. to the Heb. intercalation), strongly confirms this suspicion. The annexed Table, shewing the double reckoning of Syncellus, will exhibit this discrepancy.

A. M.	Periods of Sync.		Years.	
0 — 1586.	To beg. of 3555y.	-	-	1586
1586—2242.	To Deluge	-	-	656
2242—2638.	To birth of Heber	-	-	396
2638—2771.	To birth of Phaleg	-	-	133
2771—2775.	To Babel, and 4th of Phaleg	-	534	3555
2775—2776.	To Dispersion and 5th of Phaleg	-	-	4
2776—5147.	To end of 3555y.	-	-	1
				$2365 = 2000 + 365$ (216 × 11)
			<hr/>	
			5141	

960. We are naturally led to inquire, Why have 4 divisions connected with Heber and Peleg, which seem nothing to the purpose, been introduced? And we think we have discovered the reasons. They appear to have been the following. (1). The 3 last items are made to amount to 2970. Add the omitted 6, and the sum is 2376 (= 216 × 11). (2). $2365 = 2000 + 365$. (3).

$2242 + 996 = 2638$ ($= 293 \times 9$). (4). $996 = 96 \times 11$. There appears to be something mystical about this number. We find it entering into 396,099 (¶ 890), and 30,396 (¶ 953). (5). $138 = 23 \times 6$. (6). Subtract from the 2 last items the 124 years, which we have seen (¶ 955) Sync. elsewhere interposed between the confusion of tongues and Menes; and there remains, for the duration of the Egyptian kingdom, 2242 years! Hence we may venture to distribute the scheme of Sync. in the way shewn in the accompanying Table, in which, for comparison, we insert a collection of amounts of the 30 Dyn.

<i>Comput. of Sync.</i>	<i>Max. from Afric. and Sync.</i>
1586	
656	Bk. 1. 2241y. 70d.
657	
656	Bk. 2. 2044
1586	Bk. 3. 855 } 2899
5141	($514\frac{1}{10} \times 10$. Comp. ¶ 945) 5141

On the whole, we seem to have obtained conclusive evidence of the validity of our conjecture that Sync. himself must have been a mystical computator; unless, indeed, he merely transmitted the systems of others: but this can scarcely have been the case.

961. Our conjecture may be further confirmed by the following Table; which shews, as we think, how Sync. obtained, by intercalations and transference of numbers, the "34th year of Arphaxad," noticed ¶ 957.

A supposed primary ante-diluvian duration	-	-	-	-	1586
Addition to make the Heb. duration (1656)	-	-	-	-	70
Addition, reckoned perhaps to make the 124 years, intercalated after the Dispersion on the other scheme	-	-	-	-	52
Division of the 534 yrs. of the long system into 500 before, and 34 after the Deluge	-	-	-	-	500
Making to the Deluge, nearly the duration obtained by Eus. (See ¶ 915.)	-	-	-	-	2206
To the 34th year of Arphaxad	-	-	-	-	34
To the 34th of Arph. (the LXX. ante-dil. dur.)	-	-	-	-	2242

Note that, excluding the 52 years, the above sum will become 2190 ($= 365 \times 6$).

962. Our theory, in all probability, may furnish the key to the chronology of Syncellus, which, it has been said, he has "left involved in incurable errors." To us it seems absurd to suppose that the work of every ancient chronologist abounds in the most palpable blunders. Could they not add, subtract, and compare as well as we? Is it not more reasonable to suppose that there was some peculiarity in their system, with which the moderns have not been acquainted?

7. 963. There remains one more passage in Syncellus, relating

to Egypt, to be considered; viz., his "LATERCULUS," called "the ANONYMOUS LIST." (Chronogr. p. 91, sqq.) It contains 86 kings in 10 dyn. from Menes to Amosis,—that is, to the conquest of Egypt by Cambyses; and it extends from A.M. 2776 to A.M. 4986, including 2211 years:—so we are informed by a statement subjoined to it.

964. We note, first, that the predicated number of years coincides with a sum of the 2nd Bk. of Manetho (Afr.); the sum of the kings therein being 289, and one dyn. alone containing 86 ($43+43$). To 4986 add the length of the Persian dyn., which is the identical number that we have seen to have been intercalated by Sync. after the Dispersion, viz., $124\frac{1}{2}$ years, and the sum is 5111, or *ten times the Josephean duration between Joseph and Moses*. 5111 is also the *exact* maximum sum of Eusebius's numbers between the accessions of Menes and Alexander. To 5111 add the years to the Persian re-conquest, 65 $\frac{1}{2}$, and the sum is 5176, giving exactly 2400 years for the duration of the Egyptian kingdom, and being nearly $= 518 \times 10$. 5176 is a duration (Afr.) between Menes and Cambyses: or, add the intercalation ($124-5$) of Sync. and the sum is 5300, = the minimum duration of Afric. for the 31 dyn. 4986—1586 (ante-diluv. dur.) = 3400. 4986—1656 = 3330 (333×10). 4986 = $490 \times 10 +$ the number of the names.

965. Most of the names in this List may be found in that of the 30 dyn., but some cannot; indeed, several are unquestionably fictitious, as Aristarchus, Spanius, Serapis. Those which can be identified are strangely transposed, as the order of the following numbers will shew:—1 (Mestraim or Menes), 59, 60, 61, 8—58, 71—73, 68—70, 74—86. When the names correspond, the years often differ widely. The whole List is subdivided by Bunsen; "according," *as he says*, "to the periods of real history," as follows. Nos. 1—9. The old Pharaonic period, 341y. Nos. 10—25, 16 Kings of the Hyksos Period, 359y. Nos. 26—48, 23 Kings of the Hyksos Period. Nos. 49—61, 19 Kings of the XIX—XXI dyn. Nos. 62—86, 25 Kings from Sesak to Amosis. How far this distribution accords with "*real history*," we leave others to judge. But we venture to say that the Chevalier has not followed the guidance, nor understood the mind, of the author.

966. To obtain the former, and to discover the latter, it seemed to us the natural method to ascertain, if possible, how the author had made his division into the 10 dyn. of which he speaks; but to which he gives apparently no clue—at least, we find none in Bunsen's Extracts, the only work to which we have access. This we have been able to discover (as we suppose) by a laborious combination of the numbers, under the guidance of sundry scattered hints which the author gives, but which have afforded no more light to the learned Chevalier than if he had been such a critic as the Van Bohlen, of whom he speaks with so much contempt. We find that the 86 kings have been divided into $42+44$. The former number, again, has been bisected, and the latter divided into 4 elevens. Besides these, other divisions are indi-

cated. But the whole will be most concisely and clearly exhibited in a tabular form; which will, at the same time, lay open the entire structure of this curious and highly artificial scheme. And this, indeed, is the grand object we have in view. So that, if we have fallen into errors in marking out the Dynasties contemplated by the computator, our Table will none the less serve its purpose. It will bring to light the esoteric numerical plan, though it should have missed the exoteric form.

967. *Table shewing the construction of “THE ANONYMOUS LIST.”*

Dyn.	Nos.	Kgs.	Including	Years.	
I.	1—21	21	Mestraim to Ramessesesos	608	
II.	22—35	4	R-memo to Koncharis	92	
III.	{ 36—31	6	Sillites to Kertos I.	509	
	{ 32—49	11	Aseth to Achencheres	270	
IV.	43—48	6	Athonis to Amenophis	170	
V.	49	1	Thuoris	17	
VI.	50—53	4	Nechebas to Kertos II.	56	
VII.	54—61	8	Rampsis to Usenephis	271	
VIII.	62—64	3	Susakim to Ammenophis	68	
IX.	65—75	11	Nephecheres to Sabakon	198	
X.	76—86	11	Sebechos to Amosis	242	
		86		2321	
					2321

968. The following remarks are inserted against the undermentioned numbers. Some of them are the divisional indications to which we have alluded; and all have no doubt a mystical import.

969. *No. 22. Ramessameno.* Every name, down to the 25th inclusive (unless “Mestraim” be deemed an exception), is foreign to “the 30 dyn.” Indeed, it is probable that the whole are fictitious, and have been introduced merely to answer the purposes of the scheme. However, at No. 22, we find the first remark, which is to the following effect: “This is the first Pharaoh mentioned in Sacred Scripture, and during his reign the Patriarch Abraham went down into Egypt.” This intimation, coupled with the coincidence of the bisection of the moiety of the whole, and with the mystically-distinctive character of the number of the years which are thus assigned to the 2nd dyn., has led us to fix on the accession of No. 22 for the commencement of Dyn. II. The 1st dyn. may thus be said to contain the interval between Menes and the Descent of Abraham into Egypt,—apparently reckoned = the Call: for the years of Dyn. I. (608), plus the 534 of Sync. to the Dispersion (=Menes) make 1142; and 1145, if not 1142, is the LXX. duration between the Deluge and the Call.

970. *No. 25. Koncharis.* Attached to this name is a remark, which M. Bunsen introduces thus:—“In this way,” viz., by making “700 years for the Old Empire of the Pharaohs,” “the following remark of Sync., which has obtained so unfortunate a notoriety from the circumstance of its never having been understood, receives its natural explanation; ‘In the 5th year of Koncharis, during the 16th dyn. of the so-called Sothiac Cycle of Manetho, there are (reckoning from Mestraim, the 1st king and settler in

Egypt) 700 years complete, and 25 Kings; i.e. from A.M. 2776, the epoch of the Dispersion, in the 34th year of Arphaxad, the 5th of Phalec. Moreover, 4 Tanite kings ruled in succession during the 17th dyn. for 254 years, as we relate in due order.” M. Bunsen then goes on to enlarge on the fatal errors into which the Champollions, Freret, and Marsham were led by “interpreting the words of Sync. to imply that the 700th year of the Sothiac Cycle ended at that epoch.” Now, it is true that they did fall into great errors: but not in the way M. Bunsen supposes; for he is altogether wide of the mark, and, so far from being likely to set them right, he would only lead them more astray. For Sync. *did* mean what they supposed him to mean. Such is the natural and obvious sense of his words; and the evidence we shall presently bring from the numbers will place the fact beyond all doubt. The point, however, which we have now in view is to shew that, by this remark, taken in connexion with the divisions of the numbers, and the more apocryphal character of the names, a line is drawn, marking off a 2nd dyn. ending with No. 25. But what means our author by speaking of “the 16th dyn.?” M. Bunsen answers that, as “to Koncharis succeed the Shepherd kings, according to the compiler;” and they, “according to Eus. and the Chronicler, form the 17th dyn., . . . it necessarily followed that Koncharis must have been the last king of the 16th.” Now, here the Chevalier errs again. The place of Koucharis was not thus determined: but (as in the Old Chronicle and in Castor) the first 15 dyn. of Afric. and Eus. having been pushed upwards among the Gods or “generations of the Sothiac Cycle,” all the kings (who were put in to fill up) previous to Salatis or Joseph in the 17th, constituted the 16th dyn. So that, by “the 16th dyn.” the author means the 16th of the 30, to which his 1st and 2nd correspond. The last remark the Chevalier passes by unnoticed, probably because he could make nothing of it. Its meaning will be shewn presently. (See ¶ 973.)

971. But we must now direct attention to a variation connected with “the 5th year” of Koncharis. The date of his accession, as given by Sync., is A.M. 3471 (217×16). Now $3471 + 5$ should give 3476 as the date of his successor’s accession; whereas Sync. dates it A.M. 3477. Hence arise two sums-total, 4985 and 4986. This is a variation precisely analogous to that which we have met with in the instance of Phaleg. The same variation is also found in the ante-diluvian duration 2241 or 2242. The repetition of these variations shews that they have not arisen from error, but from contrivance. And, as we cannot doubt that they have been introduced to give scope for the formation of periodic numbers, we have not hesitated to supply a unit, wherever we have found one wanted to make up a round or periodic number. We may note by the way, that the occurrence of two “5th years” in this passage is plainly indicative of systematic numerical arrangement.

972. Let it not now be overlooked that this 2nd dyn. comprehends the interval between Abraham’s visit to Egypt (=the Call)

and the accession of Joseph to power, that is, his designation to be “*a king of Egypt*.” The number of names (4) included in the List corresponds with that in the Scripture account (Abraham, Isaac, Jacob, Joseph); but there is a wide difference between the amounts of the years, viz., 92 and 215. Add, however, to 92 the 124 years, which, we have seen, Sync. intercalates in his long period, and we have, we may say, the identical number, i.e. 216.

973. No. 26. *Silites* (Salatis, Jos.). “The first of the 6 Kings of Manetho’s 17th dyn.” “No one,” says M. Bunsen, “mentions 6 Shepherd Kings.” This is an assertion we should not have expected from M. Bunsen, who, in his Synoptical Table of the 30 dyn., gives from Afric. “6 Shepherd Kings.” The dyn., which in Eus. is the 17th, is, indeed, in Afric. the 15th; but the names shew that the same dyn. is meant. For the sake of comparison we subjoin the different versions of this dyn. We shew, also, their composition.

<i>Anon. List.</i>	<i>Sy. Arm. Eusebius.</i>	<i>Africenus.</i>	<i>Josephus.</i>
No.	y.	y.	y. m.
26. Silites	19	1. 1. Saites - 19	1. Salatis - 19 0
27. Baon	44	2. 2. Baon - 44	2. Baon - 44 0
28. Apachnes	36	3. Pachman 61	2. Apachnes 36 0
29. Aphophis	61	4. 3. Aphophis 14	4. Aphophis 61 0
		5. Staan - 60	5. Jannas - 50 1
		6. Archies 49	6. Assis - 49 2
	A. 160	B. 103	C. 284
			D. 239 10

A. Excluding No. 28, 124y. Nos. 30, 31, and 32=99y. 160 + 99=259 (D). In the above series we have doubtless the 4 Tanite kings spoken of (¶ 970), and the years ascribed to them may be obtained by adding those of the two succeeding and evidently fictitious kings: 160+50+44=254. B. According to a statement in the margin of the Anon. List, some copies of Eus. attributed to the 16th dyn. 160y., others 190y. 160+103=the 263 of XVIII. C. 284—(for Amos) 25=259 (D).

974. No. 29. *Aphophis*. “Some say that this king was the first who was called Pharaoh; and that in his 4th year Joseph came into Egypt as a slave. In his 17th year he made Joseph (Cf. Gen. xxxvii. 2) ruler over all Egypt. . . . But the Scripture says that the king in Abraham’s time was called Pharaoh.” Mark the way in which a double reckoning is intimated in this remark, and then observe how the numbers bear it out. Nos. 26-28=99y. + part of No. 29, 16 or 17y., + 9y. between Joseph’s promotion and the Descent, =124—5. Add the 92y. of Dyn. II., and we get 216-7y., as the duration between the Call and the Descent. So that it is evident that two dates were assigned to the accession of Joseph.

975. No. 31. *Kertos*. To his “29y.” is attached the remark, “according to Josephus, but 44 according to Manetho.” Now, there is no such name as Kertos to be found either in Josephus or Manetho. What, then, is the meaning of this special notice of a variation in this king’s years. We have shewn (¶ 973), and shall shew more fully hereafter, that the variation serves a most important purpose in the computation. But the remark is also

meant, as we think, to indicate a minor division in the reigns, such as we have shewn in the Table. There can be no doubt, from comparison of the names, that Dyn. III—IV., including Nos. 26—48 of the Anon. List, are meant to fill the place occupied by Dyn. XV—XVIII. in Afric. and Eus., and by the 511 and 518y. of Josephus. And the 23 kings found in each are distributed thus:—

	<i>Africanus.</i>	<i>Eusebius.</i>	<i>Josephus.</i>	<i>Anon.</i> <i>List.</i>
XV.	- - -	6	XVI. 5 Shepherds	6 6
Amos, tacitly reckoned in XV. as well as in XVIII. } 1		XVII. 4	Thebans & others 17	11
XVIII.	- - -	16	XVIII. 14	6
	—	—	—	—
	23	23	23	23
	—	—	—	—

The first division in "the List" we have derived from the above-cited remark, and from the precedents in Afric. and Jos.; the second and dynastic division from the manifest apportionment of the 86 names of the List into 42 and 44 with their subdivisions, coupled with the consideration that thus the first in the third series of kings is Athonis—the Rathotis, at whose epoch we have seen reason to suppose that a grand division was made. The numerical periods shew beyond all doubt that a principal division was made at his accession. If this had not been the case, we should have supposed that the names in Dyn. III. and IV. of "the List" were divided into 6 and 17, as in Josephus and Afric.

976. No. 32. *Aseth*. "This king added the 5 epagomenæ to the year, thus making the Egyptian year to have 365 instead of 360 d. ($5 = \frac{360}{72}$). In his time the deified calf was named Apis." A change in the year is ascribed by Manetho to the 1st king of the 17th (15th) dyn., whereas Aseth, if the *Aasis* of Josephus, would be the last. But a very different version is given by the scholiast on Plato, professedly from Manetho's "*Ægyptiaca*." He asserts, that the change consisted in an addition of "12 hours to the month (making it amount to 30 d.), and of 6 days to the year." Against II. 2, Afr. has "Apis, &c. were deified."

977. No. 40. *Amenophthis*. "Who is Memnon and the Vocal Stone. (So Afric. and Eus.) The *Ethiopians* came from the *Indus*, and settled in Egypt."

978. No. 42. *Achencherez*. No remark is appended to this name in "the List." We were led to make a division here for the reasons stated above (¶ 975). But we have since noticed the following observation in Afric. and Eus., "Under this king Moses led the Hebrews out of Egypt." Accepting this statement, the numbers will place a Great Year (600y.) between the Cali and the Exode; and two Great Years, (or, adopting the Various Reading, 1224y. = 612×2), between the Dispersion and the Exode. The addition of the 15y. to No. 31, with Jacob's intercal. of 30y., would make the 645y. duration of ¶ 222. At the end of this

reign the List gets the date A. M. 3986, thus leaving exactly a millennium for the remaining 44 reigns. Erat's final date is 3976.

979. Nos. 46 and 47. *Armais or Danaus, Ramesses or Egyptus.* Remarks to much the same effect as we have already noticed under these names.

980. No. 48. *Amenophis.* No remark is attached to this name. But, after the first 25 it is observed, "To these 25 Kings succeed the 23 mentioned by Josephus in the treatise against Apion." Our Dyn. III. and IV., including Nos. 26—48 of "the List," or the 15th to the 18th dyn. of Afric., or the period between the Eisode and the Exode of the Israelites (for we have shewn that the latter has been assigned to the reign of Amenophis) are thus clearly marked out. And, indeed, after what has been said respecting Amenophis, it might have been assumed, *a priori*, that the end of his reign would be made the terminus of a grand Period. The numbers conclusively prove the same. They assign, from Menes 1380y., from the Eisode 680y., to the Exode; or, introducing 2 Variations, 1400 and 700y. respectively. And the durations for the shorter period may be said to have been obtained above (¶¶ 222—3); for $210 + 470 = 680$, and $210 + 490 = 700$. Again, making Menes=34th of Arphaxad, there will be from the Deluge ($34 + 1379 + 15 =$) 1428y.

981. No. 49. *Thuoris.* "The List" transfers the remark found in the versions of Afric. and Eus. to the effect that this king was "the Polybus of Homer, in whose time Troy was taken," to another Thuoris, No. 58. But a comparison of the names will shew that Nos. 50—51 are merely repeated or invented names. They have doubtless been coined to fill the place of the 20th dyn., in which no names are given by Afric. or Eus. This Thuoris is distinguished from those which precede and follow him, by being the only King of the 19th dyn. found in "the List." In that dyn. he occupies the last place, and is consequently the last king in Manetho's 2nd Bk. This circumstance alone might justify his separation from those that follow. But the strongest grounds will, as in the other instances, be found to lie in the numerical distribution. One indication we may mention now, namely, that his accession may be considered to be placed in A. M. 4140 (= 414×10).

982. No. 53. *Kertos.* This name holds the 22nd place from the former Kertos. The division made between it and Rampeis is founded partly on the names, but chiefly on the numbers; e.g. the acc. of Rampsis is placed A. M. 4200.

983. No. 62. *Susakim.* "Conquered the Libyans, &c. before his expedition to Jerusalem." He, then, is the Shishak of Scripture. This synchronism, as well as the marking off of a final 25, corresponding to that at the beginning, places here a mark of distinction. "Susakim" appears to be substituted for the Smendes of Dyn. 21; for, with this name evidently begins the series of the first recorded names in Manetho's 3rd Bk. The Deluge stands at the point of bisection between Adam and the accession of Susakim (probably reckoned=his invasion of Judæa), computing thus:— $534 + 6 + 1723 = 2262$ (LXX.); and on another computation of the

List, viz. $2242 + 34 + 1724$; Susakim's acc. is dated A.M. 4000. Adopting a Various Reading, the duration between Menes and Susakim is 1720y. ($=430 \times 4$).

984. *No. 64. Ammenophis.* Between Ammenophis and Nephecheres lies the bisection of the second division of the List. This, with the indications of the name and the numbers; is the ground of placing a dynastic division here. Between the accessions of Menes and Nephecheres are 1792y. ($=56 \times 32$. Comp. ¶ 774). Between the Creation and Nephecheres (reckoning $2241 + 34 + 1723 + 68 = 4066$ y.; being $920y. (40 \times 23)$ less than 4986.

985. *No. 75. Sabacon.* "An Ethiopian. He conquered Bocchoris ('in whose reign a lamb spoke'), and burnt him alive." So in Afric. and Eus. Hence, perhaps, Sabacon should have been made the 1st of the 10th Dyn., as he is the 1st of the 25th of the 30 dyn. But the arrangement and divisions of the 30 dyn. have so evidently been disregarded in "the List," that we have chosen rather to carry out the rule of bisection. The occurrence of the name of Bocchoris ought to have prevented M. Bunsen's falling into the error of saying that the name "Saites," No. 66, was introduced through "*a misunderstanding of 'Bocchoris, the Saite.'*"

986. *No. 89. Necho II. Pharaoh.* *No. 25. Vaphres.* No other remark occurs in the List. But in Afric. and Eus. it is observed,—of the former, that "he took Jerusalem, and carried Joachaz away Captive,"—of the latter, that "to him the remnant of the Jews fled, when Jerusalem fell into the power of the Assyrians." The accessions of these two are placed 80 and 63y. respectively before Cambyses; and, it may be said, 2150 and 2170y. after that of Menes. According as different readings are introduced both may be brought to A.M. 4900.

987. The Variations (which have been, and will hereafter be more fully shewn to have important uses in the computation) reduce the respective sums as follows:—No. 45. 22y. No. 48. 2y. No. 53. 4y. No. 61. 10y. No. 74. 4y. The sum of them reduces the total to the extent of 42y.

988. We proceed now to advert to *the computation of the years*; and will notice first the 700 years of "unfortunate notoriety." It is declared to embrace the interval between Menes and the 17th dyn. (See ¶ 970). Now, mark, the sum of Dyn. XVII—XXXI in Afric., which dyn., it is professed, contain the period between Joseph (or the Descent) and Alexander (or the Macedonian Empire) is 1460-1y. Is not this alone a sufficient proof that the 700y. has been rightly understood to be connected with "the Sothic Cycle of Manetho?" There is, indeed, an artifice of equivocation connected with the statement; for we are required to adopt Eus.'s numbering of the dyn., but Afric.'s sums of the years. This, however, makes nothing to the contrary.

989. Let us see, next, how the matter stands in "the List." The sum of Dyn. I—VI, including Nos. 1—53 (¶ 967), is 1452. Introduce the Various Readings to Nos. 31, 48, and 53, viz. $+15 - (2+4)6 = 9$; and you have 1461. Look, next, to the sum of Dyn. VII—X, including the 33 last numbers. It is 779.

Call to mind that 2 variations, one of 6y. and one of 1y., have been shewn in the computation of Sync. Assume these, on the balance, to reduce the amount by 5y. The V. R. to Nos. 61 and 74 will further reduce it 14y., making 19. $779 - 19 = 760$. Now, the sum of these numbers will make the years from the Creation 4996, being 10y. more than the terminal date of the List; and the last king's years being 50, can it be doubted that the computation has been so contrived as to divide the 760 into 700 and 60? In like manner, we venture to assume that, by some artifice or other, the 696 ($= 232 \times 3$) has been raised to 700, and the 56 to 60,—in fact, the V. R. to Nos. 31, 48, and 53, raise the sum to 761. So that, on the whole, the numbers may have been artificially laid out thus:—

600	}	or	500	}	556
56			56		
600	}	}	700	}	656
2160			60		
2220	}	}	700	}	1460
			700		
			60		1460
			700		1460
			700		1460
			60		1460
			700		1460
			700		1460
			60		1460
			700		760
			60		

$$(217 \times 23 = 4991) \underline{4996 + 4 = 5000}$$

Hence, 2 "Great Years," or the period between alternate catastrophes of fire and water, may have formed the basis of the system. Two such periods, it will be remembered, have been made out (¶ 25) on either side of the Deluge. The last, it has been supposed, was held to have its appropriate catastrophe in the conflagration of Sodom. And this cycle of 12 centuries, it is known, was an important one in the Egyptian computations, as also was that of 7. 700y., indeed, was a luni-solar cycle, the lunar element being the cycle of Apis of 25y., the solar that of 28y. $25 \times 28 = 700$. We may take occasion to notice here that the period of 2776y. seems to have been adopted from its capability of being resolved into a variety of periodic numbers, as the subjoined Table will shew:—

1586	293	}	}	1066	2775 + 696 (¶ 967) = 3471 (¶ 971).
	293			1656	2776 - 432 + 2344 (= 293 \times 8).
1490	500	}	}	1070	2344 + 1656 = 4000 (¶ 118 ^b , 983)
	500			490	2777 \times 2 = 5555 (Cf. ¶ 936). ⁱ
2190	70	}	}	1120	5555 - 400 = 4986 + 169 (XXVII —XXX, Eus.). ^j
	420				
	700				

$$\underline{\underline{2776}}$$

Lastly, we would call special attention to the way in which the composition of the period of 2221y. (Epil. to Bk. 2, Afric.) is laid open, and shewn to consist of 1461 + 760y.; and also that

of 2160 of 1460 + 700. The meaning of the 700y. "of the Sothic Cycle" will surely now be allowed to be determined beyond dispute; and it will be evident in what sense, and with how great propriety, the dyn. of Manetho were called "dynasties of the Sothic Cycle." Nolan's perversion, p. 408n., does not deserve notice.

990. Our Table further shews that the numbers have been so contrived as to be adapted to the two following methods of division.

(1). 2 dyn. 25 Kings to the Descent	- -	700	{ (1720 = 430 × 4) (511 × 2) 1530(30 × 3 × 17)}
5 „ 86 „ to Shishak	- -	1023	
3 „ 25 „ to Persian conq.	- -	508	
10 86		2231	
(2). 1 dyn. 21 Kings to Abraham	- -	608	{ 1792 1184 (= 592 × 2) 1022 (511 × 2)}
2 „ 21 to Rathotis	- -	601	
5 „ 22 to Ammenophis	- -	582	
2 „ 22 to Amosis	- -	440	
10 86		2231	

991. The following is another distribution of this period, which has doubtless been contrived :—

Nos. 1—9. Menes to Ammenemes	X.	Y.	
„ 10—33. Amasis to Amosis (Tethmosis)	9 { 33 } 33	341 { 644 } 644	1452 { 1450 }
„ 34—53. Chebron to Kertos II.	24 { 20 } 20	53 { 467 } 467	1450 { 1890 }
„ 54—64. Rampsis to Ammenophis	11 { 33 } 33	58 { 339 } 339	1246 { 1246 }
„ 65—86. Nephecheres to Amosis	22 { 33 } 33	440	(70 × 3 ¹)
		2231	

In the last 53 kings, perhaps, we may discover the 53 Thebans spoken of by Apollodorus. The 38 of Eratosthenes which preceded them would make 91, thus exceeding the number in "the List" by 5. It has been shewn that the 1452y. has been raised to 1461; and in the same manner has the 1450 also. 1246—22 (No. 45)=1224(612 × 2), comp. ¶ 978. Probably the 341 and the 339 y., which enter into the durations assigned to the pair of 33's, have been equalised. The sum of them being subtracted from 2231 leaves 1551; which, plus the 9, as added to 1452, =1560(40 × 39). 1452=the sum of Dyn. XVII—XXX (¶ 933).

992. It will be proper to notice next the variations in the sum-total. The amount predicated is 2211y. (=2190+21), but the sum of the numbers in Cod. B (see ¶ 967) is 2231. Add the 15y. of the V. R. No. 31, and the amount will become 2246

(=2160+86 or 2190+56). Again, subtract in turn other readings, and the amount will be 2242; 2200; 2190(365×6); 220 (Bunsen's sum)=2160+49; 2208; 2206 (=Eus.'s reduced time of the Demigods and Manes).

993. Taking the Persian Conquest as an æra, we have found from it the following periodic dates of accessions:—No. 55 (Vaphris), 84y. No. 82, 124 (length of Persian dom.). No. 75, 210. No. 76, 242. No. 67, 420. No. 66, 434. No. 65, 440. No. 60, 590. No. 58, 666. No. 48, 860. No. 43 (Athisor), 1000. No. 32 (Aseth), 1260. No. 31 (Kertos), 1300. No. 28, 1440. No. 26 (Silites), 1512 (216×7). No. 18, 1700. No. 14, 1840. No. 5, 2044 (293×7). On the other hand, reckoning downwards from the Dispersion, these:—No. 11, 343. No. 13, 365. No. 15, 460. No. 24, 666. No. 26 (Silites), 700. No. 29, 800. No. 30, 860. No. 33 (Amosis), 960. No. 47 (Rameses), 1296 (216×6). No. 64 (Ammenophis), 1760. No. 68, 1800. No. 78, 2000. No. 66 (Amosis), 2160. Accessions, A. M. of Sync., No. 20, 3330. No. 25, Koncharis (intercalating 124y.) 3600. No. 30 (Sethos), 3636. No. 31 (Kertos), 3686. No. 35 (intercal. 124y.), 3900; therefore 1000 from Menes's accession. No. 43 (Athisor), 3986; i. e. 1000 before Cambyses. No. 54 (Rampsis), 4200. No. 57, 4300. No. 58, 4320. No. 83, P. Necho (intercal. 124), 5000. No. 85 (Vaphris), 4900. Comparing Nos. 24 and 58, we may place the numbers thus:—

$$\begin{array}{c} 666 \\ 900 \\ \hline 1566 \\ 1566 \\ 666 \\ \hline (392 \times 4). \end{array}$$

Or, adding the 6y., and the 14 (No. 31), thus:—

$$\begin{array}{c} 666 \\ 920 \\ \hline 1586 \\ 1586 \\ 666 \\ \hline \end{array} \quad \begin{array}{c} 1586 \\ (1056+530) \\ 1586 \\ \hline \end{array}$$

Again, comparing Nos. 30 and 48, thus:—

$$\begin{array}{c} 860 \\ 472 \\ \hline 1332 \\ 1332 \\ 860 \\ \hline \end{array} \quad \begin{array}{c} 1332 \\ (666 \times 2) \\ 1332 \\ \hline \end{array}$$

994. It would be endless to cite the many miscellaneous indications of artificial construction, which present themselves on closely analysing "the List." But one or two shall be adduced. (1). The years of "the 4 Tanite kings," or Dyn. XVI, amount to 160y. These follow the 700. $700+160=860$; say, for the period between Menes and the Exode, (=from Deluge to Exode). But, according to Sync., from Del. to Ex. $534+860=1394$ (Comp. LXX. $1145+215=1360$, diff. 34). Adding Sync.'s intercal., $1394+124=1518$ ($1520=760 \times 2$). (2). From No. 48 to Cambyses there are 828y. ($=414 \times 2$)

995. Allusion has been made (¶ 983) to another computation

of Sync., and it is proper that we should now explain our meaning. In the passage of "unfortunate notoriety" (¶ 970), the author makes "the 5th of Phalec" = "the 34th of Arphaxad" = "A. M. 2776." What possible explanation can be given of these most extraordinary synchronisms? We can imagine none other than that which the following comparative Table will afford:—

Creation to Deluge (LXX.)	- 2242	Idem. (Jos.)	- - -	- 2642
Deluge to 5th of Phalec (Sync.)	534	To 34th of Arphax (LXX.)	- [1] 34	
	<hr/>			<hr/>
	2776			2776

Backed by Josephus, the Author throws 4 of the centenary additions across the Deluge. Then, as the 134th year of Arphaxad in the LXX. is the 34th in the Hebrew, he is enabled to call "the 5th of Phalec" = "the 34th of Arphaxad," and to make both synchronize at A. M. 2776!

996. But, while this is unquestionably the true explanation of the above statement, it may well be supposed, that, in a system depending on tricks and subterfuges, it has not been thought necessary to preserve a uniformity of reckoning from one event more than from another,—from the Creation more than from the Deluge; but that all kinds of changes have been introduced (though, probably, on some systematic method) to produce fanciful numbers. For example, throwing aside the synchronism with the date A. M. 2776, the Computator may have adhered to his ante-diluvian duration; and then, by reckoning $94 + 2208$, have got a duration equal to it, terminating at the Persian Conquest.

997. Again, he may have laid out his numbers thus, (comp. ¶ 961):—

$$\begin{array}{r} 2208 \\ 34 \\ \hline 2208 \\ \hline 4450 \end{array} \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} 2242 \quad \left. \begin{array}{l} \\ \\ \end{array} \right\} 2242$$

998. Yet again, as his number 2776 seems to have a numerical relation to his sum of Eratosthenes's List, we may suppose such a disposition as the following to have been made:—

To Del. (Heb.)	-	-	-	-	-	1656	}
Joe's intercal.	-	-	-	-	-	10	
To 34th of Arphax.	-	-	-	-	-	34	}
Menes to Amuth. (Erat.)	-	-	-	-	-	1076	
						<hr/>	}
						2776	

999. It will be observed that this scheme reduces the terminal date A. M. (9976), which is affixed to Erato's List, by just 1200y., making the period to end at the exact date A. M. at which it begins when the intercalation of 124y. is left out; or, otherwise,

inserted in both. The scheme of Sync., it will be remembered, runs thus :—

$$\begin{array}{r}
 2242 \\
 534 \\
 124 \\
 \hline
 1076 \\
 \hline
 3976
 \end{array}
 \left\{
 \begin{array}{l}
 2776 \\
 658 \\
 1200
 \end{array}
 \right\}$$

The terminal dates of the 2 Lists are 4986 and 3976. So that, if it be supposed that the intercal. from Josephus is included in the one and not in the other, the difference between them will be either 1000 or 1020 (510×2), according to the one in which it is assumed to be inserted. In the longer scheme, exactly 1000 y. is made after the point of bisection of the 86 kings, i. e. at No. 43 Athoris. Must we thence infer that the 38 Thebans were meant to correspond to the first division of the Anon. List? Certain it is that 1076y. may be computed from the accession of the 5th king of "the List." And the first 4 kings, plus the 38, would make the 42 kings of the 1st division. The 42 exceed the 38 by nearly the same number that the 38+53 exceed the 86. Now, it seems worthy of notice, that the sum of the first 4 kings' years is 168, which is also the sum of $10 + 34 + 124$. By this coincidence we have been led to suppose, that the 1076y., like the 2221, may have been brought nearer to the Deluge; and, moreover, to inquire whether the 3555y. of Sync. may not also have been dovetailed in on the same plan. The following Table will shew the results of different distributions and combinations of the numbers:—

No. 1.	No. 2.	No. 3.	No. 4.
$1656 \left\{ \begin{array}{l} 168 \\ 1076 \end{array} \right\} 1824$	2242	2642	$2776 \left\{ \begin{array}{l} 1656 \\ 420 \\ 700 \\ 168 \\ 1076 \\ 1000 \end{array} \right\} 2076$
$168 \left(365 \times 5 \right)$	168	168	$1120 \left\{ \begin{array}{l} 700 \\ 563 \end{array} \right\}$
\hline	\hline	\hline	\hline
2900	3486	3886	$2244 \left\{ \begin{array}{l} 1076 \\ 1000 \end{array} \right\} 2076$
\hline	\hline	\hline	\hline
Persian Dyn. 124			
\hline			
5144			
\hline			
No. 5.			
To Del. (Sam.) - - 1307	$\left\{ \begin{array}{l} 34 \\ 124 \\ 1116 \\ 60 \end{array} \right\}$	1465 (293×5)	A.M. - - 1586
To Abram's birth (¶ 25., Col. 15.) - - 1334	$\left\{ \begin{array}{l} 124 \\ 1116 \\ 60 \end{array} \right\}$	2776 1469	To Del. (Heb.) - - 70 Jos. Intercal. - - 10
To Call Intercalation - - 75	$\left\{ \begin{array}{l} 60 \end{array} \right\}$	3555	To birth of Abram (Sam.) - - 1000
Eg. Kingdom (Anon. List) - - 2244	$\left\{ \begin{array}{l} 60 \end{array} \right\}$	\hline	To Call - - 75 To A.M. 4986 - - 2244 To A.M. 5147 - - 162
\hline	\hline	5020	\hline
No. 6.			
\hline			
162 (316×10) 116 (217×5) 3561 325			
No. 7.			
\hline			

1000. No. 1. 2900 A. M. is the date from which the computator makes the 1076y. begin. No. 2. Take away Jos.'s intercal. of 10, and the 2nd computation will terminate at the accession of Silites (Joseph); also the sum of the first 2 items will be 1200. No. 3. $3888=216 \times 18$. The addition of 4 to this sum would raise it to 390×10 , as it would that of 4996 ($\frac{1}{4} 989$) to 5000. No. 4. $5144=514\frac{1}{2} \times 10$. $5144-(\text{Nos. } 53 \text{ and } 74)9=428 \times 12$. No. 5 is intended to shew how, by a double line of computation, the 3555y. of Sync. may have been carried upwards from the terminal date A. M. of the Anon. List to the 34th of Arphaxad, his intercalation of 124y. being inserted. By the same rule that Joseph has been made=Silites, and also a contemporary of Aphophis, the epoch of Menes may have been made=the Dispersion, and also=the Call, on different reckonings. If the sum of 2215 were inserted against the last item, the amount would be 4991($=217 \times 23$). No. 6 shews another computation, by which the 3555y. of Sync. (as he calls the duration, but 3561 according to his dates A. M.) is made to lie between those dates, viz. A. M. 1586 and 5147; while the ante-diluvian duration of Jos. (2656) is brought down to the birth of Abraham. Comparing Nos. 4 and 6, it will be observed, that the termination of the Persian dyn. is made to synchronize with the terminus of the 3555-y. duration of the Egyptian kingdom. Note that $2776-1586=1190$, which may be reckoned a Josephean duration between the Deluge and the Call; thus: $1043+72+75=1190$.

1001. It were endless and useless to pursue these investigations further. All the schemes found in the work of Syncellus have been proved to be entirely artificial. We may therefore leave them, and advert to those of other writers.

8. 1002. From JOHN MALALAS (a century after Syncellus, i. e. about A. D. 900) has been received the following series of names:—
 (1). Noah. (2). Ham. (3). Kush the Ethiopian. (4). Nabrod (Nimrod) the giant, who built Babylon. (5). Uranus, who reigned 56y. (6). Chronus, who ruled in Persia, and whose wife was Semiramis. (7). Ninus. (8). Zoroaster. (9). Thuras. (10). Ares and Baal. (11). Lamis. (12). Sardanapalus. (13). Picus (=Zeus), brother of Ninus, reigned in Italy. (14). Faunus or Hermes, who went to Egypt, and succeeded Mestraim. (15). Vulcan, who reigned 1680d., or 4y. $7\frac{1}{4}$ m. (16). Helius, reigned 4477d. (17). Sosis. (18). Osiris. (19). Orus. (20). Thulis. This series appears to be the remains of one or more mystical systems, from which almost all the numbers have been lost in the course of transmission: though the number of names (20) indicates completeness in respect of these. The numbers, however, which remain are sufficient to indicate its character. $4y. 7\frac{1}{4}m.$ at 360d. = 1679d.; at 365 = 1694. Hence, we may suppose that the number has been put at 1680d. to make 420×4 . But why should $4y. 7\frac{1}{4}m.$ have been assigned at all? Probably, in order that, when brought into days at different rates, and combined with the 4477d., it might form certain mystical numbers. $1679+4477=6150$. $6150+3=6153$ ($=293 \times 21$). $1694+4477=6171$ ($=242 \times 25\frac{1}{2}$). Again, $55\frac{1}{4}m.$ at

$28d = 1561$ ($= 390 \times 4$); and, with the intercalation of 10, may have been called 1572 ($= 393 \times 4$), making with 4477 the sum of 6048 ($= 216 \times 28$). The same addition of 10 would raise the above 6150 to 6160 . Once more, $55\frac{3}{4}m.$ at $31d = 1728$ ($= 216 \times 8$)
 $+ 4477 = 6205$ ($= 214 \times 29$). How great is the contrast between the durations here assigned to Vulcan and the Sun, and those of the systems expressly attributed to Manetho! They stand thus:—

OLD CHRONICLE.	SOTHIS.	MAN. sec. Eus.	CASTOR.	MALALAS.
Vulcan. "Time immeasurable, for he shines night and day."	9000y.	"1st God" ("man") no years	680y. (Sui. 1680)	1690d
The Sun. 30,000y.	992 or 1000.	no years.	77y.	4477d

There is a manifest numerical relation between the schemes of Castor and Malalas. The sum of the latter is $17\frac{1}{2}y.$, which is $\frac{1}{44}$ th of the one sum of Castor, and the 102nd part of the other. Doubtless there is some mystical meaning latent under all these variations of the numbers.

9. 1003. Having now examined all those schemes which have been received at the hands of *Christian Chronographers*, we address ourselves to the scrutiny of those which are to be found in one or two *Heathen* writers of antiquity. Those of "the Father of history" will of course take precedence.

1004. HERODOTUS states, that he was informed in Egypt that the Egyptians first "defined the measure of the year, which they divided into 12mo. of 30d., adding 5 days to the end of each year;" that "they invented the names of the 12 Gods" (ii. 3-4); and that Hercules was "one of the 12, who were produced from the 8 Gods, 17,000y. before Amasis" (43). He relates elsewhere (ii. 142), that, "according to the information of the Egyptians and their priests, from the first king to Sethos, a priest of Vulcan, (in whose reign Sennacherib's army was put to flight in consequence of mice gnawing their bowstrings,) 341 generations had passed, in which there had been as many High Priests as kings. Three generations are reckoned to 100y., and therefore 300 generations are the same as 10,000y., and the remaining 41 gen.=1340y. During this 11,340y., they assert that no divinity appeared in human form; but they do not say the same of the previous time, nor of that of the succeeding kings. In the course of this period, the sun, they told me, had four times deviated from his ordinary course, having twice risen where he is wont to set, and twice set where he is wont to rise."—"Previous to this period, Gods reigned in Egypt under one superior. Orus, the Apollo of the Greeks, and son of Osiris, was the last of these. By him Typhon was expelled." "Pan they esteem the most ancient of the Gods, and one of the 8 accounted the first in order of time. Hercules was of the second order, and Bacchus (=Osiris) of the third, or those produced by the twelve. From the time of Bacchus, the last of the

Gods, to Amasis is, they say, a period of 15,000y. Among the Greeks, from Bacchus to the present time are reckoned [1060] 1600y., from Hercules 900y., from Pan 800y., (145). “On the death of the priest of Vulcan the Egyptians chose 12 kings” (147).

1005. The historian had previously given some particulars respecting the 341 kings. He says, that the “priests recited to him from a book the names of 330 sovereigns, successors of Menes. In this unbroken series 18 were Ethiopians, one a female (Nitocris), and all the rest Egyptians. . . . None were distinguished for any deeds of renown, but Mæris, the last of them” (100, 101); “since whose reign 900y. have not elapsed (18). After these succeeded (331) Sesostris (102); (332) Pheron (111); (333) Proteus (112); (334) Rhampsinitus (121); (335) Cheops, 50y. (124); (336) Chephren, 56y., (127); (337) Mycerinus (129); (338) Asychis (126); (339) Anysis (137); (340) Sabacon, 50y. (138); (341) Sethos (141).

1006. After Sethos came the 12 kings (a parallelism, it may be thought, with the 12 demigods), whose years are, apparently, included in those of Psammetichus, one of their number. He and his 5 successors, with 145½y., correspond to the 9 Saïtes (with 150½y.) of the 26th dyn. of “the 30.” The kings from the Persian Conquest downwards fully agree with the series in the Astronomical Canon.

1007. It appears, then, that Herodotus furnishes (we think we may say) as good as a complete system. It may be exhibited thus; adopting, for distinction's sake, the names used by Eusebius; and carrying down the account to the terminus ad quem of the 31 dynasties.

	Gen.	Years.	
I. Gods. Pan and 7 others	-	8	—
II. DEMI-Gods. Hercules and 11 others (to Osiris)	-	13	2,000
	20		}
III. MENES. Osiris and x. others (to Menes)	x.	3,514½	5,514½
IV. EGYPTIANS. 1. To Mæris, incl. 330	330	341	17,000
2. To Sethos, incl. 11	11	11,340	15,000
3. To Amasis, incl.	6	145½	11,685½
4. To Alexander, excl. (Astr. Can.)	[19]	9 [198] 200	345½
	356	17,200	

1008. Before proceeding to expound this system, we must advert to some errors into which M. Bunsen has fallen in reference to the statements of Herodotus; lest any one, relying on so great an authority, should be led to distrust our accuracy.

1009. (1). M. Bunsen makes Mæris to have been the 331st king from Menes. This is so fully in accordance with the letter of the Greek ($\muέρις τοῦρον$), that, at first sight, we were inclined to take the same view, (Comp. ¶ 721). We have found, however, that the expression “after such a person” commonly includes that

person in the reckoning. And, in the present case, this is unquestionably the Author's meaning. Menes and Meris are evidently marked out as the first and the last, as those who alone were "distinguished for any noble deeds." But, what most excites our astonishment that M. Bunsen should have failed to see the Author's meaning, is, that the latter subsequently mentions by name 11 kings, of whom Sethos was the last; and then adds: *διὸν τοὺς πρώτους βασιλέας, ἐξ τῶν Ἡφαίστου τὸν ἴσχεα τοῦτον τοὺς τελευταῖς βασιλέαντα : “From the first king to this, the last, who was priest of Vulcan, there were 341 generations.”* In the face of this statement, M. Bunsen, giving a reference to the very next section, has, "(42) Sethos, Priest of Vulcan." Can he possibly think that the historian means to exclude Menes, the founder, altogether from the list of kings, and to allow him neither place nor time in the series? — We may take occasion to notice here, that Sethos is evidently distinguished from the preceding kings as being a priest as well as king; that is to say, the two parallel and conumerary series of 340 kings and 340 priests were united and terminated in his person. So that the number may be considered to be divided into 340 and 1. It is also divided into 1 Queen and 340 Kings (18 Ethiopians and 222 Egyptians).

1010. (2). In "*Egypt's place, &c.*" 11,140 instead of 11,340 is given as the number of the years of the 341 kings.

1011. (3). M. Bunsen says (p. 107).: "The 341 kings from Menes to Sethos, in 341 generations, are his own (Herodotus's) calculation." Of course, he means also the 11,340 years attributed to them. And so says a writer in the Christian Observer (No. 129. p. 614); "He (Herodotus) gives the very rate of reduction he (!!) used." Now this is another glaring error. The historian states expressly that he relates only what he heard from the Priests, and he is careful to distinguish any opinion or inference of his own. (See ii. 99). Hence, in the absence of any note of distinction, we should safely infer that the calculation was that of the Priests. But we are not left to deduce it by inference only. *In the very passage*, (which indeed seems to have in view "*the book*" before mentioned), Herodotus says; "According to the account of the Egyptians and their priests, . . . there were 341 gen." Then, after shewing how the calculation was made, he adds; "Thus, in 11,340 years THEY say, &c."; and, again, "In this time THEY assert, &c." If it could be necessary to say anything more in confirmation of this interpretation, we might add that a comparison of II. 142 with I. 7 will shew that the estimate of 3 years to a century was not a Grecian rate of computing. In the last-named passage, 22 years of Heraclidae are said to have reigned 505 years, giving an average of 22.3 years to a generation, instead of 33y. Moreover, the exposition we are about to make of this system will shew beyond all doubt, that, either the 341 gen. and 11,340y. came from the Egyptians, or none of the numbers did; for all are integral parts of one system.

1012. (4). Again, M. Bunsen has fallen into great errors through misunderstanding the meaning of the historian in reference

to the 3 Gods, Pan, Hercules, and Bacchus. Herodotus (ii. 145) is contrasting the opinion of the Greeks with those of the Egyptians in order to shew, that they were *not the same deities* that were known under these names by the two peoples. This he makes to appear from these considerations. Among the Greeks the triad were the youngest of the Gods, but among the Egyptians they reached up to the most ancient. The order of succession was exactly inverted. The Bacchus of the Greeks was not the Osiris-Bacchus of the Egyptians. The diversity of the parentage in each case, he implies, shews the same. And also the circumstance that the 3 Egyptian deities were not known, like the Grecian, to have lived and grown old among men. He adds that the Egyptians themselves took the same view. That it was the intention of the historian to shew that the two triads were *not* identical, may be clearly proved from a passage already quoted (ii. 43-4), in which he argues that the Hercules of the Greeks was not the Hercules of the Egyptians; and that he could not have been, inasmuch as at Tyre there was a temple dedicated to him, which had been standing 2300 years, and at Thasus another, which the Phoenicians built 5 generations before Hercules, the son of Amphitryon, was known in Greece. He concludes with the remark that, in his opinion, those Greeks had acted wisely, who had erected temples to two deities of this name—one to the Olympian Hercules, to whom they offer sacrifice as an immortal, another to him whom they venerate as a hero. (The reader may be reminded that, according to Cicero, the Egyptian Hercules was the second in point of time. The son of Amphitryon was the sixth). Now the learned Chevalier, probably by taking, as before, one phrase too literally, has been led to identify and confound together the two triads. He has then, upon his own error, framed for Herodotus a scheme of chronology, on which we cannot look without astonishment. Nay, he has fathered it upon him, and represented *him* as affirming the very thing *against which* he is arguing. He makes the historian to place the Bacchus of the Greeks, who was only 1600 years old, before the 341 kings and their 11,340 years! And, after all, he can produce no consistency between the Grecian and Egyptian chronographies. Not even will his explanation of the "900 years from Mœris" hold good, seeing that we have shewn that Herodotus did not reckon 33-4y. to a generation, but more probably 22-3. [Nolian's view (p. 344) is vitiated by a similar error.]

1013. Now that we have shewn that the view exhibited in our Table, and not that of M. Bunsen, is in accordance with the mind of the historian, we may proceed to point out the coincidences which shew that this system belongs to the same class as the Manethonian.

1014. We will first advert to the reigns or generations. The origin of the assignation of 8 Gods of the first rank (Pan and 7) has been seen in the 8 persons (Noah and 7) who were saved in the Ark. With equal reason we may see in the 20 Ante-Abrahamic patriarchs the prototype of the 20 Gods and Demigods. In the 830

and 341 we have instances additional to the many we have met with on the undecenary scale. This scheme assigns 347 kings to the same period that the Anon. List assigns 86. 349 is the number, according to the Epill. in Afric., in the 30 dyn. of Manetho (¶ 922). The Astronomical Canon places only 9 kings between Cyrus and Alexander, whereas in Afric. and Eus. there are 19. Reckoning 19, the total in the series will be 366, being 155 less than the number for the same period in Afric. We can see no reason why this particular number has been assigned, unless it be found in the wish to make 365, 355, or 356 (89×4). One sum for the 30 dyn. is 356.

1015. In turning to the numbers of the years, we first observe that, as in Sothis and in the 30 dyn. scheme, no years have been assigned to the first order of Gods. Whether they should be supplied by the same method as in Sothis, we have not thought it worth while to inquire. However, the coincidence of the 2000 years with the 2000 solar years of the 20 Ante-Abrahamic patriarchs (¶ 25, Col. 9) may incline us to think that these years appertain in like manner to the 20 Gods.

1016. In the 3514-5 (= 293×12) years between Osiris and Menes, we perceive a remarkable coincidence with a number, which Dr. Nolan makes to be connected with the next period in our Table, as shewn by us in ¶ 707. At the time that portion of our Work was written (and printed), we did not consider it necessary to examine Dr. Nolan's view, not meaning to rest anything upon it, nor at all intending to enter upon our present inquiry into the Egyptian Chronographies. But we now see clearly that Dr. Nolan has fallen into a most extraordinary error, in placing Vulcan's 9000 years within the 11,340, which are explicitly said to measure the interval between Menes and Sethos. Nevertheless, we think it not improbable that some such commutation as Dr. Nolan adopts, though not in any connexion with Vulcan's years, may have been made. The singular circumstance of the same number turning up (without the possibility of contrivance or forcing) in connexion with the same period of Herodotus, together with the Sothic coincidences formerly noticed, make it probable that such has been the case. We shall not, however, take the trouble to investigate the point; seeing that, as the scheme, to which we were partly led by Dr. Nolan's view, does not depend upon the correctness of that view, but upon the possibility of evidencing such a scheme in connexion with the coincidences, it will not be nullified even if no such commutation was ever made. A coincidence similar to the above may be found in the scheme of Castor ¶ 912.

1017. The next item of 11,340y. is not actually the number which the professed rate of computing gives. $341 \times 1\frac{9}{10} = 11,366\frac{7}{10}$. Why, we naturally ask, has this product been cut down to 11,340? Perhaps, one reason may be found in the equations, $11,340 = 7 \times 60 \times 3^3 = 7 \times 20 \times 3^4 = 216 \times 52\frac{1}{3} = 5 \times 2268$ (LXX. ante-dil. dur. + 6y. of Sync.). And others will appear as we proceed. At the

same time, the excised quantity appears to have been brought into use, when occasion required.

1018. The third item is (inclusively) 146 ($=1\frac{6}{10}$). The fourth 198 ($=33 \times 6$) or 200, there being a variation of 2 years in the time of "Darius Codom." The sum-total is 17,200 ($=430 \times 40$). And here we must stop to ask, what are we to think of this last coincidence? Are we to believe that, more than a century before Alexander, the Priests reported to Herodotus that 17,000 years elapsed between Hercules and Amasis, and that afterwards, by mere accident, the interval between Amasis and Alexander proved to be exactly 200 years, producing fortuitously so remarkable a coincidence? Or, must we not admit contrivance and fictitious numbers? Has Herodotus been corrupted? Or, have later writers adjusted their numbers to his? Or, did he really live at a later epoch? Can we, indeed, help thinking that the formation of this period was had in view, when the number 17,000 was assigned? Note further, that to the accession of Alexander, the two Canons get respectively 418 and 422 years from ΔE . Nab., Cyrus's acc. being in both 210 ΔE . N. They assign 6 and 8 years to Alexander; Josephus has 12. $422 + (6)8 = (428) 430$ (Eccl. Can.) to the Philippine ΔE ra. The Astron. Canon places the death of Domitian 418 P. ΔE , and its terminus at the death of Domitian, 628 P. ΔE . Hence, the numbers may be placed thus:

$$\begin{array}{c} 418 \\ 12 \\ \hline 418 \\ 210 \end{array} \left. \begin{array}{c} \} \\ \} \\ \} \end{array} \right. \begin{array}{c} 430 \\ 430 \\ 640 \end{array}$$

The several points of termination appear to have been made epochs of adjustment, as we shew in another place.

1019. From Hercules to Menes are 5514 ($=290 \times 19 + 4$) y. By taking the following sums of Manetho's 3 Bks., 2300 + 2173 + 1041 ($=5514$), the time after Menes in Manetho, is found equal to that before Menes in Herodotus. Filling up the blank time of the Gods in Eus. with this 5514y., the sum there would become 35,910, (Comp. ¶ 907). Also $5514 + 24,925 + 2300 + 2221 + 1040 = 36,000$. — The time from Menes to Amasis incl. (i. e. to Cambyses) is 11,485y. Add the time of the Gods in Sothis, 11,985y., and their sum wants 1367y. of being = 1461×17 , (sum of LXX. and Heb. ¶ 133). 1367 y. is the number given by the odd 41 gen. $41 \times 146 = 1367$. 41 gen. may be reckoned in one line to Augustus (500y. in A. Can.), in another to Commodus incl. (720y. A.C.) $1340 - 500 = 840$. $1340 - 720 = 620$. — The years from Cambyses to Alexander, reckoning 145 + 198, amount to 343 ($=7^3$). — The 15,000y. is half the time ascribed to Helios in the Old Chronicle. — The 17,000 exceeds by 8 only the half of the entire time of the Gods in the same. 17,000 at 727 for 9000 = 1372 (Comp. ¶ 271). Add 348y., which terminate at the acc. of P. Philometor, and the sum will be 1720 ($=430 \times 4$). This may be considered an indication that such a commutation as we have supposed in the case of the 11,340y.

has been made.—In the 11,685½y. (=1461 × 8), among the odd 11 kings, are included three, whose years are stated. Why have the years of these, and of these only been specified? A reason may be found by comparing their years in Herodotus with those assigned in other recensions. Cheops (50y.)=No. 15 in Erat. (29y.). Chephren (56y.)=No. 16 in Erat. (27y.). Sabacon (50y.)=XXV. 4 in Afric. (8y.). On the whole, the other authorities reduce the years to the extent of 92. But the years from Amasis to Alex. in Afric. exceed by 6 the number in the Astron. Canon. Therefore, on the whole, the years are reduced by 86. Deducting these from the 11,686, we get 11,600,—just the number we met with in ¶¶ 907 and 920, and which is within 2 of the sum of the San Total Ages, (¶ 192). Hence we may collocate the numbers thus:

Gods and Manes before Menes (Eus.)	-	24,925
Menes to Alexander (Herod.)	-	11,600

(Cf. Sync. Chron. p. 51) 36,525

1020. Here we are led to direct attention to the fabled appearance of Apis. No sooner (it is implied, ii. 1) was Cambyses, son of Cyrus and grandson of Cambyses, seated on his father's throne, than he undertook the invasion of Egypt. In other authorities the time of the conquest is determined to his 5th (Afr. and Eus.) and 15th (Arm. Eus.) years; but in Herodotus no intervening time is noted, probably because the computator would have the conquest reckoned contemporaneous with the accession of Cambyses. However, be that as it may, as soon as the conquests of Cambyses in that quarter were completed, and immediately after his return to Memphis from his unsuccessful expedition against Ethiopia, the God Apis appeared (iii. 27). The 40 days' festivities began in consequence. Whereupon Cambyses sent for the magistrates to inquire the reason of their rejoicings; and, disbelieving their answer, ordered them to execution. He then commanded the priests to bring the God into his presence. When a calf was brought before him, transported with rage, he endeavoured to stab the animal in the belly; but, missing his aim, wounded the calf in the thigh. Straightway he ordered the priests to be scourged, and abolished the festival, ordaining that any Egyptian found celebrating it should be put to death. Apis himself languished and died, and was buried secretly by the priests. Cambyses, as the Egyptians say, immediately became mad. First, he put his brother Smerdis to death. Next, one of his two sisters, both of whom he had taken to wife. "To such excesses in his own family was he impelled, probably by his treatment of Apis." His frenzy, moreover, extended to others. He put to death with his own hand his cup-bearer, the son of his chief favourite. He next attempted the life of Croesus. He violated the tombs, profaned the temple of Vulcan, and entered the temple of the Cabiri, which it was not lawful for any but the priests to enter. At length, while hastening to quell the rebellion of the Magi, he met his death, owing to the sheath accidentally falling from his sword. The sword, being left naked, pierced his

nigh in the very place in which he had struck Apis, and caused his death in 21 days ("without offspring, male or female," iii. 66), after he had reigned 7y. 5m. Now, what is all this tale about the appearance of Apis at this particular time, and his death by the hand of a foreign conqueror (yet, at the same time, the lineal successor (iii. 2) of the ancient line of kings), and the punishment by madness and death of the sacrilegious murderer, but an allegory signifying that at this epoch ends the great Sothiac x Apis Cycle, — may we not say, THE TRUE APIS CYCLE, being a lunar cycle of Sothiac cycles?

1021. The length of Cambyses's reign, too, is evidently in some way mystically connected with this period. $7\frac{5}{7}$ y. at 360d.=2670d. = 2×1335 (Dan. xii. 12). $7\frac{5}{7}$ y. at 364d.=2700d. (=9x292 +72=12 $\frac{1}{4}$ x 216). $7\frac{5}{7}$ y. x 365 $\frac{1}{4}$ =2710 (=12 $\frac{1}{4}$ x 217). $7\frac{5}{7}$ y. x 365 $\frac{1}{4}$ +21 d.=2730 (=390x7). We suspect that it has been both included in, and excluded from, the Great Cycle. A comparison of the variations shews that this may probably have been contrived.

	Her.	Jos.	Eccl.	Astr.	Afr.	Eus.	Arm.	Eus.
			Can.	Can.				
Length of reign { to cong. of Sardis. of Cyrus { to his death	9	20	2?	31	9	—	—	—
Length of reign { to cong. of Egypt of Cambyses { to his death	7 5	6	8	8	{ 5 6	5 8	15 (mg. 5 8	
Camb. 6y. Inscr. on Cœsair road.	36 5	8	20	17	11	8	18	

The numbers of Her. and Afr. combined give 40y. Those of the Eccl. Can. and Arm. Eus. 49. As Croesus was 44 when Cyrus took Babylon, and lived to the end of Cambyses's reign, he would have been 93 at Cambyses's death, according to the last numbers, which is not *very* probable. We may doubtless see in these numbers a provision for different reckonings. They serve, probably, as a rising and falling hinge of the computations.

1022. There may seem, however, to be a fatal objection to connecting the appearance of Apis, immediately after the conquest of Egypt by Cambyses, with the termination of the Great Mundane Cycle; inasmuch as that cycle has been made to end at the conquest by Alexander. Nevertheless, we think that this is not really an insuperable objection. We believe that the computations have been so contrived as to allow of the Great Cycle terminating at each of these grand crises; and that this is mystically indicated in the one case by the appearance of Apis, while in the other it is pointed out by the sum to which the numbers amount. This may be *almost proved* from Afric. The sum of his numbers for the 3rd bk. of Man. (840) differs from the Epil. (1041) by 200y. And this is the interval between Amasis and Alexander, as shewn in our Table. Again, the same may be inferred from the circumstance that the sum of the Old Chron. falls short of its predicated 36,525y. by 184y.; while 184y. are placed on one computation between Amasis and Alex. (See also ¶ 1000). What, then, more likely than that there were two series of numbers, the longer of which made the Great Cycle terminate at the Macedonian con-

quest, but the shorter at the Persian? That both these events were made grand epochs there can be no doubt: the former was *specially* distinguished by the appearance of *Apis*; the latter by the visit of *Alex.* to the far-famed Temple of *Jupiter-Ammon* (the priests of which saluted him as the Son of their God, enjoined his army to pay him divine honours, and promised him the empire of the world), and also by the introduction of a new and more accurate method of lunar reckoning (¶ 1068). — In this connexion, too, we may properly direct attention to the variation in reference to the *Piromes*, as manifestly indicating some difference of computation. The historian says (ii. 149) that the priests shewed these colossal figures to *Hecataeus* “to the number of *the 345.*” Hence it may be inferred that 345 was substituted for 341 in some computation. Let us then try the effect of introducing it. The scheme may be stated thus; adopting the reduced reading of *Eus.* for the 24,925, and of *Herod.* in the 11,367, (note that the number he deducts is the same as that deducted in *Erat. List*, viz. 26-7), and that of *Afric.* for the *Saites* or *Psammetici*.

Gods, &c. (<i>Eus.</i>) -	-	24,925	24,900
345 gen. at 33½y. -	-	11,500	11,474
Psammetici or Saites to Amasis -			151
<hr/>			36,525

So that it would appear that such a scheme as we have supposed is mystically indicated by this variation.—It may be well to explain that we have introduced the duration which *Afric.* attributes to Dyn. XXVI, in place of that of *Herod.* for the *Psammetici*; because the latter would not complete the Great Cycle by 7 years. This deficiency, however, would be exactly supplied by the addition of the reign of *Cambyses*. Hence, it may be conjectured that this reign is similarly situated to that of *Alex.* in respect of having been included or excluded as might suit the particular computation. That it may be regarded as being of the same length (for each of these reigns may be said to have had both 6 and 8 yrs. attributed to it), is a further indication that it occupied a parallel place.

1023. And here we are led to an explanation of the passage in *Herodotus*, relating to the rising and setting of the sun, which will, we think, be allowed to be the true one. The period he had in view may have been the cycle of 36,525y. (Comp. ¶ 135), of which the period of 11,340y. was a portion. It would, indeed, require nearly 39,000y. to allow of the sun's setting twice where he now rises: but it may well be supposed that the Egyptian priests were not sufficiently learned in Astronomy to make a nearer approximation to the true period; or, perhaps, the mystical reference was only of the 4 changes to the 4 years of years of lunar cycles contained in the Mundane-revolution Cycle. But, there is yet another objection, which may be thought to have greater weight; namely, that the priests are explicitly reported to have stated that these

changes took place *within the period of 11,340y.* We might, indeed, meet this objection by the supposition of an intended mystification on the part of the priests, or of a misunderstanding on that of Herodotus, either of which would be more probable than the hypothesis required in the solution recently put forth by Mr. Poole, viz., that, while the Priests spoke of the solar risings of stars, Herodotus understood them to speak of the risings and settings of the sun!!! But, though we maintain that the above explanation is a more probable one, and attended with less difficulty than any that has previously been given, and may actually have been had in view as one mystical meaning, we shall, as it is obnoxious to this objection, suggest another, which has occurred to us since the foregoing was put in type. We must first observe, that in drawing up the Table (¶ 1007) we felt bound to adhere strictly to the statements of Herodotus, adding only the complement of the scheme from the Astron. Canon. But, as in Herod. it is not certainly determined whether the time of the Dodecarchy is included in the years attributed to Psammetichus, and as both Afric. and Eus. assign more years to their 26th dyn. than are found in the corresponding one of Herod., we shall have more support from the authorities, and probably therefore be more in accordance with the scheme from which the numbers of Herod. were derived, if we follow their version throughout. Eus., then, gives $179 + 120\frac{1}{2} + 6 + 21\frac{1}{2} + 20 + 9 = 349\frac{3}{4}y.$, for the interval between Sethos and Alex. Deducting the 200y. from Amasis to Alex., there remains $149\frac{3}{4}y.$ previous to Amasis. Then, as Osiris preceded Amasis by 15,000y., and $15,000 - (11,340 + 149\frac{3}{4}) = 11,489\frac{1}{4} = 3510\frac{1}{4}$, there will be $3510\frac{1}{4}y.$ between Osiris and Menes. Now, it appeared to us at the first glance to be singular that this interval should have been made to exceed so greatly the previous one of 2000y., and not less strange that so peculiar a 'number should fall to it. As a general rule, there is a decrease in the length of intervals in the descending order; and this rule might be preserved here, if Typhon and Orus were introduced after Osiris. It is true that the priests expressly stated that Osiris or Bacchus was the youngest of the 3rd Order (ii. 145). But, nevertheless, as Typhon is said (ii. 144) to have dethroned Osiris, and Orus to have driven away Typhon, and to have been himself the last who reigned, it may be allowable to suppose that such a disposition as the following was made;— Hercules 2000, Osiris 1000, Typhon 1000, Orus 1000. It is certainly most probable that in so large amounts such round numbers as these would be assigned to each of the Gods. There will then remain $510\frac{1}{4}y.$, which, we suspect, has been reserved as an intermediate quantity for a special purpose; having, in fact, an intercalary character given to it, so that it might be added or not to the adjoining number, as occasion required. For, when added to 11,340, and their sum commuted at the same rate as in other instances, namely, at 730 for 9000, the resulting number is 146,100 *exactly, without the smallest fractional difference.* It seems, therefore, a probable conjecture that the numbers have been so disposed as to give on commutation 4 Great Mundane

Cycles; and that what the priests secretly meant, when they said that the sun had 4 times changed his "abiding places" in the course of the 11,340y., was, that this number, with the complement adjoining to it, when mystically commuted, would give out 4 of those cycles, in which they held that the heavenly bodies performed their revolutions (Cf. ¶ 195) : in short, that this number contained mystically 4 Great Mundane Cycles. The circumstance of so exact a coincidence in so large an amount, and one arising out of a fractional quantity, must surely be allowed to furnish a strong argument in support of this view. And see Plato in Polit. p. 535-7 ; cf. Mela, i. 19. (N. B. $11,340 + 510 = 3555 \times 3\frac{1}{4}$).

1024. After what has been shewn in this and other places, it can scarcely be necessary to state that the so-called "month-year" are not to be understood to mean "months." This, doubtless, was a name given to the years obtained by such commutation for the sake of distinction and perhaps of concealment, and because the rate of commutation was adopted from the month of 29d. 15h. No doubt this artifice of commuting was adopted by the priests to conceal from the uninitiated the astronomical knowledge which they believed themselves to possess, while it would present no difficulty to those who had the key. Indeed, every means seems to have been resorted to in order to conceal and mystify:—to wit, division of the numbers, an exoteric sense, and a capability of adaptation to divers mystical meanings, the same numbers standing for different kinds of years. Of this, the instance before us is a striking exemplification.—Further, it will not be unsenatorial in this place to remind the reader that 29d. 15h. to a lunation give 355-6d. to 12 lun. or a year. And as $\frac{144}{7} = 89$, it may be supposed that the intercal. of 89y. heretofore noticed in the cycle of 36,525 has hence in some way arisen or been suggested. The coincidence of 356 gen. in the period before us should not be overlooked.—And we may take occasion here to remark, that the assignation of years to the Gods is alone a proof, that some such mystical theory as we have been engaged in elucidating has existed. These years cannot have been assigned without a reason, nor can the numbers have been taken at haphazard. It is, indeed, evident that they have been selected with an object in view, and upon a plan. What other, then, can there have been than such as we have developed?

1025. The reader may be reminded in this connexion that Tacitus states that the Phoenix appeared "in the reign of Amasis." Herodotus mentions the Phoenix and her 500 years (ii. 73) just before his account of the conquest of Egypt; but does not say that she then appeared. 500 years previous to the death of Amasis would make the next preceding appearance synchronize with Shishak's invasion of Egypt, and the bisection of the last and millennial division of the Anon. List. The next earlier would of course quadrate with the acc. of Athoris, No. 43. Now this Athoris is evidently the Rathos of Afr. and the Rathotis of Jos.; and, we doubt not, these names are designative of the same individual as the Rameses, Sethos, and Sethosis of Jos. and the Lists, and also

as the Sesostris of Dyn. XII, and of Herod.; supposititious names having been multiplied to make out a predetermined period. We are confirmed in this opinion by the circumstance that Tacitus places the first of his 3 appearances of the Phoenix in the reign of Sesostris. The number of years, viz. 72, which the Anon. List places between the accessions of Athoris and Rameses also favours the same view. It will make, with another variation of 4 years, the 76 by which the duration in Erat. List exceeds a millennium. Hence, as we think, it may be set aside as intercalary on the whole period, so as to leave 2 millennia for 4 appearances of the Phoenix. Continuing, however, to reckon upwards from the accession of Athoris, another 500y. will bring us to the middle of the reign of Silites=Joseph. And then, on the above supposition and following the reckoning of Erat., the next 500 y. will land us at the Dispersion=Menes=P. D. 534 and 34; for the first appearance of the Phoenix,—at least on this side the Flood, unless the *intercalated Phoenix-Period* be reckoned as one.—The third appearance mentioned by Tacitus (See infra, Addendum to ¶ 19, 8) was in the reign of the 3rd Ptolemy. Now, we cannot doubt, from coincidences which will shortly appear, that the death of Euergetes and the accession of Philopator b.c. 222, is the point intended. But, from the death of Amasis to this epoch, there were only 290 years according to the Eccl. Canon, and 308 according to the Astron. How is this? We will not undertake to explain it fully, but we can see plainly that this epoch has been made a crisis in the computations; and we observe that $290 + 222 = 512$, and $308 + 222 = 530$. So that, to the Canonical epoch of the Roman supremacy, b.c. 30, there are exactly 500y. Here then is the true era for the visit of the Phoenix; though for some reason, evidently existing in the computations, but not clearly discernible, it has been antedated at Philopator's accession.—Note that, from b.c. 30 to the terminus of the Canon is 933y., just as the date of Alex.'s acc. may be called b.c. 333.—The Sothic duration of the intervals between the visits of the Phoenix has been sufficiently illustrated by what has been shewn ¶ 989. Clement (xii. 2. 5) adopted the 500-year duration of the revivifications of the Phoenix. Bnt Pliny assigns 560. Perhaps this last is connected with equalisation with a 420-year series; for $560 \times 3 = 1680$ ($= 420 \times 4$).—We may seem to have fallen into a digression in this discussion of the Phoenix, but it must be evident that its visits are closely connected with those of Apis, and with the Sothic Cycle. Both are enigmatical representations of crises or joints in the computations. The Phoenix represents the smaller ones. Apis appears only at the terminus of the great luni-solar or mundane-revolution Cycle.

1026. On the whole, from what has been shewn we may deduce the *true theory of the dynasties, and of the many and great variations both in respect of the time and of the names*. The supposition of contemporaneous dynasties, made in the face of the Epilogue-statements (which plainly shew that it was the intention of the authorities to represent the whole as consecutive), we should pronounce to be perfectly absurd, if respect for the distinguished

writers, by whom this view has been advocated, did not forbid. The true theory, we doubt not, is this. Certain myths and traditions respecting celebrated monarchs and remarkable events in Egyptian history, had been handed down by the priesthood, and very many names of distinguished personages of different ranks were found inscribed on ancient monuments. These, the priests of a comparatively late period, having probably no knowledge of the real dates, worked up into a variety of fanciful chronological systems, introducing names and dynasties (many, doubtless, fictitious) as suited each particular system. The plan appears to have been to reproduce at certain epochs the great names and events under disguises, in such a way, probably, as that the scheme of numbers would furnish a key to the whole, pointing out which were identical, and which not. Of this theory we have a striking illustration,—if we may not say, proof, in the system now before us; in which we see the 30-dynasty scheme expanded, so as to form, with the help of the Gods, the great mundane-revolution cycle. In those of Eratos. and the Anon. List, we find the same reduced to more moderate dimensions; but still each adapted to its particular scheme, and none-the-more entitled, as a whole, by reason of its reduction, to be regarded as historical.—We now resume our exposition of the Table.

1027. By introducing the omitted 27y., and collecting the numbers from Afric. and Eua. the 11,685y. may be brought to 11,700 ($=390 \times 30$). Or, by adopting the reading 198, the 11,685y. may be reckoned as 11,680 ($=292 \times 40$).—From Osiris to Alexander are 15,200y. ($=40 \times 380$).

1028. So much for this system. The mention of Osiris reminds us to notice that, possibly, (i. e. if, under a twofold view, Osiris may have been reckoned—the Grecian Bacchus), the Egyptian and Grecian computations may have been joined together, so as to form such a scheme as the following on the different readings of 1600 and 1060. (See ¶ 1004).

From the Eg. Hercules to Oairis	-	2000		2000	
From Oairis (=Gr. Bauchus) to Gr.					
Hercules	-	700	}	2800	2160
From Gr. Hercules to Gr. Pan	-	100	}	800	
				900	
From Gr. Pan to Herodotus	-	800	}	900	1180
From Herodotus to Alexander, say		120		800	(393 \times 5)
				920	
				120	1020
				3720 (60 \times 62)	3180 (60 \times 53)

1029. There are two other statements of Herodotus connected with the foregoing period, which have greatly perplexed chronologers. (1). He states (ii. 13) that about 900y. elapsed between Moeris and his own time. The birth of Herodotus is placed B.C. 484, and he is said to have publicly recited his history before he was 40. Hence it could scarcely have been composed earlier than B.C. 454; though some think it must have been written much

later, Alexander conquered Egypt b.c. 332. So that the time of writing would not be earlier than about 120y. before Alexander. Let us now contrast the several computations.

<i>Herodotus.</i> (ii. 13.)	(ii. 141 sqq.)
Mœris to Her. 900	M. to Sethos. 11 at 33 $\frac{1}{4}$ 366-7
Her. to Alex.'s Conq. 120 to 90	The Psammetichi - 145 $\frac{1}{4}$
<hr/>	To Alex.'s Conq. - 200
1020 to 990	<hr/>
<hr/>	712
 <i>Manetho.</i>	 (Afric.) (Eus.)
Say Mœris = Armais of Dyn. 18	20 108
Dyn. 19-30 - - -	1043-4 980 (490 \times 2)
Dyn. 31 - - -	8 8
<hr/>	<hr/>
(428 \times 2 $\frac{1}{4}$) = 1071-2	1096 (365 $\frac{1}{4}$ \times 3)

N.B. To Phil. *Æra*, 1028, 720, 1080y.

1030. The approximation to coincidence in the years, and to similarity in the names of Mœris and Armais (otherwise called Danaus), the fact of an epochal division being made in the lists at Armais, and his being named in connexion with Sethos, and also the interest attaching to his name, with a Greek, as being the reputed founder of the Grecian state; these considerations have led us to suppose that the Mœris of Herodotus may be the Armais of the "90 dyn." ; and that Herodotus in his one computation has followed the same scheme as Manetho (Afr.). In the other, he seems to have adopted the same as that in the list of Erat.; for we find there a Mares (No. 9) 772y. (diff. 60) before the terminus. If the 2nd of the above items in Eus. were substituted for that in Afric., the computation of the latter would quite agree with the first of Herodotus. But, perhaps, in ii. 13 the historian has let his true epoch appear, say b.c. 140.

1031. (2). The other difficulty alluded to is contained in the statement (ii. 140) which imports that between Anysis and Amyrtæus, there were 700 years. Some editions, indeed, have 500 years; but this reading appears to have been introduced as a conjectural emendation to remove difficulty, and not to be authorised by any MSS. Anysis is 9th from Mœris. Amyrtæus [60] 66 years before Alexander. Reckoning the years of both to be included in the 700 years, $8 \times 33\frac{1}{4} = 266 + 700 + 66 = 1032$, a number sufficiently near to the first of Herodotus. But, excluding the years of both, $300 + 700 + 72 = 1072$, exactly the number obtained from Afric. Doubtless this 700+60 is a part of the S. C. of Afric. (¶ 988).

1032. Another difficulty, not so easy of explanation, arises out of the last. If Herodotus wrote his history 120 years before Alexander, how could he know anything about Amyrtæus, whose accession is placed only 72 years before the Macedonian conquest? At the longest computation that can be made, the accession of

Amynæus cannot be placed earlier than B.C. 424, at which time Herodotus would be 60 years of age. There is no other Amynæus in the Lists; and if there were, the numbers would seem to far taking any one nearer to Mecria. Are we, then, to suppose that Herodotus wrote at a later date than has been stated by some writers? or that the chronology is wholly destitute of historic truth? (Comp. the notice of Aeschylus, ii. 156, Cooley's note.)

1033. To the foregoing notice of his Egyptian chronology we will append a comparative Table of the Chronology of Herodotus to the time of Cambyses, the conqueror of Egypt in the reign of Amasis.

LYDIAN. The Heraclides, from Agnon, son of Ninus, to Candimenes (1.7)	22 gen.	505y.	ASSYRIAN AND MEDIAN.—		BABYLONIAN. Q. Samirah preceded Q. Ni- tocris by (1.14.)
			Assyrians (1.93)	520y.	
Gyges (14).	- 1	26	Medes.		
Ardys (16)	- 1	49	1. Deioces, s. of Phraortes, (102) - 53		
Sedynates (16) - 1	5	12	2. Phraortes, s. of Deioces, (104) 23		
Alyattes (26) - 1		57	3. Cyaxares, his son, (73. 106) - 12	150	Labyrikos, 71
Cresus (86) (gone by Cyrus. Of. 14 and 91— Amasis?)	- 1	14	4. The Scythians (106) - 26	[Ep. 128. Median 100; ill. 120]	77) s. of Ne- bris, was con- quered by Cyrus (1. 151).
			5. Astyages (74. 130) (Conq. by his grandson Cy- rus, s. of Cam- byses, (73. 107. 128.)	25	
		27	675	670	

PERSIAN.

Cyrus, after a reign of 35 years, was slain in battle with the Magians (1. 214).

1034. It is evident that we have, here as elsewhere, an artificial scheme of chronology. (1). The durations of the Heraclide and of the Assyrians are *nearly* equalised; the sums-total of the two parallel lines to the epoch of the Persian Empire *exactly*; for an interval of about 5 years (Cf. 46 to 51) is placed between Cyrus's conquests of Media and of Sardia. In the Eccl. Canon the length of Cyrus's reign is 31 years. Hence it may be taken at 30, and then the whole period to Cambyses's accession will be 700 years. It cannot be doubted, after what we have shewn (¶ 969), that this duration stands connected with the Sothic Cycle. Compare also the 1460 of Sync. (¶ 893), and note that $520 \times 2 + 420 = 1460$. For the same dynasties (Cyrus included), we have here 28 kings and 700 years, there 50 kings and 1766 years. (2). It will be observed that the sum of the years of the Medes exceeds the Epilogue by 22. When it is considered that 22 years are assigned to Phraortes, and the alternation of the names* Deioces and Phraortes is also taken into account, can it be doubted that this name has been foisted in to make up the predetermined sum-total?

* We have a similar instance of alternation ending at the next great crisis, in Cambyses, Cyrus, Cambyses, Cyrus, Cambyses.

(3). It has evidently been a part of the scheme to make 5 gen. in each line. This may have been a reason for the insertion of Phraortes, and for the division of the "40 years" of Cyaxares between him and the Scythians. There are other significant examples of a preference given to the number 5 (*e. g.* i. 74, 81, iii. 66, 79, 80, iv. 94.). (4). It may be supposed that there is a mystical relation between the numbers 170, 150, and 670. (5). Sardis is said (i. 86) to have been taken, when Croesus had reigned 14 years, after a siege of 14 days, and 14 youths were laid on the pile with Croesus. (6). Croesus, it is specially stated (i. 26), was 35 years of age when he began to reign; and Astyages, his brother-in-law (i. 73), reigned 35 years. A mystery, it will be seen presently, may possibly be connected with these numbers. (7). The Astron. Canon assigns 9 years to the reign of Cyrus. To these, it may be suspected, the additional 20 years has been added to make up the 700. (8). We may note here that the reigns of all the 3 renowned conquerors, Cyrus, Cambyses (¶ 419), and Alexander, (which form great chronological crises) either were, or were connected with, periods of 9 years, each of which periods was bisected equally, or divided into 5 and 4, or 6 and 3, by some notable event. (9). A parallel fable to that of Cyrus and Croesus will be found in the account of Cambyses and Psammenitus (iii. 14).

1035. In reference to the *Scythians* Herodotus states (iv. 7) that they say, that, from their first king Targitaus to the invasion of their country by Darius was "as much as, but not more than, 1000 years." Some time previous to the invasion they had held possession of the Upper Asia for 28 years. Now, the invasion of Scythia took place immediately after Darius had taken Babylon, which event appears to have occurred not very long after his accession. If, then, the supposition we have made, that the object of the variations in the years of Cyrus and Cambyses was to provide that the reign of the latter might either be brought within or excluded from the great Sothic period; if this supposition be adopted, the 1000 years of the Scythians may have been reckoned as co-terminous with the 1000 which is included in the latter division of the Anon. List. It is worthy of notice that $(1000 - 28 =) 972$ (Cf. ¶ 891) is the number of times by which, in the fragment of Hesiod, the Phoenix is said to outlive man. (See ¶ 1114.)

1036. Mysteries are no doubt connected with the following myths; but we think it not worth while to spend time in searching for their hidden meaning. "Aristeas the poet died; but when his friends went to perform the funeral obsequies he could not be found. Seven years afterwards he reappeared at Proconnesus, and composed the Arimasian verses. He then vanished a second time. 340 years after, to my own knowledge, this happened to the Metapontines of Italy:—Aristeas, they say, reappeared and commanded them to build an altar to Apollo, and a statue to Aristeas near it" (iv. 15). Again, "Battus founded a colony at Cyrene in Libya. He reigned 40 years. His son Arcesilaus reigned 16 (making 56). Then another Battus, who was contemporaneous

with Apries of Egypt. Then a second Arcessilaus. Next Battus, a lame boy. Then a third Arcessilaus, who, having consulted the oracle, was informed that Apollo had granted the dominion of Cyrene to 4 of the name of Battus, and 4 of that of Arcessilaus (iv. 159—163). In the 7+340 of the former fable, we notice a coincidence with the 341+6 gen., and, we may say, with the 346y. of ¶1007. In the 2nd myth, it is observable that 7 gen. of each name are fixed upon. Therefore 14 in all, and 12 from the two whose years are mentioned. Now $12 \times 33\frac{1}{2}$ = say 400+56=456; or $12 \times 23 = 276$, +56=332.—Perhaps in this fable we may discover another indication that the author of these works lived at a time posterior to that assigned to Herodotus. We may venture to assume that the 14 gen. had passed prior to the historian's time. But, as reported, the third Arcessilaus was contemporaneous with Cambyses (iv. 165), and Herodotus with Xerxes (the 2nd from Cambyses); for he is said to have been born in the year of Xerxes's accession (Aul. Gell. xv. 23).—The coincidence of fourteen kings being made out has led us to suppose the meaning of the oracle to be, that 8 kings should reign after the one to whom the response was given, and who was the 6th. But if we adopt the common interpretation, namely, that there should be 8 kings in all, still the dynasty would not have come to an end previous to the date attributed to the works of Herodotus. President Bouchier places the death of Arcessilaus IV. in s.c. 432; whereas Herodotus is said to have written prior to B.C. 440.—The Scholiast on Pindar says that the Battades reigned at Cyrene 200 years.

10. 1037. *Plato* has preserved a tradition, which states that when *SOLON* visited Egypt (s.c. 595), he was informed by the priests that 9000 years had then elapsed since the time when Vulcan began to reign. From the way in which the tradition is said to have been handed down, it is very probable that it may have suffered in transmission; and that what the priests really told Solon was, that (as stated in "Sothis") Vulcan reigned 9000 years. It may, however, be worthy of notice that, taking the tradition as we find it, and commuting the 9000 years at the rate adopted in Sothis, the reign of Vulcan, according to the first computation (¶1029) of Herodotus, will begin from *Moris*, who built the Temple of Vulcan; that is, contemporaneously with that of the Sesostris of Herodotus; and, we may say, (identifying *Moris* with *Armais*) with that of Sethos of Dyn. XIX, who may be regarded as a parallel to the Sethos, "the priest of Vulcan," with whom the series of 11 ends. Strange as it may seem, we are much inclined to think that all the names in Dyn. XII, XVIII, and XIX, are only designations of one Monarch, the great Sesostris, and that they have been introduced to swell out the period to its appointed dimensions.—We may just note that 360 lun. cyc. of 25y.=9000y.—*Plato* assigns a duration of 8000 years to the city of *Sais*.

1038. Having had occasion to refer to Solon, we may take the opportunity to notice a remarkable saying, attributed to him by

Herodotus (i. 32), which has puzzled critics not a little,—which is “confessedly one of the most difficult passages in Herodotus,”—and of which we do not suppose the true explanation has ever yet been given. It occurs in his celebrated reply to the question of Croesus at an interview, in reference to which Plutarch remarks: “It seems to some persons not consistent with chronology that Solon should converse with Croesus, but I cannot for this reason reject a relation so credible in itself, and so well attested.” He then proceeds to give an account of the interview, almost in the same words as Herodotus. But that portion with which we are now concerned, has had a special doubt cast upon it from the circumstance that Stobaeus omits the passage altogether. Larcher thinks the text has been altered. However, we venture to say (reversing the common saying) that we will undertake to shew, not from whom the passage did *not* proceed, but from whom *it did*; namely, the same mystical computator, whoever he was and whatsoever his time, from whom the rest of the chronology proceeded. Beloe renders Solon's words thus:—“I will suppose the term of human life to extend to 70 years.” (Cf. Psalm xc. 10). “This period, if we except the intercalatory months, will amount to 25,200 days. To make our computation regular and exact, suppose we add this month to each alternate year, we shall then have 35 additional months, or 1250 days. The whole 70 years will therefore consist of 26,250 days, yet of this number every day will be productive of some new incident.”

$$\begin{aligned} 70y. &= 25,200d. (\because 360d. = 1y.) \\ 35m. &= 1,250d. (\because 35\frac{1}{4}d. = 1m.) \end{aligned}$$

$$70y. = \left\{ \begin{array}{l} \text{Sum. } 26,450d. (\because 377\frac{1}{4}d. = 1y.) \\ \hline \text{Ep. } 26,250d. (\because 375d. = 1y.) \end{array} \right.$$

1039. The rates deduced are truly singular, and it is not surprising that such a passage has presented an insoluble difficulty to commentators. At first, the Epil. seemed to us to have some relation to the great mundane cycle; and, observing that $365,250 - 26,250 = 339,000$, we suspected that some allusion was meant to the 33,000 years of Helios and Chronos, and the 9000 of Hephæstus. Again, deducting from the 1250d. the 200d. by which the Epil. reduces the sum, it appeared that the remainder 1050 contained exactly 35m. of 30d.; and this seemed likely to afford a clue, especially as it allowed of the following arrangement:—

$$\begin{aligned} 35y. &= 12,600d. (1260 \times 10) \\ 35m. &= 1,050d. (210 \times 5) \\ 35y. &= 12,600d. (1260 \times 10) \end{aligned}$$

$$\hline 26,250$$

Nevertheless, it failed to do so, though it is worth mentioning, because it may serve to shew that there is no error in the Epil. Yet again, $26,250d. = 72y.$ of 365d. within 30d.; whence it may

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be conjectured that one end in view has been thus to make out the (intercalated) septuagintal number. Once more, it seemed not unlikely that the 70y. of Solon might have had some symbolical reference to the 35+35y. of Croesus and Astyages just noticed. We observe, again, a specially mystical composition in 25,200 (= $420 \times 60 = 7 \times 60 \times 60 = 36 \times 700$). But, without rejecting these coincidences as having nothing in them, (for we think that it has been a chief aim in these mystical schemes to provide for as large a number of significations as possible), we doubt not that it will be allowed that the following table discovers the principal meaning:—

	Y.	4. Dominion of the Scythians lasted	25
Croesus's age at acc. was	35	When Astyages had reigned	25
Cyrus took Babylon in Croesus's	9th y.	Astyages having reigned 35	1
Cyrus took Sardis in Croesus's 14th	5—6	}	1
Cyrus reigned 9y. according to Astr. Can.	4—3	—	—
Cyrus reigned 29y. according to Herod.	20	—	25
	<u>73</u>	(Cf. Her. i. 91 for 70y.)	92

1040. Before proceeding with our explanation, it will be proper to state that the portion of the table on the right has been added to shew, that, as we believe is the case at every principal chronological crisis, the greater period is made to end with a lesser of 92 years. Nos. 1 to 3 ($\frac{1}{4} 1033 = 87$, + 92 = 179, from which deducting 9 years of Cyrus, would leave 170, = the duration of the 5 predicted (i. 14) generations of Lydians. It will be seen that the capture of Sardis is placed in the 49th year of Croesus, and the earliest date of Cyrus's death in his 53rd.

1041. And now for the explanation. We assume that the final 20 years is only an intercalation, added to complete the Sothic division of 700 years; and also to verify the saying, put into the mouth of Solon, which is neither more nor less than a *mystical prediction of the destiny of Croesus*: and this assumption is borne out by the circumstance that, when this 20y. is left out, the years of Croesus will still amount to the above 73 (Cf. ¶ 1021). At the time when "the wise man" of Greece is supposed to have uttered his "wise saying," Croesus had attained to half the three score and ten "days of man," having lived in an inferior position for five *sevens* of years. Two *sevens* of the greatest wealth and highest grandeur were to come. Then a "*half-week*" of captivity, to be spent in following the fortunes of his great-nephew and conqueror, who once had placed him on that fatal pile, from which this prediction of the sage had been the means of his deliverance. And, lastly, three *sevens* of prosperity as the friend and confidential adviser of the Ruler of the world. Such a destiny was thus mystically marked out. $26,250\text{d.} = 72\frac{1}{2}\text{y. of } 360\text{d.}$ $26,450\text{d.}$

= $73\frac{1}{3}$ y. of 360d. The reason of the increase of the 70 years to nearly 79, may be found in the wish to make out an aliquot part ($78=1460+20$) of that Sothic cycle, at the close of which this period was placed. And, again, the addition of nearly $3\frac{1}{2}$ years may be accounted for as the introduction of the fatal "half-week," which half-week is shewn in our Table to have been marked out as the interval between the downfall of Croesus and the historical date (if any may be so esteemed) of the death of Cyrus (Cf. i. 91).—The foregoing view is adapted to the numbers of Herodotus, and has reference to Cyrus's life. But, putting aside his last 20 years of Cyrus as fictitious, the scheme may be adapted to the subsequent narrative (which speaks of Croesus as being alive nearly at the end of the reign of Cambyses), provided we take the duration which the Arm. Eus. assigns to the reign of the latter. It will then be stated thus :

Croesus lived as a private person	-	-	35 y.
He enjoyed the greatest affluence as a king	-	-	14
He followed Cyrus as a prisoner	-	-	$3\frac{1}{2}$
He was the friend and favourite of Cambyses			$17\frac{1}{2}$
			<hr/>
			70

11. 1042. The Egyptian Chronology of DIODORUS is too extensive, complicated, and confused, to admit of our examining it within our present limits, even in a cursory manner. We must content ourselves with noticing a few of the principal features. In the mythological portion, but still more in that which is dignified with the appellation of "historical," it differs from the other versions, even to a greater extent than they do from one another. Among the Gods, the first who reigned on earth was, as some say, the Sun; as others, the Human Vulcan. Then Chronos, Zeus and Hera, and their five children; viz., Isis, Osiris, Typhon, Apollo, and Aphrodite. In Typhon and his 26 fellow-conspirators, M. Bunsen sees a mythological representation of the oldest division of Egypt into 27 provinces. Might not the origin of the number be traced with more probability to its relation to 216, $27=2\frac{1}{3}^6$? Diodorus states that some report, from Osiris to Alex. 10,000 years, others 28,000. Again, he gives from Helios to Alex. 23,000 years. And, in another place, for "the Gods and Heroes less than 18,000 years." The most ancient deified kings, he states, are said to have reigned each more than 1200 years, the more recent less than 300. "The former," according to him, "may be explained as a calculation by years of a single month, the latter by years of 4 months,—the duration of the Egyptian seasons; and thus they are both reduced to the reasonable term of 100 years." Nolan, we remark by the way, to shew how exactly "the testimony of Diodorus accords with his chronology," cites from his great authority, "the Old Chronicle," that "the Gods reigned 984 years, and the Demigods 216," which makes 1200 for all, instead of for each! Moreover, he divides the number 3984 to suit his purpose, removing 3000y. to Helios without authority!

1043. Of the so-called "historical kings" Diodorus reports 475 native and 4 Ethiopian, besides Persians and Macedonians. $475 + 4 + (\text{Dyn. } 26-31) \times 28 \text{ or } 29 = 507 \text{ or } 508$,—the 2 sum-total of Afric. The years of the native sovereigns amounted to about 4453, of the foreign to 447, making "nearly 5000y." in all. This 5000, with the 18,000 of the Gods, would seem to make the first-mentioned $28,000(2300 \times 10)\text{y.}$; though the 23,000 is said to end at Alexander, but the 5000 at the time of Diodorus. It may be allowed to suggest, whether in the original tradition the computation may not probably have been made as follows:—from Helios to Osiris 10,000y., from Osiris to Menes 18,000, from Menes to Alexander 5000, making in all 33,000,—a number corresponding apparently with the sum of the years of Helios and Chronos in the Old Chronicle. But, in another place, 4700y. are assigned as the whole duration of the Egyptian monarchy. The 5000y., however, as being the mean between the computations given by Afric. and Eus., seems the most probable number; and, perhaps, the 4700 should terminate at the Persian Conquest. It will be observed, that the 5000 coincides exactly with the duration assigned by Sync. to the interval between the Creation and the Persian conquest. In Diodorus, however, it is remarkable that the 5000y. begins from "*Moris*"; and yet, subsequently, Moris is placed 12, but only 12 (in Erat. 9) gen. after Menes; from whom, again, the computation begins.

1044. "52 successors of Menes" are said to have reigned "upwards of 1040y.", but some copies have 1400y.,—difference 360. Here we cannot but suspect that we have the 53 kings of Apollodorus transferred to the place of the 38 Thebans of Erat, with the 1050y. of the latter assigned to them. In the Anon. List of Sync., as we have shewn, the 53 fill the last division, ending at the Persian Conquest. Again, the Tablet of Abydos contained 52 sovereigns from Menes to Sethosis, "the scutcheon of Moris occupying the 44th place;" while, in the List of Erat., there is a Mares 9th, and a Mares 35th, ($9+35=44$). In the "30 dyn." there are 2 Epil. to the 3rd Bk. (Afr.), 1041 and 1050.

1045. Sesoosis (=Sesostris of Herod.) is placed *seventh* from Moris, therefore *twentieth* from Menes, both inclusive.—In the tradition that Amasis (also spelt Amosis) "was abandoned by his whole people on account of his tyranny, and lost his kingdom," we may see an indication that the Exode was connected with this king's reign. And in the recurrence of the same name at the time of the Persian Conquest, we may discern a repetition of it as indicative of calamity and change of dynasty.

1046. One remarkable feature in the Chronology of Diodorus is, that he places "a long interval" between Bocchoris and Sabecon; whereas, in the Anon. and 30 dyn. Lists, the latter is said to have burnt the former alive. Herodotus knows nothing of Bocchoris.

12. 1047. The few numbers which can be deciphered in THE TURIN PAPYRUS may be thought to give indications of a similar mystical composition. Ma has 3140y. ($392 \times 8 = 3136$, 393×8

=3144). A sum-total of 23 reigns (supposed to be of Heroes and Manes) is 5613-4y. ($216 \times 26 = 5616$). Horus 13,420y. Kings up to Horus 23,200y. ($= 290 \times 80$ or 2900×8). $13,420 + 23,200 = 36,620$ ($= 36,500 + 60 \times 2$). Appended to the name "Ma-tu-ra" is the duration "9y. 9m. 27d." which, at 360d., gives 3357d. ($= 292 \times 11\frac{1}{2}$); to that of "Ra-sebak-nufre" "3y. 10m. 24d." ($= 216 \times 6\frac{1}{2}$).

13. 1048. DIOGENES LAERTIUS states (Procem. p. 2) that, from the beginning of the reign of Vulcan to the Macedonian conquest of Egypt, the Egyptians computed 48,863y., and in this time they asserted they had observed 373 solar and 832 lunar eclipses. These numbers in themselves, and in the extraordinary disproportion of their relation to one another, have ever been a cause of perplexity to chronologers. As there are about 30 lunar and 40 solar eclipses in 18⁶y., 832 L. E. would occur in little more than 500y., and 373 S. E. in $\frac{1}{3}$ rd of that time. How are we to explain the extraordinary discrepancies? The most likely way of reducing (at least) the principal difficulty would seem to be, to suppose that the 48,863y. are mystical years representing lunations, or that the term "year" is used in a generic sense, answering to "Cycle," and may be understood of a lunar equally as well as of a solar revolution. This hypothesis appeared to us to be rendered more probable by coincidences arising from a cycle of Eclipses of sufficient practical accuracy, which was known in the earliest times. Geminus (c. 15) states that the Chaldeans had a period of 669 mo. or 19,756d. Ptolemy speaks of the same period; and Pliny (ii. 18) remarks, with reference to it, that eclipses recur after a period of 223 mo. ($= \frac{669}{3}$). This period received subsequently the name of Sarus, though, of course, it was a very different one to the Sarus of Berosus of 3600y. 223 average intervals between full moon and full moon make nearly 242 nodical months, and hence all the eclipses in one set of 223 lunations nearly recur in the same order during the next 223 (Cf. 223, infra), though it is only in a period of about 746 sari that the circumstances of one sarus precisely correspond to those of another. (The coincidence of this number, we may remark by the way, with the date b.c. of the Chaldean era of the Canon of Ptolemy, may lead to the suspicion that the Canon was really compiled by some Christian Computator, who forced the coincidence.) Now we find that 48,863m. contain 219 such sari, with the commonly-rejected number 26 over. This result greatly confirms our conjecture; since, with other numbers which proceed from it, it shews an adaptation to Sothic coincidences. $219 = \frac{2}{3}$ ths of 365. 219 sari, having each 30 lunar eclipses, contain 6570 ($= 1460 \times 4\frac{1}{2}$); and, at 40 solar each, 8760 ($= 1460 \times 6$). If, again, we commute the 48,863m. at the rate of 9000m. to 730y., we obtain $3963\frac{1}{2}$ y. $= 3600 + 360 + 3 + \frac{1}{2} = (1200 + 120 + 1 + \frac{1}{2}) \times 3$. 3963y. exceeds by 408y. the 3555y. which Sync. attributes to the same period. This 3555y. contains a definite number of years for Vulcan, as will appear; and we suppose that the 408y.

is an addition to his time, and that the reason why an indefinite period is attributed to him in the Old Chron., is, to allow of such variations at this upper end of the computation as would adapt it to different coincidences. We note, further, that $48,863 = 216 \times 226 + 47 = 1460 \times 33\frac{1}{2} - 47 = 1461 \times 33\frac{1}{2} - 80 = 393 \times 124 = 131 \times 373$. Now, when commuted as before, $3960 = 48,822 (= 216 \times 226)$, and $3967\frac{1}{2} = 48,910 (= 1460 \times 33\frac{1}{2})$. Hence it may be inferred that 3960 (3600 + 360) has been taken in the calculation as a basis, on which, by the addition of "a half-week" or "a week" the several cyclical coincidences might be raised. That 48,863 is actually found in the text may be accounted for by its being in the mean between the two first equations, and, on the whole, the nearest to all the periodic numbers.—We will mention here, having omitted to do so in ¶ 890, that the 120 sari of Berossus, when commuted at the above rate, give 24 S.C., the 110 sari 22 S.C.

14. 1049. We must not conclude our examination of the Egyptian Chronographies without a few GENERAL REMARKS in reference to them as a whole.

1050. In the course of our inquiries we have found particular or peculiar numbers continually recurring, in a way that has convinced us that all these systems have been constructed on a uniform numerical plan. The great body of the proof of this, depending upon the similarity of a multitude of numbers, each coincidence being nothing in itself, necessarily does not admit of adduction. But we will direct the reader's attention to such indications of a uniformity of structure, and relation of the different schemes to each other, as it is practicable to do.

1051. We have found the number 341 frequently occurring in a way that appears significant. Take, for instance, the scheme of the Old Chronicle; and, supposing its large numbers to be month-years, but the small solar years, bring them into the same denomination, thus:—

			Or thus:—
33,984	at 727 per 9000	= 2743	$= 274\frac{1}{2}$
2,688	- - -	= 217	= 235 $\frac{1}{2}$
5,485	- - -	= 443	184
21,007	- - -	= 1697	260 = to d. of Alex. (9 + 12)
<hr/>			<hr/>
(392 \times 13 = 5096)			
63,164	(393 \times 13 = 5109)	5100	65,745 (= 1461 \times 45). (Cf. ¶ 777)
<hr/>			<hr/>
(215 \times 24 = 5160)			
(Cf. ¶ 921, 959, 964, 999, 1084).			

Now $63,164 = 1461 \times 43 + 341$. And 341 is the number of years between the end of the 30th dyn. and the Vulgar Era; for $9 + 332 = 341$. Again, in the scheme of Herodotus we have 341 kings, composed of 330 + 11. And $341 = 11 \times 31$. So again, twice and at special epochs in the Anon. List, we have met with 340-1. And the sum of the years in the Old Chronicle is 36,341. The surplus of 341 mo.-years in the above Table = 28 solar years (the Sabbatical Cycle). Again, 341 solar years = 4200 mo.-years. Once more, supposing, on the authority of the tradition preserved by Plato (¶ 1031), that 9000 mo.-y. have been introduced into

the 11,340y. of Herod., then, when these are reduced to solar years, the period will become $3070 = 341 \times 9$. See, again, ¶ 1036.

1052. The schemes of the Old Chronicle and of Sothis may probably have had such a framework as the following, the extant numbers having been adopted, either for concealment, or to produce other mystical periods.

	<i>Old Chronicle.</i>		<i>Sothis.</i>
elios -	- 30,000		Hephaestus - 9,000
hronos -	- 3,000	} 33,000	Helios - 1,000 } 10,700
ther 12 Gods -	984	} 1,200	Agathodaimon - 700 } 1,280
Demigods -	216	} 1,200	Chronos - 580
Men, 2100 (Castor), 2160, or 2,300 (Ep. Afr.)	3,300		Osiris and Isis - 430
			Typhon - 360 or 290 } 720
$36,300 = 242 \times 150$	36,500 (Comp. ¶¶ 908-9).		
$36,360 = 606 \times 60$	<u> </u>		12,000

Then, $30,000$ (O. C.) = 10×3000 (O. C.) = $3 \times 10,000$ (S.). 4200 (O. C.) = 2×2100 (O. C.) = 6×700 (S.) 33,000 (O. C.) = 10×3300 (O. C.) = 1320 lunar cycles of 25y. 9000 (S.) = 9×1000 (S.). The 2 schemes may have been divided, in reference to the Gods, into 33,000 + 984, and 11,000 + 984. To the 33,000 (O. C.) add the 580 of Chronos (S.) and the sum $33,580 = 1460 \times 23$. The 11,000 (S.) = the 11,000 of Eus. = 33,000 (O. C.) + 3.

1053. The 11,985y. of Sothis exceeds the 11,340 of Herod. by 645 (= 215×3), and his 11,685 by 300: which, again, exceeds the 11,025 of Eus. by 660; the latter being 960 (40×24) less than the first. The 33,984y. of the Old Chron., as month-years, being commuted into 2744y. = 2×1372 (see ¶ 271). And, adding the years of Demigods and men, the sum-total in the Old Chron. will be 5096 (= 392×13).

1054. With the sum-total of Castor, 7076, the scheme of Eus., when reduced as in ¶ 953, No. 4, may be thought to have some connexion, the difference between them being 700y., — one division of the Sothic Cycle (see ¶ 989).

1055. In the scheme of Eus. the sum-total is 30,396, and in the Assyrian Chronography the sum is 396,099. Again, in the latter we have 86 post-diluvian Assyrians with 33,091y.; and in the Anon. List, 86 kings, and in the Old Chron. 33,000 or 33,984y., the excess of the latter being 899 (= $430 \times 2 + 39$). $30,396 + 5514$ (Herod.) = 35,910, and $24,925 + 11,985 = 36,910$. See also ¶¶ 1019, 1048.

1056. It has already been noticed, that the Old Chron. predicates 113 gen., which is the number of names mentioned by Afric. previous to the Persian conquest. (Cf. ¶ 930). We have also met with 5 places in which lots of 52 or 53 kings occur, the latter being the half of the number of gen. actually found in the Old Chron. And we have noted the occurrence of 3555y. in the 30 dyn. of Afric., as well as in the 30 dyn. and 113 gen. of Sync. We may observe, further, that the years of the 12 Gods, the Demigods, and men in the Old Chron. amount to 3340; and $3340 + 215$

=3555. Both in the Anon. List and in Euseb. the periods 2044 and 2206 are found.

1057. The foregoing and other indications have led us to think not only that all the schemes have been constructed upon one and the same system, though on different dimensions; but also that there may be a latent basis of historical truth, which it may be possible to discover. Nevertheless (though we hesitate not to say, that we think we could construct a more plausible scheme of Egyptian Chronology than any that has yet been put forth), we have abstained from doing so; both because our limits forbid it, and because we are of opinion that a better knowledge must be obtained of the numerical system, and of the monuments, before we can be in a position to frame such a scheme as would be entitled to any decided preference. It were easy, with Bunsen, to take up one isolated sentence, and calling it “a most remarkable passage” to make it a measure, with which (*so far as it happens to suit our own theory*) every thing must be made to square. But, then, it were no less easy, nor less competent, to another Chronologer (as Nolan, for example,) to take up another document, and, assuring his readers that it is a most “valuable document, without the aid of which every effort to form a digested chronology must prove fruitless and idle,” to proceed to frame a system on the principle of making all others bend to this, or, rather, perverting this and others to suit a preconceived theory. Abundance of schemes may be constructed after this fashion, each appearing very satisfactory and conclusive to the tyro and the general reader, but all being obnoxious to the fatal objection, that half-a-dozen others equally entitled to reception may be, and perhaps have been framed. We are well content to leave all such speculative theorising (for it is deserving of no better designation) to others. We deem it preferable not to build at all, than to build on a foundation of sand.

III. TYRIAN AND SYRIAN CHRONOGRAPHIES.

1058. The Extracts by *Josephus* from “THE PHœNICIAN RECORDS” have been already noticed, (¶ 245, 365, 380, 411, 467, 577 n.). We shall subjoin here only a synoptical view of their contents:—

I. TYRIAN. 1. Tyre was built 240 yrs. before Sol. built the Temple, (¶ 380).

1. Abibalus, father of Hiram, (Ant. VIII v. 3).

2. Hiram, 34y., a “friend of Sol.” “The Temple built in his 12th y., 143y. 8m. before the building of Carthage.” “He was more than 150y. (155y. 8m.) before Carthage.” (¶ 245).

1-10. 10 kings during 143y. 8m. to Pygmalion incl., in whose “7th y. his sister fled, and built Carthage.”

In Hezekiah’s time reigned Eluleus 36y., whom Shalmaneser besieged in Tyre 5y. (IX. xiv. 2).

II. SYRIAN. 1-10. “10 Hadads reigned in succession in Damascus: The 1st = David; The 3rd = Ahab.” (¶ 577n.)

III. TYRIAN.

- 1. Ithobal, "in his days Nebuch. besieged Tyre for 13yrs."
- 2. Baal. 3-7. Judges. 8. Balitora. 9. Merbal.
- 10. Hiram, "in whose 14th y. Cyrus took the kingdom."
- "The whole interval is 54y. 3m." But the actual sum is 55y. 3m. (¶ 411).

1059. We suspect that one design in the first series of Tyrian extracts is to make it appear, as nearly as possible, that Carthage was built about the 140th year of the kingdom of Israel, so as to place a century between its origin and the captivity of Israel. Another, we may conclude from the result, was to make the interval between the buildings of Tyre and Carthage of the same length as that between the building of the Temple and the Captivity of Judah.

1060. Again, we think that the theory has been to make the 10 Syrian kings fill the same interval as the 22 Sovereigns of David's race. It is true that their years are not stated, probably because there was no tradition extant on the point, or, if there was, it did not suit the coincidence meant to be insinuated. It may seem, too, highly improbable, that 10 kings should be made to fill the same interval as 22. The case of Israel and Judah, however, may suffice to obviate this objection. And, seeing that the 3rd Hadad is made—the 8th from David, the 3 Hadads thus filling the space of about 160y., there can be no difficulty in supposing the remaining 7 to have been equalised with the last 16 of Judah, and to have occupied say 290y.

1061. If the above conjecture be well founded, we shall have in these extracts a continuous line of Syrian and Tyrian kings, filling the interval between the accession of the house of David and the restoration of Judah; for the last 10 Tyrians professedly measure the interval between the 1st destruction and the Return. We find, then, 10 kings in 143y., 10 in 450, and 10 in 55! And we observe that, at certain epochs, 3 several periods, averaging 13y., are marked out.

1062. We may take occasion to refer in this place to the following passages, in confirmation of our view, that it was the ancient practice to *pack* rulers in decades. Cyril contr. Jul. i. 8. Cosm. Indic. xii. 13. Theoph. Ant. p. 139 d.

1063. Herodotus says (ii. 44), that Tyre was built 2300y. before his time. How great is the discrepancy between the statements of the Grecian and Jewish historians! It may be said, that the one dates Tyre from b. c. 2750, the other from b. c. 1250,—the difference being only 1500y. !!

IV. CHALDÆAN, PERSIAN, GRECIAN, AND ROMAN.

1064. Under this head there come to be considered THE 2 CANONS,—the one designated by Sync. ἡ ἐκκλησιαστικὴ στοιχειώσις, the other ὁ αστρονομὸς (μαθηματικὸς) κανὼν. The two are, on the whole, identical; but, as the latter has a continuation to the death of Diocletian, it will be convenient to consider, in the first place, their relation to the chronology of Sync., and the points in which "the Ecclesiastical" differs from "the Astronomical;" and,

afterwards, virtually to examine the two under the head of the latter. Both reckon from the *Æra* of Nabon., and are parted into 3 divisions, which contain respectively 20 “Assyrian (15) and Median (5) kings” (so called, but more accurately Assyrio-Babylonian and Chaldeo-Babylonian), 10 Persian, and 1 Macedonian; total 31. They begin at the accession of Nabonassar, (placed B.C. 747), and end at the death of Alexander (dated B.C. 324), whence the Philippine *Æra* begins. It is scarcely necessary to say that the above numbers have been arbitrarily produced by leaving out kings, doubtless for the purpose of obtaining certain predetermined numbers. And it will be seen, that the arrangement has evidently been made by a *Christian* compiler. (Cf. ¶ 1048).

1065. *Syncellus* introduces these Canons with remarks, of which the following is an abstract, containing all that is to the purpose. “The kingdom of ‘the Chaldeans’ is reckoned from Shalmaneser (who is also called Nabonasar), as Claudius Ptolemy shews. His Canon is allowed to be most accurate, collecting from Nabonasar to the first, or 7th year of Alexander 419y., and to his death 424. The 1st of Nab.=A.M. 4747. Hence (4746+424), the last year of Alex.=A.M. 5170. In the sum-total of 424y. the mathematical and ecclesiastical expositions agree, though they differ in some of the items.”

1066. The identification of the Babylonian Nabonassar with the Assyrian Shalmaneser, who carried Israel captive B.C. 720, who is said to have begun to reign B.C. 727, and his father, Tiglath-Pileser, B.C. 747, should be specially noted. In the numbers 747, 4747, 424 (=747—323), 727, and 747, we may see plain indications of artificial construction; and especially in the circumstance that (as a comparison elsewhere with the computation of Sync. shews), the number has been raised to 4747 by the addition of a unit, no doubt in order to produce mystical coincidence. We cannot doubt that the intention has been to make the acc. of Nab. synchronize with the death of the Ethiopian conqueror of “the 30 dyn.” Sabacon (xxv. 1), which in the Anon. List bears date A.M. 4744-5, and on whose demise, according to Herodotus, the native sovereigns of Egypt regained the throne. In the computation of Sync. the *Æra* of Nab. is placed exactly 240y. before the terminus of the Anon. List, i.e. before Cambyses, whose acc. in the Astr. Can. is 218 *A.D.*; but in the Eccl. Can. 240 *A.D.* By the latter, in reference to the variation, Sync. is careful to tell us he computes.

1067. In the above extract from Sync., we have a plain proof, we might rather say, an explicit avowal, that he deliberately introduced a variation of 6y. into his scheme of chronology; and, we may observe, that he would appear to indicate the variation in a mystical manner by expressing “first” by a word, but “7th” by a numeral letter. He also shews us the place where it was introduced, if, indeed, it was not a moveable variation. And we are able to discover how the introduction was effected, and, moreover, that it rested on ancient authorities, one of which assigned 12y.,

and another 6, to the reign of Alexander.—We shall revert to the mundane computation of Sync. after an examination of the two Canons, which form an integral portion of it.

1068. *The Ecclesiastical Canon* differs, as Sync. remarks, in many of its items from the astronomical, though one copy, at least, of the latter nearly agrees with the former. It must not, however, be supposed, that the discrepancies have arisen from errors or corruptions. They have manifestly been planned, and adapted with great care to different mystical schemes. At the accession of Cyrus (No. 21) the differences have been brought to balance, though previously 6 large variations occur. One copy doubles the years of No. 20, thus producing equality. From the places at which the variations are found, it is evident that there has been, as we have heretofore shewn, a transference of years from some kings to others, in order to make out such a series of coinciding periods as we have exhibited (¶ 435) in connexion with the Captivity. After Cyrus only 3 numbers agree, and yet, on reaching the terminus, the totals are found to balance within 4; nay, Sync. says that they agree, though the sum in the Eccl. is really 428. The acc. of No. 24 in the Eccl. is in the same year of the Æra as that of No. 25 in the Astron., 20y. being between the two. So, also, No. 29 in the Eccl. begins to reign in the same year as No. 30 in the Astron. The contrivance used to adapt the last 2 reigns is very manifest, 12 years being assigned to Darius Cod. and Alex. jointly, which are variously divided into 6 and 6, and 4 and 8. The assignation of 6y. to Alex. may very probably have been connected with the discovery of the inaccuracy of the Metonic Cycle. This discovery was made by Calippus, through observing a lunar eclipse which happened 6y. before the death of Alex. In consequence he introduced the Calippic Period, beginning to reckon his cycles from the date of the observation in b.c. 330, = Ol. 112, 3. = æ. n. 418. Hence, as Alex.'s death is placed in æ. n. 424, by assigning to him 6y. of reign, the new computation would date from his acc. This may also account for the introduction of a new æra at this point, and may serve to shew that the reign of Alex. is similarly situated to those of Cyrus and Cambyses, serving like them to adjust the computations.

1069. The Eccl. has the following periodic dates of accessions. No. 5, 43. No. 7, 60. No. 11, 72. No. 13, 84. No. 16 (Nabopolassar), 120. No. 17 (Nebuch.), 140. No. 22 (Cambyses), 240. No. 28, 408.—It makes 70y. between the 1st of Nebuch. and the 2nd of Cyrus. 40y. between 2nd of Cyrus and 2nd of Darius H. 60 between 2nd of Darius and 7th of Artaxerxes, therefore 73 to the 20th. 80 from Artax. to Alex.'s death.

1070. We turn now to the *Astronomical*, called also after Cl. Ptolemy (born about A. D. 70) the *Regal Canon of Ptolemy*. It presents more indications of having been constructed on the mystical system than we can afford space to exhibit; but the following summary will point out the principal. (Comp. ¶ 426).

1071. Notice, first, the four great divisions of the Canon:—

<i>Designations.</i>	<i>No. of Reigns.</i>	<i>Durations.</i>	<i>Ans. of Th. to a Rep.</i>
1. Babylonians -	- 20	- 209	- 104
2. Persians -	- 10	- 207	- 204
3. Greeks, Alex. and 12 succ. } 13	- 40	- 302	- 231
4. Romans -	- 27 }	- 333	- 124
	—	—	—
	70	1051	
	—	—	—

1072. The septuagintal sum-total of the reigns, as well as the manifest arrangement on the decenary principle, appears very significant. From the several numbers we may learn the reason why so many names have been omitted in each division. The sum of the years=Ep. of Bk. 3 Afric.=Erat's sum= $420 \times 2\frac{1}{2}$, or $15 \times 70 + 1$; but, as the years in the Canon are vague years, it is very possible that this odd year may have been introduced to make as near an approach to equality with Julian years as could be in whole numbers; and this may possibly have been a reason for the similar introduction of a year at intervals in the Chron. of Sync. The 2nd and 4th durations are mystical numbers, and it is singular that both the 1st and 3rd should want only 1 of being so. We cannot doubt these 1's have been supplied.

1073. Another Division made of this Canon is into two Eras, the æra of Nabonassar and the Philippine æra, the reckoning being commenced again from the accession of Philip Aridaeus. The years reckoned from the first æra amount to 424, those from the 2nd (excluding the odd year) to 626, and to the accession of Diocletian to 606. The æra of Nabonassar=b. c. 747. The following coincidences will probably make it appear that this is a mystical number. (And see espec. *infra* ¶ No. 746). $747 = 83 \times 3 \times 3 = 242 \times 3 + 3 \times 7 = 626 + 121$. $747 \times 2 = 1494$, which is within a "half-week" of Usher's date b. c. of the Exode. Add another 747, making 2241 (the LXX Ante-diluvian duration, ¶ 897), and the interval that will remain to Usher's date of the Deluge is 1075. Now 214y. has been made the complement to fill up a period of 2241y. Take the LXX 2241(3×747)y. for the Ante-diluvian period. Then a scheme may be drawn out as follows, taking a few years' license in 2 instances:—

1. Cr. to Del. (¶ 897) 2241 -	- { 2027 }	2242
2. Del. to Exode, 854 -	- { 107 }	{ 2348 } (¶ 25. Col. 13)
3. Exode to AE. Nab. -	- { 747 }	{ 856 }
4. AE. N. to Ph. AEra -	- { 426 }	4589 } (¶ 663)
5. P. AE to Philopator's att. violation of Temple -	- { 107 }	1920 }
6. Thence to Vulgar AEra -	- { 214 }	2348 }
7. V. AE. to acc. of Commodus -	- { 160 }	1491 }
8. Acc. to death of Commodus -	- { 32 }	(Usher)
9. Death of C. to d. of Diocletian -	- { 114 }	520
	—	627
	4895	4589

1074. The sum to the Vulgar *Aera* has the appearance of being mystically compounded. It may be separated into 44 mill.; plus the intercalary 89, or into 3000 + 89 + 1500 (Comp. ¶ 232, 242). 3089 is an ante-Eisode duration, 1589 is the post-Eisode duration in the "Hebrew Comp." Taking away the obviously moveable 3, the remainder will divide into 4 mill. plus 293×2 . The entire sum may be reckoned 400y. less than the terminal date A.M. of the Anon. List; or, by adding the 4 centenary additions in Jos. to the 1st item, it would be equalised with it. But, further, in reference to Commodus, we observe that his accession is placed in A.D. 160; but, as his death has been post-dated (¶ 636) 6y., so may his accession be. Now, $4589 + 166 = 4755$, which is 3y. more than 216×22 . The 3y. may be the "half-week" above noticed; but, it has been observed (¶ 636), that the 6y. in excess "is reduced to 3y. on the whole period." $4589 - 32$ (say to the acc. of Augustus) = 217×21 . $1494 + 166 = 1660$ y. for the period between the Exode and Commodus. (Comp. ¶ 663). Again, to the death of Commodus we find 4781y. ($= 217 \times 22 + 7$). The sum-total being post-dated, in like manner as the death of Commodus, will become 4900 ($= 490 \times 10$).

1075. We have noticed (¶ 636) another Division, to the terminus of which there have been made 525y., 535y., 515y., and 939y. (And we may note, by the way, that there seems to be something mystical in the manner in which the figures are found to alternate so frequently). This terminus was the death of Commodus, 515 p. *æ.* = 192 A.D. The accession of the last of the Chaldeans is placed in 192 p. *n.* The interval between the commencement of the Persian dominion and 515 p. *æ.* is 730y., and from 515 p. *æ.* to the termination of the Canon, excluding the odd year, 111y. From the death of Titus to 515 p. *æ.* 111y. From the 1st destruction of Jerusalem to 515 p. *æ.* may have been made (exclusively) 800y. The reign of Commodus is the 13th of the Romans. We shall see presently that another epochal Division is made after the 14th. Hence the Greeks and Romans are distributed into $13 + 13 + 1 + 13$, Severus's reign of 25y. being made the intermediate one.

1076. A remarkable change in the calculation of the years of the *Aera* is made at the epoch of the Roman supremacy. Previously the number of the years elapsed had been given to the *accession* of each Monarch; but thenceforth, by means of reckoning Augustus's years to Cleopatra, they are stated to the *death* of the Sovereign.

1077. Throughout the whole Canon the years of successive reigns may be formed into mystical combinations; but of these we shall adduce only a few examples. The number of the kings, into whose reigns the Jews' Captivity for 70 years entered, is 8. The years of reign of the first 4 amount to 70, divisible into 21 and 49, and the years of the last 4 to 70, divisible into 17 and 53. Jerusalem was taken by Nabokolassar (Nebuchadnezzar) when 160 (40×4) years of the *Aera* had elapsed. 13 reigns ending with

Nebuch.=160y. 9 from Xerxes=160. Babylon was taken by Cyrus in the 210th year, or at the end of the third 70 years from the establishment of the Babylonian Empire. (Comp. ¶ 467). Between Nebuchadnezzar and Darius Hystaspis the Canon gives 40y. Between the accessions of Nebuchadnezzar and Artaxerxes I. 140y. The years of reign of the first 7 Persians amount to 180y. The 2nd destruction of Jerusalem is made to fall in the 393rd year of the Philippine Æra; and the final desolation of Judæa after 456 years had elapsed, thus making 880 (40×22) from the Æra of Nabonassar. The Canon ends with A.D. 304. Can it be altogether accidental that just 40 years intervene between the date of Hillel's reform? Or that the sum-total, excluding the odd year, is equally bisected at Philopator's accession, giving 36 reigns 525 years and 34 reigns 525 years ($=7 \times 75$)—cf. ¶ 1020.

1078. More of the dates of accessions present mystical numbers or significant coincidences than would arise accidentally. The following are examples. 1st Interregnum 43rd y. B.C. Nebuchadnezzar 143rd B.C. (He reigned 43 years, as did Augustus; and variations occur, shewing each to have been reckoned also at 45 years). Philometor 143rd P.E. Dionysius 243rd P.E. Philip 248 A.D. Artaxerxes 343 P.E. ($7 \times 7 \times 7$). The last of the Assyrio-Babylonians, 100 B.C. Darius II. 424 B.C. Darius III. 412 B.C. Philip Aridaeus 424 B.C. Domitian 404 P.E. Trajan, 420 P.E. El. Antoninus, 460 P.E. Marcus and Commodus, 160 A.D. Antoninus, 217 A.D. Maximin, 560 P.E.

1079. It is observable that the reigns occur in sets of long reigns and short reigns. The years of the first 12 kings amount to 67. Those of the next 5, ending with Nebuchadnezzar, to 119. (Also from Nebuchadnezzar to Darius I., both inclusive, are 119 years,—a number nearly corresponding with the series shewn in ¶ 495.) The next 5 amount to 40. The 6 following to 184. The next 4 to 21. The next 12 reach 390. There remain 26 reigns of Roman kings, of which the first half gives a sum of 203. the last of 87y.; or, if Diocletian be left out (and the circumstance that 606y. may have been reckoned to his accession seems an indication of a division at that epoch, from which, too, the Diocletian era begins), the last 12 will amount to 67, thus corresponding to the sum of the first 12.

1080. This coincidence induced us to inquire whether the terminus of each period of 67 years might not have been made the era of a mystical series; and we obtained the following results. Reckoning upwards, there are 246 years from the commencement of the last 67 to the accession of the dynasty of Romans,—the 246 years being the time allotted to 14 reigns, the 67y. that to 12. Now 48 years are assigned to Augustus, the first monarch; and as he died in A.D. 14, his reign may have been reckoned as divided by the Vulgar Æra into either 29 and 14 or 30 and 13, but the decimal number makes the latter division the most probable one. Deducting, then, 30 from 246, there will remain 216

to the Vulgar *Æra*. Taking 7 more reigns in the ascending order, we find that their years amount to 222, thus making in all 39 reigns and 505 years ($=7 \times 72$, plus the odd 1y.). But 222 is 6 years more than we should have expected to find. In about 216 B.C., however, Simon II. repelled Philopator on his attempting to enter the Temple, and hence we may suppose that this is the epochal event. Cf. ¶¶ 1025, 1078, 1075, 1077.—We now proceed to try the descending order. Beginning from the terminus of the first 12 reigns and 67 years, we take 12 more reigns, ending with Xerxes the Great, and being (according to the view we have taken (¶ 420)), the epoch of Nehemiah's commission. The sum of the years of these reigns is 216. There now remain, to the point reached in the ascending order, 6 reigns of Persians and 6 of Greeks. These give 243 years, and with the first 6 years of Philopator 249. It would not appear that this middle quantity could be made to quadrate with the series; but it may be observed that the sum-total being 1030, if it might be supposed that the 4 years between the birth of Christ and the Vulgar *Æra* were struck out by some artifice (comp. ¶ 636), there would remain 1026, $=216 \times 4\frac{3}{4}$. Note that 249 = $747 - 4\frac{3}{4}$.

1081. The coincidence of the 67's led us to notice that the sum of the last 5 reigns in the Babylonian division of the Canon, that is, of the years of the 5 Chaldaean kings is 87, that of the last 3 Greeks 87, and that of the last 13 Romans 87. The same might be said of the Persian dynasty, if the last reign but 3 were excluded. The first 6 reigns of Greeks, and the first 7 of Romans each amount to 110 years.

1082. We revert now to the *Chronological system of Syncellus*, into which the Canons have been dovetailed,—the Nab. portion having been brought in, as we have seen, between his years 4746 and 5170 A.M. The structure of this system, as a whole, may be thus exhibited:—

<i>Periods.</i>		<i>A.M.</i>	<i>Years.</i>	
1. Adam to the Deluge	-	2241-2	2241-2	
Intercalary, though nominally to the Dispersion	[Jos. int. (or 2 + 6) Nahor's interc. Cent. addit.]	2365-6 2775-6 2899-0	[1]24 [5]34	{ 2365
2. 38 Theban kings of Erat.	-	3975-6	1076	{ 1734
3. To acc. of Athoris, No. 43 in Anon. List	-	3985-6	10	{ 1100
Intercalary add. to Kertos, No. 31	-	4000-1	15	{
4. To <i>Æra</i> of Nab. = Sabacou's death	-	4746-7	746	{ 1000
5. To end of Anon. List = conq. of Cambyses	-	4985-6	239-0	{ 424
6. To end of <i>Æra</i> Nab. = death of Alex.	-	5169-0	184	{ 746-7
7. To acc. of Romans = 1st of Augustus	-	5462-3	293	{
8. To Vulgar <i>Æra</i>	-	5492-3	30	{ 515
9. To acc. of Commodus	-	5652-3	160	{
10. To death of Commodus	-	5684-5	32	{ 217
11. To death of Severus	-	5709-0	25	{ 92
12. To acc. of Diocletian	-	5776-7	67	{ 112
13. To death of Diocletian = end of Canon	-	5796-7	20	

1083. No. 1. The 2 intercalary items seem to have been impossible, so as to form with the adjoining items, according as they are placed, either 2365 or 1200. $2365 = 215 \times 11$ (Cf. ¶ 985). No. 2. If to the sum, 1734, the 2 years between the Deluge and Arphaxad's birth be added, the amount $1736 = 217 \times 8$. No. 3. We are inclined to think that the List of Erat. has been made terminous with the first main division of the Anon. List, perhaps by the insertion of Jos.'s intercal. of 10 years; and thence it reaches to the end of the Anon. List (Cf. ¶ 999). From No. 3 the numbers run $4000 + 746\frac{1}{2} + 746\frac{1}{2}$. No. 4. 4746, the terminus à quo of the Canon, plus the intercalary $6 = 4752$ ($= 216 \times 22$). No. 5. 4985 — interc. $15 + 2 = 216 \times 23$. No. 6. 5172. If it be supposed that the 10 years of No. 3 has been made intercalary, and as such removable, the terminus ad quem of the Eccl. Canon might be reckoned 5160 ($= 215 \times 24$), or to the act of Ptol. Lagi may have been reckoned 5184 ($= 216 \times 24$). No. 7. 5460 = 390×14 . No. 9, on the same supposition, would become 5642 ($= 217 \times 26$). No. 10. Between the conquest of Cambyses and death of Commodus are 700 years. (Cf. ¶ 985, 1020). No. 11. 5710 — interc. $10 + 2 = 215 \times 26\frac{1}{2}$. No. 12. 3000y. from the Dispersion. No. 13. To the sum-total, 5796, add the 4 years by which the Eccl. exceeds the Astron. Canon, and the sum will be 5800 ($= 290 \times 20$), giving 1800 years from the division in the Anon. List to the end, and being bisected at the terminus à quo of Erat.'s List. Add, again, the 6 years according to the variation, and the total may be called 5805 ($= 215 \times 27$).

1084. Before concluding our notice of the computation of Sync. it will be proper to revert to his introduction of the 3555 years of Manetho into his scheme (Cf. ¶ 999). We have seen that the sum of his periods to the terminus of the 3555 years, is only 5141 years, while he asserts that this period reaches to A.M. 5147 (¶ 959). It may hence be clearly seen that he did not reckon upwards from the termination of the 30 dyn. 9 years before Alex.; otherwise he would have had the initial date of 1593, as M. Bunsen says he *should* have. On the contrary, starting from A.M. 1586, he intercalates 6 years at the end, in order to make his numbers reach to the 31st dyn. But this addition would not suffice to complete the sum required to Alex.'s accession. He therefore asserts that the period ends "15 years before Alex." that is, he adds another 6 years to the 9 of Dyn. XXXI. Thus he gets $(5141 + 6 + 6 + 9 + 8 =)5170$ as the date A.M. of the death of Alex., agreeing with the computation shewn in our Table. He may, moreover, have had other reasons for framing his computation in the way we have shewn. By adding 6+6 to his last number (2365), he would convert 215×11 into 216×11 . Again, by adding 9 for the 31st dyn. to 3555, he would obtain 3564 ($= 216 \times 16\frac{1}{2}$). And again, $5147 + (\text{Dyn. XXXI.}) 8 + (\text{Alex.}) 6$, or $5141 + 8 + 12 = 5161$ ($= 215 \times 24$).—In reference to the 30 dyn., as compared with the scheme of Sync., we have to observe that one collection of the numbers of the former exactly measures the interval from the Creation to the same terminus in the latter.

Thus, Bk. 1. 2267 years; **Bk. 2.** 2044; **Bk. 3.** 839; **Dyn. XXXI.** 8; **Alex. 12**; = 5170.—The epochs of Herodotus, reckoning upwards, synchronize with the following accessions in the Anon. List, according to the dates A.M. of Sync. The termination of the reign of Mœris, the last of the 330 kings, and the accession of Sesostris, exactly agree with the accession of Susakim or Shishak. The death of Sethos, the last of the 941, and the accession of Psammetichus, synchronize with the death of Amaea or Armaea, (perhaps a disguise of Armais, the name of the brother of Sethos-Ramesses), and the accession of Stephanathes.—Again, comparing the List of Eratos. with the Anon. List, we find that, by the computation of Sync., the undermentioned kings are made to have been contemporaneous; viz., Apappus Megistus, Echesco., and Nitocris, Nos. 20-22. (A.M. 3469-3576) with Koncharis, Silites, Baion, and Apachnas, Nos. 25-28, (A.M. 3470-3576). Myrtæus and the 3 next, Nos. 23-27, (A.M. 3576-3636), with Aphophes, No. 29, the last of the 17th dyn., (A.M. 3576-3636). Sistochermes, No. 38, (acc. 3791) with Amenses, No. 36, (acc. 3790). Amuthartæus, No. 38, (acc. 3913) with Orus, No. 41. (acc. 3913). The years assigned to Amuth. are 63, to Orus 48 + Achencheres 25 = 73: but substituting the duration attributed to Orus by Afric., viz., 37 years, and allowing for the variation of one year, these reigns would be equalised, and the List of Eratos. have its terminus at the division of the Anon. List, (see ¶ 967).—The Old Chronicle has not been openly adjusted by Sync. to his Chronology, and consequently has no dates A.M. attached to its items. Nevertheless, there are coincidences observable, which seem to indicate a latent connexion. It has been shewn that Jos. intercalated 60 years into the 18th dyn.; and in our Table above, it has been found necessary to introduce 10 years to complete the period of 9986 years. Reckon the 2140 years attributed to the 30 dyn. by the O.C. (¶ 908) from 2776 (Sync.'s date A.M. of Menee), adding this 60+10, and the terminal date will be that of the Anon. List in Sync.'s Chronography. Most of the dates, too, of the dyn. will nearly coincide with accessions in the Anon. List, e.g. the end of the 19th dyn. nearly synchronizes with the accession of Ramesses; and it is singular that the end of the 15th dyn. and that of the 18th, are equally near to the accessions of the 2 Mares's in the List of Eratos.

1085. Here we will take occasion to notice one or two things connected with the schemes of the O.C., of Castor, of Eratos., and of the 30 dyn., which we have discovered since the part relating to them was printed.—Owing to small variations, the sum of the years of the last 15 dyn. (Eus.) may be taken at either 1654 or 1656. The sum in the O.C. is 1697. $443 + 1654 = 2097$. $2097 - 1697 = 400$ (Cf. ¶¶ 1074, 1087, 1095). Again, $34,644$ (¶ 908) + 1656 = 36,300 (= 242×150). Afric.'s sum to the Persian conquest is 1811 years. Add 34,644, with the 60+10 years above-mentioned, or 60 years only, reckoning to the death of Cambyses, and the predicated amount of 36,525 years will be obtained. However, by a selection of

numbers from Afric. and Eus. as follows, this amount may be^g to the end of the 30 dyn. Thus, gods, demigods, and 15 dy. (O. C.) $34,644 + 15$ dyn. (Afr. and Eus.), viz., $518 + 151 + 263 - 209 + 135 + 114 + 49 + 44 + 6 + 40 + 167 + 120 + 6 + 21 + 3 = 36,525$. Again, the numbers of Afric. for the 19th, 21st, 22nd, 23rd, 25th, 28th, and 30th dyn. being substituted, would supply the 184 years deficient in the O. C. Note that $184 = \frac{1461}{25}$; and at 9000 for $730 = 2268\frac{1}{2}$ (Cf. ¶ 909, 1017).

1086. We are able now to assign the reasons why certain quantities have been omitted or inserted. And this we shall do in the course of considering the following puzzling passage of Sync. After quoting "The Old Chronicle," he adds remarks which, so far as we can make them out, are to the following effect. "In 36,525y. being resolved into its elements, i. e., divided into 25 times 1461, there is brought to view the mythological commencement of the ZodiacaL Cycle, that is, the interval from one sign to the same again. Thence also, I suppose, C. Ptolemy predicted that the existing astronomical canons would serve for computing during 25 eterides or revolutions of years, since the Egyptian year and the Grecian year coincided in the 1461y. though, during 1476y., he set aside the canon of the 25 eteride because the number 1461 is not divisible by 25, but falls short 14. However, he set down the unit as supernumerary (he must mean reckoned 14+1), because the movements of the year 1 were filled up, and he did not reckon from the commencement of it, as in the case of the monthly movements. Thence also may be learnt the incongruity of such expositions, when compared with our Sacred Scriptures and with one another; because this supposed more ancient history of the Egyptians attributed an indefinite time to Vulcan, but to the remaining 29 dyn. 3 myriads and 6525y.; though the time of Vulcan's reigning in Egypt was many years after the Deluge and the tower-building, as will be shewn in the proper place."

1087. The main object in this enigmatical passage we take to be, to indicate mystically that certain additions should be made, in computing by Sothiac Cycles, in order to produce coincidences or equations. We have been led to entertain this opinion by having met with those which we shall bring forward, when we have traced out the formation of the scheme in view. 1461 contains 25 between 58 and 59 times. Hence $58 \times 5 (= 290) \times 5 (= 1450)$ appears to have been made the basis for a series of intercalations. Thus $1450 + 2 = 1452 (= 242 \times 6)$. $1450 + 10$ or 11 = 1460 or 61. $1450 + 25$ or 26, or 1460 or 61 + 14 + 1, = 1475 or 76.—The principal object, it is evident, has been to convert the smaller cycle into one divisible by the lunar cycle of 25, because the larger is so (Cf. Nolan's Eg. Chron. p. 6), and perhaps also because 25 is the intercalary quantity in 36,525, and this conversion might be effected by adding 25 to 1450.—It is probable, too, that other coincidences have been had in view. Thus, 36,500y. of 3654d., or 36,525y. of 365d., contain 13,331,625d.;

and this number, like 1460, requires the addition of 15 to make it divisible by 25. By the addition of 15y. to each cycle of 1461, 375y. would be added to the Great Cycle of 36,525, making its amount to just 36,900y., in which number we note a near coincidence with the time of the Gods as collected ¶ 907, and which also is commutable at 730 for 9000 into $2\frac{1}{2}$ Sothic Cycles. In this coincidence may be discerned one reason why the monad spoken of by Sync. has been super-added, so as to make an addition of 15 instead of, or rather as well as, 14. This, too, is evidently the unit, which causes the variation that we have had occasion more than once to notice. And in the above equations we may discover also the cause of the variation of 25 or 26y., which we have met with in Eus. (¶ 915), in Eratos. (¶ 954), and in Herod. (¶ 1017), and which appears to be latent in the 11,985 of Sothis (¶ 896). The scheme of Eratos. has, doubtless, a relation to the S. C., thus converted into 1476. Its amount (1075-6) is just 400y. less (Cf. ¶ 1085); and its terminal date A.M. (3975-6) in the Chron. of Sync. is 2500y. more than 1475-6. It may also be thought that we have here an explanation of the introduction of the unattached king, with his 16y., between Manetho's 2 first Books. In ¶ 934, this 16y. appears to stand connected with 1460. And there is another S. C. after the 16th dyn., to which it may also have been added. Again, we observe that 1460y. of 363d. ($242 \times 1\frac{1}{2}$) = 529,980d., which, plus 20, = 531,000 (= 1475y. of 360d. = $217 \times 2447 + 1$).

1088. Sync., it appears from this passage, (if not the Old Chron.), included all the Gods in the "30 dyn."; for he speaks of 29 besides Vulcan; whereas the Lists reckoned in the "30 dyn." only the generations of men after Menea. Syncellus's classification too, of the names in the Old Chron., appears to have been different from that of the document itself (Cf. ¶ 908). He divides them into, (1st) Auritæ, (2ndly) Mestraitæ, (3rdly) Egyptians. The Mestraitæ must be so designated from Menes, whom he calls Mestraim from Mizraim, the son of Ham (Gen. x. 6), and so also Egypt "the Mestraian country." As distinguished from the "Egyptians," they must include only the "gen. of the S. C." Consequently, the Auritæ comprehend the Gods of the 8 degrees.

1089. But there is another point which has struck us as singular. How could Manetho, as Sync. reports, have attributed an unknown time to Vulcan, and 36,525y. to the 29 dyn.; and also, as Sync. straightway proceeds to state (Cf. ¶ 957), have given a sum-total for the 30 dyn. of 3555y.? Surely there must be some artifice latent. And what it is, we think we have discovered by commutation of the 3555y. into the so-called month-years. 3555 at 9000 for 730 = 43,828 (= 43,400 + 428); which is *exactly* 5 Sothic Cycles *more than* 36,525; we say "exactly," because it is as near to exactness, as it could possibly be made. It would appear, then, that this 3555y. exhibits the time (when reduced,) of the O.C. for the 30 dyn. with this difference that it includes a *definite*

number of years for Vulcan. But why has an addition of 5 S. C. for Vulcan been made to the 36,525, *i. e.* an addition of $\frac{1}{5}$ th ($\frac{1}{5}$) of itself? As the only conjecture we could make, we supposed it might have some connexion with the true S. C. And though we have not been able to make out how this can have been the case, we have observed some coincidences which seem significant and worthy of notice. The true S. C. consists of 1508y., but we have seen reason to suppose (¶ 271) that it may have been reckoned at 1509, or between 1508 and 1509. Now, take it at 1508 $\frac{2}{3}$, and it will exceed 1460 by $48\frac{2}{3} \times 25 = 121$, which is $\frac{1}{5}$ th of 5 S. C.; that is, 6 times the difference between the supposed and the true cycle of recurrence (see ¶ 19. 8) has been added for Vulcan's time. We may observe, further, that if 49 be subtracted from 3555, and the remainder, 3506, be commuted as before, it will give 48,924, which exceeds 36,525 by 216×31 . Again, 3504 similarly commuted gives 48,200 ($= 216 \times 400$). And we may note that if 3555 itself be supposed to represent month-years, and 16 be added to it (as above to 1460), it will exactly commute into 290y., which we have shewn to be the first component item in the basis of the series of intercalations.

1090. Moreover, there are coincidences which may lead to the supposition that the 5 S. C., or say 7300y., now shewn to have been assigned to Vulcan, stand related to the numbers affixed to his name in the other documents, without regard to their denominations. 7300 is 10 times Vulcan's reduced years in "Sothis" 7300—1680 (Suidas) = 5620 ($= 216 \times 26 + 4$). 7300—4477 (Malalas) = 2823 ($= 217 \times 13 + 2$).

1091. It may be thought at first sight that the number 3555 represents the real years, which have been mystically converted into 36,525 month-years; and hence that we have furnished M. Bunsen with the strongest confirmation of his view. But, that this is not the case, will be seen immediately that it is recollect that the 3555y. includes the time of the Gods as well as that of men; and the latter being only $\frac{1}{15}$ th of the whole, will allow but 297y. for the time of the Egyptian kings from Menes.

1092. On the whole, we can come to no other conclusion than that we have found here a new proof that these Manethonic documents are nothing better than exercises on the powers of numbers in connexion with astronomical cycles. "The initiated" have exercised their ingenuity in inventing fanciful and enigmatical schemes, which "the vulgar" have received as veritable chronology. Alas, in particular, for Nolan's "inestimable document," the Ancient Chronicle!!

1093. The following coincidences, which we have discovered since the foregoing was written, will doubtless be considered to furnish a more complete insight into the reasons for the addition of 5 S. C. to the Great Mundane Cycle. 1461y. was one duration of the Phoenix Cycle, but we know from Pliny that 560y. also were assigned to it. Now $560 \times 3 = 1680$, which was the number of Vulcan's years according to Castor (Suidas). What,

then, more probable than that this addition was connected with the working out of equations between the 2 Phoenix durations? $1680 - 1461 = 219$. And $219 = 73 \times 3$. It is, therefore, evidently connected with the S.C. $219 \times 5 = 365 \times 3$, and $219 \times 25 = 365 \times 15$. Now, 219 of the lunar Cycles of 25 years (15×365 vague Eg. years) being added to the Great Cycle will make 1680 lunar Cycles, and $42,000 (= 1680 \times 25)$ years; but the latter will be neither vague nor Julian years, but between both. Consequently the equation would not be accurate. But, by the addition of 219 thirds of the lunar Cycle (or 5×365 vague Eg. years), it will be raised to a point at which the omitted quarters will amount to the 5 years appertaining to the 5 Sothic Cycles. These being also added, the sum-total will give *exactly the 30 S.C. for the 30 dyn.*, or $25 \text{ S.C.} + 1680 \times 4\frac{1}{3} + 25$. The following Table will serve to make the whole more clear.

$$\begin{aligned} 25 \times 1461 &= \left\{ \begin{array}{l} 5 \times 5 \times 4 \times 365 = 36,500 \\ 5 \times 5 \times 4 \times \frac{1}{3} = 25 \end{array} \right\} 42,000 \\ 25 \times 219 &= \left\{ \begin{array}{l} 5 \times 3 \times 365 = 5475 \\ 5 \times 1 \times 365 = 1825 \end{array} \right\} 7,305 (= 1680 \times 4\frac{1}{3} + 25) \\ 5 \times 4 \times \frac{1}{3} &= 5 \end{aligned}$$

$$3555 \text{ at } 9000 \text{ for } 730 = 43,830 \quad (3555 \times 3\frac{1}{3} = 11,850, \text{ Cf. } \text{¶} 1025, 1048).$$

1094. The mystery of Castor's scheme we think we can now fully solve; and we shall be able to do so most readily by the help of the following tabular arrangement of it (Cf. ¶ 912):—

	Castor.	Suidas.
Vulcan	- - - 680 - 731 - 51	1460 + 220
6 others	- - - 730 - 730	730
" Of S. C."	- - 2100 - 2192 - 92	2192 - 92
9 dyn.	- - 2197 - 2191 + 6	2191 + 6
7 dyn.	- - 1369 - 1461 - 92	1461 - 92
	<hr/> 7076 7305 - 235	<hr/> 8034 + 226
XVII—XXXI. (Afr.)	[700] 1461 + 6	1462 - 184
	761 <hr/> 8766 - 229	<hr/> 9496 + 42

From this Table we may infer that the above schemes have been adjusted to those of Afric., Eus., and the Anon. List; the former, so as to get, when combined with the last 15 dyn. of Afric., 6 Sothic Cycles; the latter, 6 $\frac{1}{3}$, both ending at the Macedonian conquest. There are 2 durations assigned to the 31st dyn. (8 and 9 years), of which variation we have availed ourselves to complete exactly the 6 $\frac{1}{3}$ Cycles. But how are the differences to be accounted for? We think as follows. The durations assigned by Eus. to the 18th, 20th, 21st, 25th, and 26th dyn. exceed those in Afric. by 89, 37, 16, 4, and 23 years respectively. These differences amount to 169. Suppose them to be introduced, together with a 60-year intercalation (after the precedent given by Josephus in the 18th dyn.), and the deficiency in Castor's scheme will be

exactly made up. That of Suidas we suppose to have been adjusted to those of Eus. and the Old Chron.; for its excess of 42 years is the difference found between the sums of their numbers for Dyn. XVII—XXX. It appears very significant that the sum of the deficiencies in the 3rd and 5th items, viz. 184 years, is the amount by which the numbers in the O. C. fall short of the predicated 36,525 years, and also the number of the years lying between the Persian conquest and the Philippine Æra in the scheme of Sync. It should also be observed that the deficiency on the 3 last items is 178 ($=89 \times 2$). Note also that $7305 - 295 = 7070$; and, adding the first division of the Sothiac Cycle, $= 7770$. This leads us to observe that our conjecture with regard to the relation of the 7076 years of Castor's scheme to the 7776-7 of the 30 dyn. (¶ 1054) is here seen to be well-founded. It can scarcely be doubted that the 1461 years of Afric. has been reckoned divisible into $700 + 761$, in the manner shewn ¶ 989, and thus we get $7076 + 700 = 7776$ ($= 216 \times 26$). From the number 7776 we may probably learn why, in 5 instances, a small difference is found to exist between the numbers of Castor and cyclical numbers. The instances to which we allude are these. (1). 7076 ($7074 = 393 \times 18$). (2). 3566 ($3564 = 216 \times 16\frac{1}{2}$). Note here that $2100 + 3566 + 1462 = 7128$ ($= 216 \times 33$). (3). 1520 ($1519 = 217 \times 7$). (4). Comparing this Epil. of "the 2nd Bk." with the true sum (3566), we observe that the difference is 2046. Now, 2045 is the number of Julian years in Eus.'s 24,900 (¶ 916). $2044 = 292 \times 7$, and hence is connected with the S. C. Also 2044 is a sum in Sync. of Manetho's 2nd Bk. (¶ 921). So that the Epil. in Castor may be supposed to indicate the addition to that sum. (5). The Epil. for the time of the Gods (1550) adds 300 years to the actual sum (1250). Now, if we deduct from this the deficiency of 229 years, the remainder is 71. $7305 + 71 = 7376$ ($7378 = 217 \times 34$). Seeing that 73 is an aliquot part of the S. C., it may well be supposed that this 71 years has in some way, probably by the help of fractional quantities, been converted into 73. And thus or by intercalation, all the small differences may have been adjusted. At any rate, we may discern here the reason why the number has been placed at the medium point.—The variation of Suidas in Vulcan's years adds 1000 years. So that the difference between the 2 additions is 700 years. Possibly this may be an indication of the deficient 700 years; or, otherwise, it may be connected with the Sothiac Cycle.—The following coincidences may be thought to shew that these 2 schemes stand related to the system of Sync. $8766 - 4986 = 3780$ ($= 216 \times 17\frac{1}{2}$). $3780 - 3566 = 214$. $3986 - 3566 = 420$. $3986 + 3566 = 7552$ ($7560 = 216 \times 35$). Again, $9496 - 4986 = 4510$ ($4515 = 215 \times 21$). $9496 - 3986 = 5510$ ($5508 = 216 \times 26\frac{1}{2}$). $8084 - 4996$ (¶ 989) $= 3088$ ($= 217 \times 14$). The intercalary variations which we have found in the system of Sync., may have been used to eliminate the small differences.—It will be evident from what has now been shewn, that quite a different view is given by Castor of the contents of Manetho's Books to those

which are presented in the other documents. Here, and perhaps the same is the case in the O. C., the "generations of the S. C." appear to hold a sort of intermediate place between the Gods and the Egyptians. (Note the difference between the years as given in these documents, $2100 - 443 = 1657$). In both they appear to be represented as "generations," while in Afric. and Eus. they are expanded into "dynasties." In the O. C., however, they are evidently meant to stand for the first 15 dyn.; being doubtless, as in Eratos., supposed to follow Menes: while in Castor (as we now perceive) they precede those dyn., though yet they are expressly said to form the "1st Bk." The first "16" are then attributed to "the 2nd Bk., and we are left to infer that the remaining 15 must form "the 3rd Bk., and be supplied (as in the manner shewn) from some other authority. It will be observed that Castor's scheme, in separating the first 16 dyn., adopts the same division as we have found in the Anon. List. And this leads us to notice that the first 15 dyn. have not been in the latter (as we supposed) removed upwards to the region of the Gods; but the first 25 names do in fact hold the place of those dyn., the time assigned to them being one-third of that in Castor. If their years be substituted for the corresponding item in Castor, the sum of his scheme would become just 60 years less than 216×26 ; or, we may say, a S. C. subtracted from the sum (7076) leaves 5616 ($= 216 \times 26$).

1095. In reference to the introduction of the 38 Thebans of Eratos. it may be observed that, while it cannot be doubted that Sync. dovetailed them into his scheme in the way we have shewn, it may yet be regarded as certain that they were not originally designed to occupy such a position in the chronology. So far from it, we are much mistaken if they do not form a complete system in themselves for the interval between Menes and Alex., being, therefore, co-extensive with the 30 dyn. Both begin with Menes; and, at the end of the List, the last 5 names correspond, as we suppose, to the following in the 30 dyn. Sistosichermes or Sesortosis-Hermes (No. 34) is Osorcho (XXIII. 2), a repetition of Sesostris (xii. 3). Mares (No. 35) is a duplicate of Mares (No. 9) = "Heliodorus," both being (as we suspect from the circumstance that in Diodorus, Mœris is put in the place of Menes) only repetitions in disguise of Menes, ($\delta\acute{e}pmēvēterai\ AΙΩΝΙΟΣ$), and identical with the Armais or Armeses of XVIII. 14. Siphous (No. 36), "also called Hermes, the son of Vulcan," is a duplicate of Saophis (No. 15), and answers to the Suphis of IV. 2; and probably also to the Sethos, "priest of Vulcan," of Herodotus. Phruron "or Nilus" (No. 37) is the Pheron (No. 382) of Herodotus, whom "the Nile struck with blindness," and the Nileus of Diodorus: Comp. also No. 25, Sethi-Nilus. Amuthartæus or Amuntimæus (No. 38) appears to be a disguise for Myrtæus or Amyrtæus (No. 15), "Ammonodotus," and both are identical with the Amyrtæus of Dyn. XXVIII, and of Herodotus. Numerical indications, which may be discerned in the following Table, will confirm this view.

<i>Eratosthenes.</i>	<i>Africæ.</i>	<i>Eus.</i>	<i>Herodotus.</i>
Menes to Menes - 365	Armais to } 860 931		Meris to } 365 6 30
To Sesostris - 10	Armais } 860		Sethos - } 145 6 30
To Nitocris - 365 }	To end of } 1068 1068		To Camb. - 145 6 30
To Mares - 10	30th dyn. } 1068 1068		End of 30 d. 1068 6 30
To Mares - 10	(30x 3=) 1080 1080		(Cf. ¶ 989). 700 10 150
To Amasis - 10	21st dyn. [3] 8 8		8 0 30
Sum in Alex.'s acc. 1050 1076	1076 1107		700 0 150
To Alex.'s d. 1021 6 9	9 6		12 0 6 3
(Cf. ¶ 989. 1080; 1080 1080)	(117 x 5=) 1085 1115 (=223 x 5) (See ¶ 1113)		700 0 150 (-200)

The chief feature in this comparative Table is, that it shews that Afric.'s version of the 30 dyn. makes out the same number of years from the acc. of Armeses, as Erat.'s List does from that of Menes. The same may, in fact, be said of Eus.'s, since there is a difference of 31 years between the sum and Epil. for the 1st dyn., which may have been used to reduce the above 931 to 901, and consequently 1107 to 1076. The last series is added to shew that, by supposing the Meris of Herod. to be the first Mares of Erat., and prefixing the previous years in Erat. to the reckoning of Herod., together with a 60-year intercalation, the same total will be obtained in the latter as in the others.—We would further direct attention to the following coincidences, additional to those shewn in the Table. From Menes to Thyosi-Mares ("Λ ΤΩΣΙΜΑΡΗΣ, ΚΡΑΤΑΙΟΣ ΕΣΤΙΝ ΗΛΙΟΣ") in Erat.=within 2y. the 700y. of Herod. Thence to d. of Alex. 360y. From the acc. of Myrtæus to Phruron 332y. From Mares (No. 9) to Mares (No. 34) are 290y. (Eus.; 240 Afr.) less than from Armais to Cambyses. From the same to Alex. there are 160y. less than from Armais to Cambyses (Eus.). The intercal. of 60y. being prefixed to the actual series of Herod. would make its amount to the end of the 30 dyn. 760y., to the acc. of Alex. 768, which is the sum of Erat.'s List from Mares (No. 9) to the same. From this Mares to Sistos-Ischermes there are 560y.: in Afric. and Eus. Sesostris precedes Osorcho by 216 x 11½y. Between Saopis and Siphoas there are 520y., the duration of the Assyrian Monarchy according to Herod. Between Mares and Phruron in Erat. are 62y., and between Mares and Pheron in Herod. 66y. From acc. of Myrtæus to death of Amuthartæus 400y., being the amount by which the computation of 5555y. exceeds that of the Anon. List (see ¶ 989), and also the time that Hesiod and Homer lived before Herodotus (ii. 53). Armeses to Amyrtæus 1000 and 1020y., Afr. (Cf. ¶¶ 999, 1029, 1031); 1050 (one sum of Erat.'s List) Eus.; Menes to Amyrtæus 515 x 10, Afr.; 490 x 10, Eus. Menes to Nitocris (Erat.) 670. Mares to Nitocris 365. Nitocris to Mares (34) 250. Menes to Nitocris 1461 (Afr.) 1384 (Eus.). Nitocris to Armeses 2768 (Afr.) = 1384 x 2. The Babylonian Nitocris is placed by Herodotus 5 gen. after Semiramis. Perhaps a careful consideration of the names and numbers in the following Table may lead to the opinion that there is a connexion, parallelism, or identity between the several series: a Queen seems to be introduced to indicate the termination of a period of a certain length.

<i>Herodotus.</i>	<i>Eratospheres.</i>	<i>Afric. Dyn. VI.</i>	<i>Afric. Dyn. IV.</i>	<i>Eratos.</i>
Semiramis to Nitocris, 5 gen. at 334 - - - 167	Mustasis (Mencheres II.) } = Hellodorus }	23 Phios - - 53		
	Pammes - - 35	M-suphis - 7	Suphis.	Suphis.
	Appapus - - 100	Phlops - 100		
	Echesoco. - 1	M-suphis - 1	Suphis.	Suphis.
		<u>169</u>	<u>161</u>	
	Nitocris (Athena Nikephorus).	Nitocris.	Mencheres.	Mencheres. (Mencheres I.)
<i>Afric. XII.</i>	<i>Afr. & Eus. XVII.</i>	<i>Eus. XVIII.</i>	<i>Anon. List.</i>	
7 Sovereigns from Seconchosis & Sesostris, ending with Q. Skemiophris - - 160 (XVIII. 4.)	7 Kings from Sautes to Q. Amensis	8 Kings from Amoses to Q. Akenchares 165	6 Kings from Sethos to Q. Amenses, 168	

In reference to the scheme of Eratos., we have only to observe further that it is divisible into $443 + 323$ ($= 969 + 3$, Cf. ¶ 897) $+ 60 + 250$. Herodotus states that 323 native Egyptians reigned previous to the Psammetichi. These coincidences seem to establish the mystical character of the numbers 323 and 969.

1096. In connexion with Sync.'s date A.M. of Menes, as affixed to the List of Eratos., viz., 2900, it is singular (whether accidental or not) that Mr. Poole should have obtained from the monuments, as the date of the first Great Panegyrical year, and which he considers that he proves to be the first year of Menes, b.c. 2717. For if A.M. $2900 =$ b.c. 2717, $2900 + 2716 = 5616$ ($= 216 \times 26$). This coincidence, we are inclined to think, affords a proof that Mr. Poole has obtained a genuine Egyptian date. Whether or not it be really an historical one is another question.—Mr. Poole adopts the LXX. chronology. Hales, the most approved expositor of that scheme, places the Dispersion no higher than b.c. 2554, though Mr. Poole gets 2758. It must, however, be evident that the date 2717 b.c. for Menes is utterly inconsistent with any view whatever of the Hebrew Chronology, regarded as true and historical. To suppose that 4ly. after the Dispersion of mankind there could have existed in Egypt a great, organised, and highly civilised nation, accomplished in medicine, architecture, astronomy, and most of the arts of life, and having a digested system of Theology, a perfected language, and "a complicated system of writing," is palpably absurd. Why, a Sothiac Cycle from the commencement of observations would be a moderate time to allow for the acquisition of the astronomical knowledge the Egyptians are supposed to have possessed. And how much longer a time, previously, would be required for the propagation of the species from one family, and the progress of this people to a state in which observations and calculations would be made and recorded, it were vain to conjecture. But, indeed, Mr. Poole's system betrays its true character in the coincidences it contains. Who can believe that the great astronomical conjunctures really fell in the reigns of all the most distinguished Monarchs—of Menes, the founder of the monarchy; of the Suphis's the Pyramid-builders; of Sesostris I., "the Conqueror;" of Sesostris II. (Rameses), "the Lawgiver" (a distinction this of Mr.

Poole's, not only unfounded, but directly contradicted by the statements of Manetho, Herodotus, and Diodorus); of Amenoph II., no doubt the king in whose reign the Exode is placed; of Sethos, who is really identical with Rameses-Sesostris; of Psammetichus II., b.c. 591, that is, just before Nebuchadnezzar's invasion of Judæa; of Amasis, in whose reign the Persian conquest occurred; and of his son Amasis, b.c. 507, that is, just after the completion of the 2nd Temple, according to Eus. In particular, is it credible that, the commencement of the 2nd Great Panegyrical year having been recorded to have taken place in the time of Sufnis, the Pyramid-builder, the 1st should have begun from the accession of Menes, which also coincided with the manifestation of Sothis? We readily admit it to be "*very remarkable*" that all the kings whose names are derived from Seth (to whom Sothis was considered sacred as well as to Isis), and who are likewise called after Osiris, should have reigned or come to the throne during the interval in which the manifestation of Sothis was celebrated on the 1st day of Thoth vague." It is also singular that Mr. Poole should find a Tropical Cycle of 1500y., being half the period during which the Egyptians believed that the soul inhabited the bodies of other animals; while Dr. Nolan finds this to be the addition made to the scheme of Eratoe, in the first 17 dyn. of "the 90;" and the first 6 dyn. are found to contain 1500y. (=60 lunar cycles of 25y.)!! But what do all these coincidences serve to prove, but an unhistorical character in the chronology, and the existence in the earliest times of such a mystical method of computing as we have been engaged in elucidating?

1097. In Afric.'s version of "the 90 dyn.", Thuoris, the last of XIX, is said to be "the Polybus of Homer, in whose time Troy was taken;" and in the reign of Petubastes, the first of XXIII, the first Olympiad is said to have begun. The sum of the years in Dyn. XX—XXII, (and also that of Dyn. XXI—XXV), is 365y. Hence it may be supposed that it was the intention of the computator to assign $\frac{1}{4}$ th of the S.C., which he attributes to Dyn. XVII—XXXI, to the interval between these events; this fourth being distributed among the first 3 dyn. of Bk. 3. But Boëckh places the 1st Olympiad (=b.c. 776) in the 99th of Petubastes. $365 + 39 = 404 + 776 = 1180$ ($=393 \times 3 - 1$). If, again, the reigns of Thuoris and Petubastes are included, the interval between the two events will be 412, which, plus 776, gives as the date of the taking of Troy, b.c. 1188 ($=216 \times 5\frac{1}{2}$). The received chronology, however, places it in b.c. 1184, or 408y. before the 1st Ol. It is singular that the reckoning by Olympiads should begin from b.c. 777, as that from the Æra Nab. does (in Sync.) from b.c. 746-7. Ol. III. (=b.c. 999.) was the epoch of Alex.'s conquests.

1098. We suppose we have now, in the course of this Work, adduced sufficient and incontrovertible evidence in proof of our position, that ALL THE MOST ANCIENT CHRONOGRAPHIES OF THE EAST HAVE BEEN ARTIFICIALLY CONSTRUCTED ON A

MYSTICAL SYSTEM OF NUMBERS. If this be the case, it must be mere waste of time to seek to extract an authentic scheme of Chronology from them, as from trustworthy historical documents, and all the results obtained will ever be unsatisfactory and fallacious. The history of Chronology in all past times proves this to have been the case. Hundreds of different schemes have been constructed, one having almost as good a claim as another to be received; because, where the authorities differ at every stage and almost in every number, the conjecture of one computator with regard to the authority or the reading to be adopted is as good as that of another. If one or two systems have gained a general reception, it has been more through the prestige of a great name, the convenience of having one scheme generally received and referred to, and the disposition of so few to study the most dry and intricate of sciences, than on account of the superiority of their claims, when critically examined. If any authentic scheme is to be, and can be deduced, it must be by beginning *de novo*, and proceeding on a new plan. Chronology must be re-written, after the underlying historical basis, whatever it be, has been brought to light by means of such an acquaintance with the numerical system as may serve to remove the mystical veil. It is one great step towards the knowledge of the truth to have cleared away the mists of error. If we have succeeded in doing this to some extent, our labour will not have been in vain, nor will go unrewarded. With this consolatory conviction we lay down the pen; so far, at least, as the exposition of the Chronographies is concerned.

No. 2. FORMATION OF THE NUMBERS.

1099. Originally it was our intention to append to this Work an inquiry into the rules or principles of the mystical system,—a copious Index to the numbers (See ¶¶ 22, 201, 202, 203),—a Table of discrepancies between Epilogues and sums-total, designed to shew that they are too numerous and systematic to be accounted for by the supposition of errors and corruptions, and that they furnish a conclusive argument in favour of our theory,—and also Indices to the passages referred to and the subjects discussed. But the Work has gradually expanded to so unforeseen a length that we are constrained to forego this intention; though we feel bound to state in a few brief sentences what we suppose to be some of the chief rules by which the preferential selection of certain numbers has been governed.

1100. We conceive that two principal objects have been had in view,—the production of coincidences of equality or proportion between periods, and the reduction of numbers to certain favoured scales or cycles. It will be necessary to offer some remarks in reference to the latter only.

1101. The apparent or the assumed revolutions of the Earth's satellite appear to have formed the basis of the two most favoured

scales. From the months of 28 and 30 days have been derived respectively *the septenary and senenary scales*. The preference given to these is plainly indicated in the sacred or complete week and the Hexameron or labour-day week of Creation. Whether or not all multiples of 6 and 7, or only certain combinations of them with other numbers, were made mystical, we know not: but we have throughout our Essay assumed the former to have been the case, judging it more likely to lead to the discovery of the system to include too many rather than too few numbers.

1102. The minor and common *intercalations* appear to have been derived, in like manner, from the illuminative and Egyptian months. We suppose them to have been 3, $3\frac{1}{2}$, 6, 7, 14, 15, 28, 30, 56, 60. The number 62 would seem to be formed from the month of 31 days; or, more probably, it is compounded of 56+6.

1103. Another class of mystical numbers has evidently been derived from *solar revolutions*, or from a number of *lunar revolutions* determined in reference to these. Such are 336, 348, 354, 355, 360, 364, 365, and their multiples; as, e.g., 1460, 2920, 36,500.

1104. From the year of 52 weeks appears to have been derived a series running 13, 26, 52, 104, 208, &c.

1105. *The Sacerdotal series* of 24×7 of course comes within the septenary scale; but we notice it specially, because to the numbers formed by this combination a special sanctity was unquestionably attached. ($168 \times 100 + 7 = 16807 = 7^5$).

1106. From this sacred series appears to have arisen another class of preferential numbers. $50 \times 168d. = 23y$. Hence 23, 46, 92, 184.

1107. Having met with a frequent recurrence of numbers in the form 101, 202, 303, 404, &c., we have been led to suppose that a preference has been given to such, and for distinction's sake we have called it "*the Parallel Series*." It may have been derived from the 364-cycle, which runs 1001, 2002, 3003, 4004, &c.

1108. Related to the last, is a series consisting of items, each having a number of centuries with the digit 8 attached. Its peculiarity is, that it is formed by the successive addition of $12\frac{1}{2}$ ($12\frac{1}{2}^2$), the resulting sum being multiplied by 8. Thus: $12\frac{1}{2} \times 8 = 108$, $12\frac{1}{2} + 12\frac{1}{2} \times 8 = 208$, $26 + 12\frac{1}{2} \times 8 = 308$, &c.

1109. Another class of preferential numbers appears to have been those composed of the same digits, as 111, 1111, 222, 333, &c.

1110. Connected, perhaps, with the last was a series formed by successive addition of the number 30, thus: $303 + 30 = 333$, $+ 30 = 363$, $+ 30 = 393$.

1111. *The decenary scale* is specially mentioned by Josephus. But, in this as in others, it is probable that it was only a selection of numbers, resulting for some particular combinations, that was made mystical. For example,—such as are double multiples, as e.g. 60 ($= 10 \times 6 = 12 \times 5$); or such as by the intercalation of 2

would give a multiple of a sacred number, as $10 \times 7 + 2 = 12 \times 6$, $10 \times 4 + 2 = 7 \times 6$, subject, perhaps, to limitations.

1112. Between 40×10 and 43×10 a series has been formed by the continued addition of 4, all the numbers in which are of notable occurrence. They are ten, viz.; 400, 404, 408, 412, 416, 420, 424, 428, 430, 434.

1113. The following are examples of numbers of remarkable occurrence; or of those the composition or connexion of which makes it likely, that they may have belonged to the mystical class; or to which some peculiarity attaches, which is worthy of notice.

7. Saturninus held that the world was made by 7 angels. With ¶ 870 comp. Job ix. 9, and Amos v. 8.
10. "Number of perfection;" Lowth, p. 118. The Rabbins say that the Sanhedrin had 10 flittings.
12. "Signs;" 2 Kings xxiii. 5. Isa. xlvi. 13.
14. See Gen. xxxvii. 9. 14m. of 30d. = 15m. of 28d. Mary bare Jesus when she was 14. (G. of Inf.)
15. 15yrs. was "*the Cycle of Indication.*" There were 15 stairs to the Temple, according to the 15 Psalms of degrees (G. of Mary iv. 2.)
19. 19y. = 235 lunations. "*Cycle of the Moon.*"
24. 24h. = 86,400 sec.
25. 25 Eg. yrs. = 309 lunations.
28. 28y. "*The Cycle of the Sun.*"
30. The Valentinians held that there were 30 Æons born of Profundity and Silence. See 223.
37. $37 \times 14 = 518$. $37 \times 2^4 = 592$.
39. The days of a woman's purif. The number of stripes allowed.
40. See 223.
60. 60y. = Asha-period. 24h. \times 60m. (1440) \times 60s. = 86,400. 60 \times 18 = 1080 chlakim = 1 hour.
62. See 372, 427.
65. See 390, 1040.
70. Days of man's life. Time of mourning. 70y. of 53w. of 6d. = 53y. of 60w. of 7d. See 223.
72. *The precession of the equinoxes* is at the rate of about a degree in 72y. 72 gen. between Adam and Christ: $72 \times 30 = 2160$ y. $360 \div 72 = 5$ epagom. Throughout Herod, the number 5 has a manifest preference given to it, which may probably be traced to the 5 epagomenæ.
73. 73m. of 30d. = 2190d. = 6y. of 365d. $73 = \frac{140}{365}$. In 73y. the difference between the Old and the Vague Egyptian years amounts to 1 Vague year.
84. *Cycle of years used in Western Church.*
89. See ¶¶ 129, 131, 173, 275, 1024. (178, ¶ 571, 1094; 289, ¶ 250; 356, ¶ 1014; 589, ¶ 692; 1089, ¶ 333; 1789, ¶ 243, 328; 2089, ¶ 243, 683; 3089, ¶ 233; 3689, ¶ 242; 4089, ¶ 743; 4589, ¶ 1073; 1989, ¶ 243).
112. *Cycle of years used in Western Church.*
223. "*The Chaldean saros*" of 223 [222] lun. = 18y. and between 10 and 11d. = *Revol. of moon's node* nearly, viz. 18.6 yrs. 223 lun. = 241.029 sidereal mo. = 238.992 anomalous mo. = 241.999 nodical mo. = 6585.32128d. To avoid fractions the Chaldeans put 3 periods together, making 669 lun., and 19756d. The circumstances of one saros precisely resemble those of another, only once in 746 sari. There are about 70 eclipses in each saros, 30 lunar, and 40 solar.—The Hebrew Pentateuch is divided into 669 of the ancient sections called *parashas*.
235. 235 lun. "*the metonic Cycle,*" which gives 255.021 nodical mo.
242. See 223, 999. ¶ 250, 353, 660.
256. See 235.
290. See 4640.
292. See 2920.
293. See 420.
304. 304d. "*The Romulan year.*"
360. See 72, 432, 720, 1080, 1200, 3600.

2953.	See 36525.	slew 7777 Argives in one
3600.	$= 360 \times 10 = 215 \times 16\frac{1}{2} + 1.$	battle.
4140.	$= 360 \times 11\frac{1}{2} = 364 \times 11\frac{1}{2}.$	7980. 7980 yrs. "The Julian Period."
4320.	$= 216 \times 20 = 360 \times 12.$	21000y. <i>Revolution of the Earth's perihelion.</i>
4640.	$= 232 \times 20 = 290 \times 16.$	
5920.	$= 592 \times 10 = 430 \times 14.$	36525. $= 1461 \times 25.$ 36524-224 lunar
7777.	¶ 953. — Plutarch (ii. 245) says that some authors fabulously pretend that Cleomenes	mo. = 2953-059yrs. 29·53059d. in each of 235 mean lun. = 6939. 69d. 6944 = 434 × 16.

1114. ADDITIONS AND CORRECTIONS.

¶ 19. (7). For "days" read "years." (8). After "spatium," add "sunt qui asseverent mille quadrigentos sexaginta unum interjici, prioresque alites Sesostride primum, post Amasida dominantibus, dein Ptolemaeo qui ex Macedonibus tertius regnavit." We will take occasion, in this place, to insert a Table, shewing what we conceive may have been the computation made in a curious fragment attributed to Hesiod, and which has a reference to the Phoenix. The words ἀδρῶν θεάσατο may be taken to denote, either youths who have attained the age of puberty, or men who have arrived at the full vigour of manhood. And, as we think it not improbable that an ambiguous expression may have been designedly used in order to admit of reckonings founded on both significations, we will shew the results from both. The age of puberty may have been placed either at 14 or 16, that of full manhood at 30 years of age. (Solinus states that "the lesser interval between the visits of the Phoenix was 540y." (= 216 × 2½). 300 and 365y. have also been assigned.)

	Yrs.	Yrs.	Yrs.
	say	14 } 140	16 } 160
he crow lives	- 9 gen. of man	126 { 140	144 { 160
he stag lives	- 4 " of the crow	504 (= 216 × 2 + 72)	576 (= 216 × 3 + 144)
he raven lives	- 3 " of the stag	1,512 (= 216 × 7)	1,728 (= 216 × 8)
he Phoenix lives	- 9 " of the raven	15,608 (= 216 × 63)	15,362 (= 216 × 72)
ove's handmaids live	10 " of the Phoenix	156,080 (= 216 × 680)	156,320 (= 216 × 720)
			291,600 (= 216 × 1350)

¶ 35. In the following passage of Origen (Sel. in Gen. vi. 9) we discern a strong proof of our theory of intercalation: — Περιέχει δὲ τοῖς ἡμεροσθεν̄ ὅτι (quotes the LXX. of Gen. v. 28—32, 188 + 565 = 753). Καὶ εὐρίσκουμεν ἐν τούτῳ διαφανέα πάντες ἔτην τοῦ Νοε. 'Αλλ' ἐπραῦθα ἡ γραψὴ λέγει ὅτι τῷ Θεῷ εὐπρόστησε Ν., καθὼς γέγραπται καὶ περὶ τοῦ Ἔντο. Κάκείνος γάρ ἔτες εὐπρόστησε τῷ Θεῷ τότε μετίθηκεν αὐτῶν. 'Ομοίως οὖν καὶ τοῖς Ν. τὰ πρὸ τῆς εὐαρεστήσεως ἔξηκονται καὶ πάντες ἔτη οὐκ ἀλογίσαστο αὐτῷ ἡ δεῖσι γραψῆ. 'Πατέρες καὶ διὸ τοῦ Ἀβραὰμ οὐκέ διλογίσθη εἰς τὴν τὰ ἔξηκοντα ἔτη τὰ πρὸ τῆς Θεογνωσίας αὐτοῦ· καὶ τοῦ Ἔντο ἵητη τράκοντα καὶ τοῦ Σαοὺς ἕτη εἴκοσι· καὶ τοῦ Ἐξεκιον ἕτη δίκαια καὶ διπλά· ἀλλὰ καὶ περὶ τοῦ Μαθουσάλα εὐρίσκεται διαφανεία ἔτην δεκαπέντε.

¶ 69. l. 15, read "irrefragable."

¶ 99. l. 1, read "2262—1656."

¶ 103. *Flood to Call.* Josephus assigns (VIII. iii. 1) from the Flood to the Call 420y. He must have made it out thus: Noah's intercal. 2, + 8 gen. (¶ 25, Col. 19, excluding the centenary additions), 281, + Terah's intercal. 2, + Abram's 60, + to Call 75 = 120y. Here alone we have a conclusive proof of the moveable character of the centenary additions, and of the variable quality of the minor intercal., as well as of the capability of separation of Shem's intercal. of 10 years, which is excluded on this computation. The Gospel of Nicodemus assigns 912y. to this period. (See ¶ 757). Reckoning Noah's and Terah's intercal. at 3y. each, Jea.'s duration will be 422. (N. B. A V. R. of Title-number to Bk. 2 of Antiq.). 912—422 = 490. 422 + Nahor's 50 = 472. 912—472 = 440. 912—432 = 480. 472 — Abram's 60 = 412. 420—60 = 360. 422—60 = 362. 912—362 = 550.

¶ 106. l. 22, for "written," read "transmitted."

The existing divisions in the Old Test. were not introduced till a comparatively late period. Some attribute them to Abp. Lanfranc. Others to Abp. Langton. Others, again, to Cardinal Hugo de Sancto Caro. We may pretty safely conclude that nothing is really known on the point, and consequently that the divisions into Chapters and Verses may have been made at a very much earlier date than has been supposed. That a new division was made at a comparatively late date would not necessarily prove the non-existence of any previously; and if such existed, it is probable that it would be partially followed. This hypothesis, considering the few indications that remain of mystical distribution, seems to us the most probable.—The Evangelium of the 3rd century was divided into 216 breves. Andrew, Bishop of Cæsarea, divided the Apocalypse into 24 lessons, according to the number of the Elders (Rev. iv. 4), and into 72 titles, according to the number of parts,—body, soul, and spirit,—of which the elders were composed! See also 223, ¶ 1113.

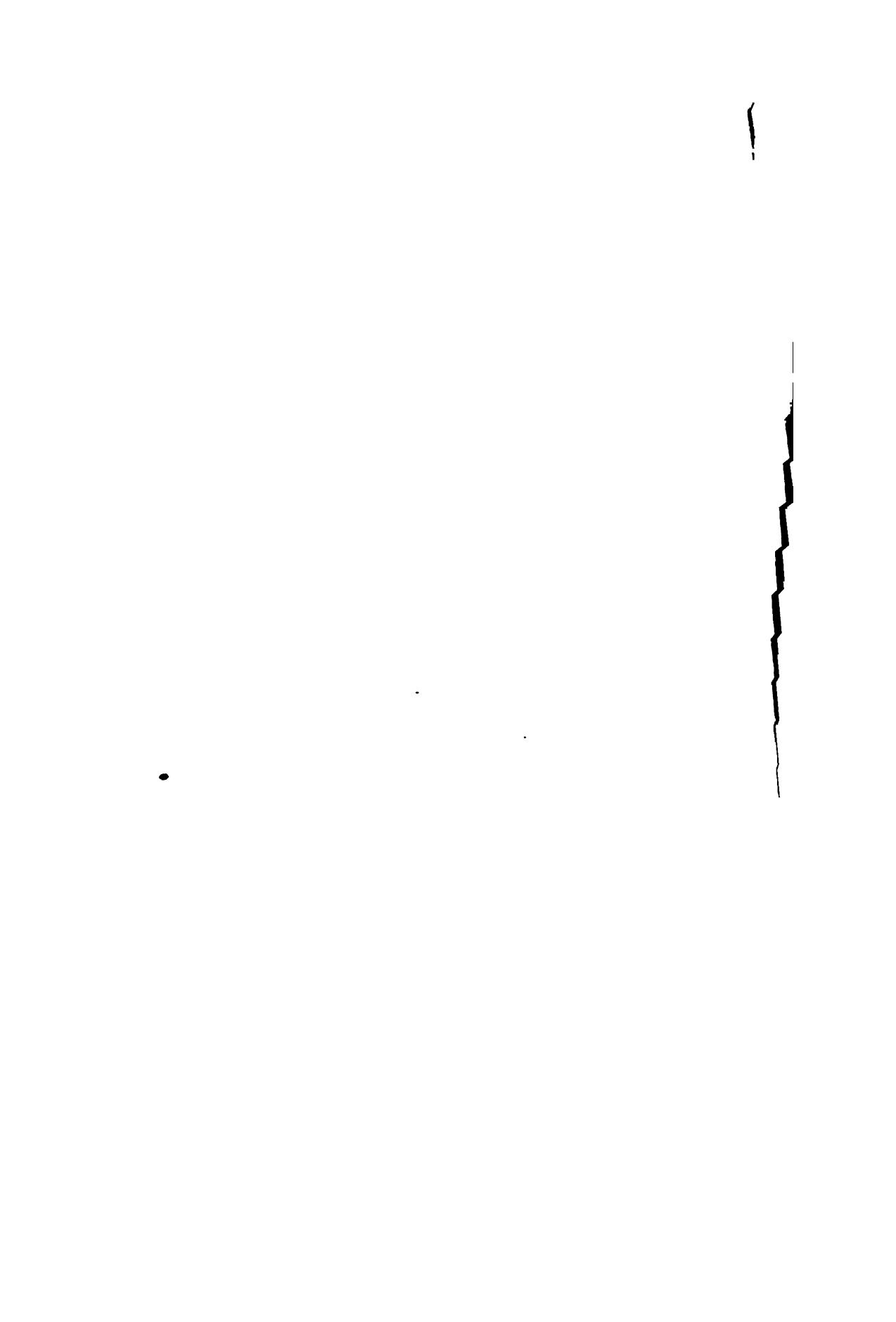
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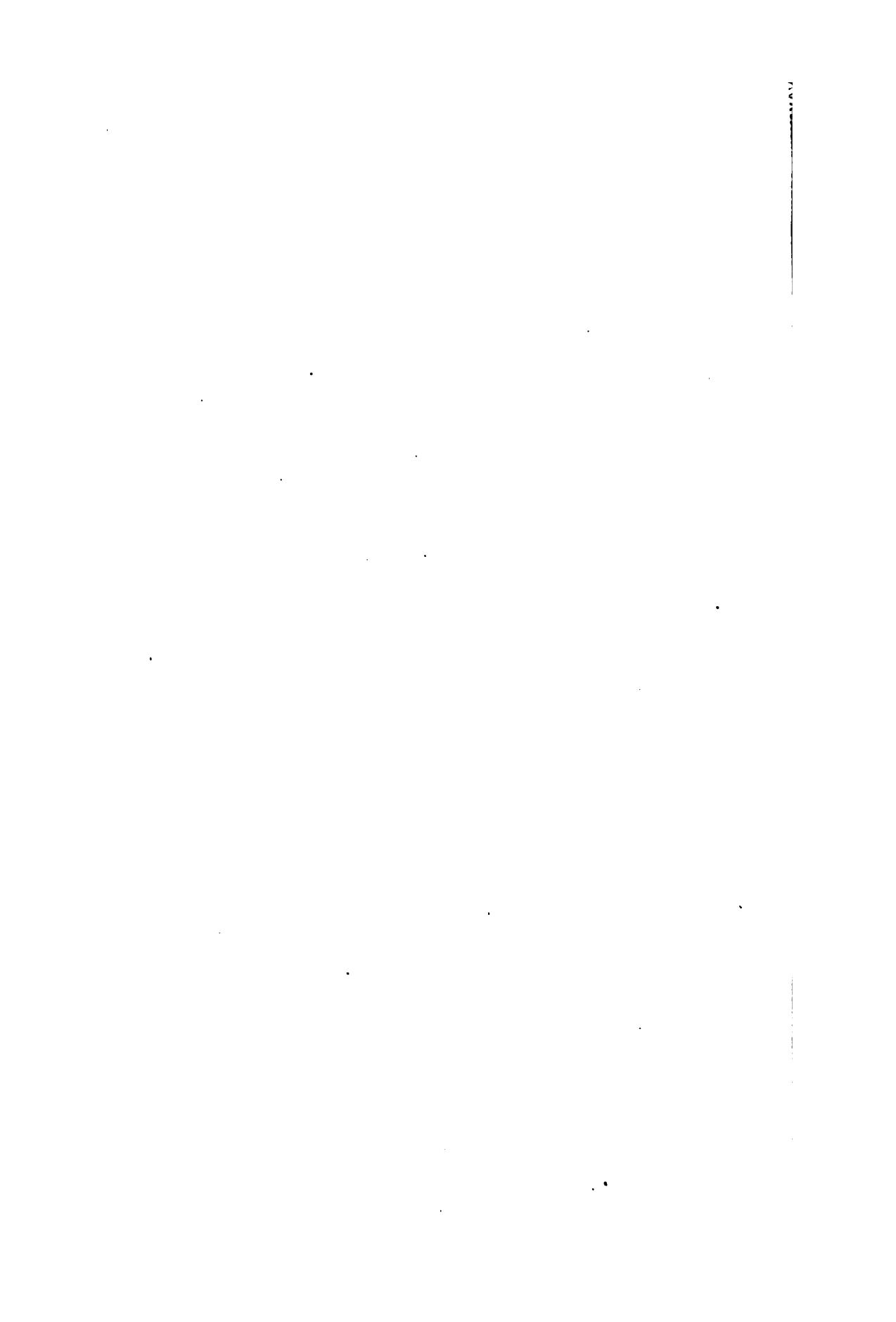
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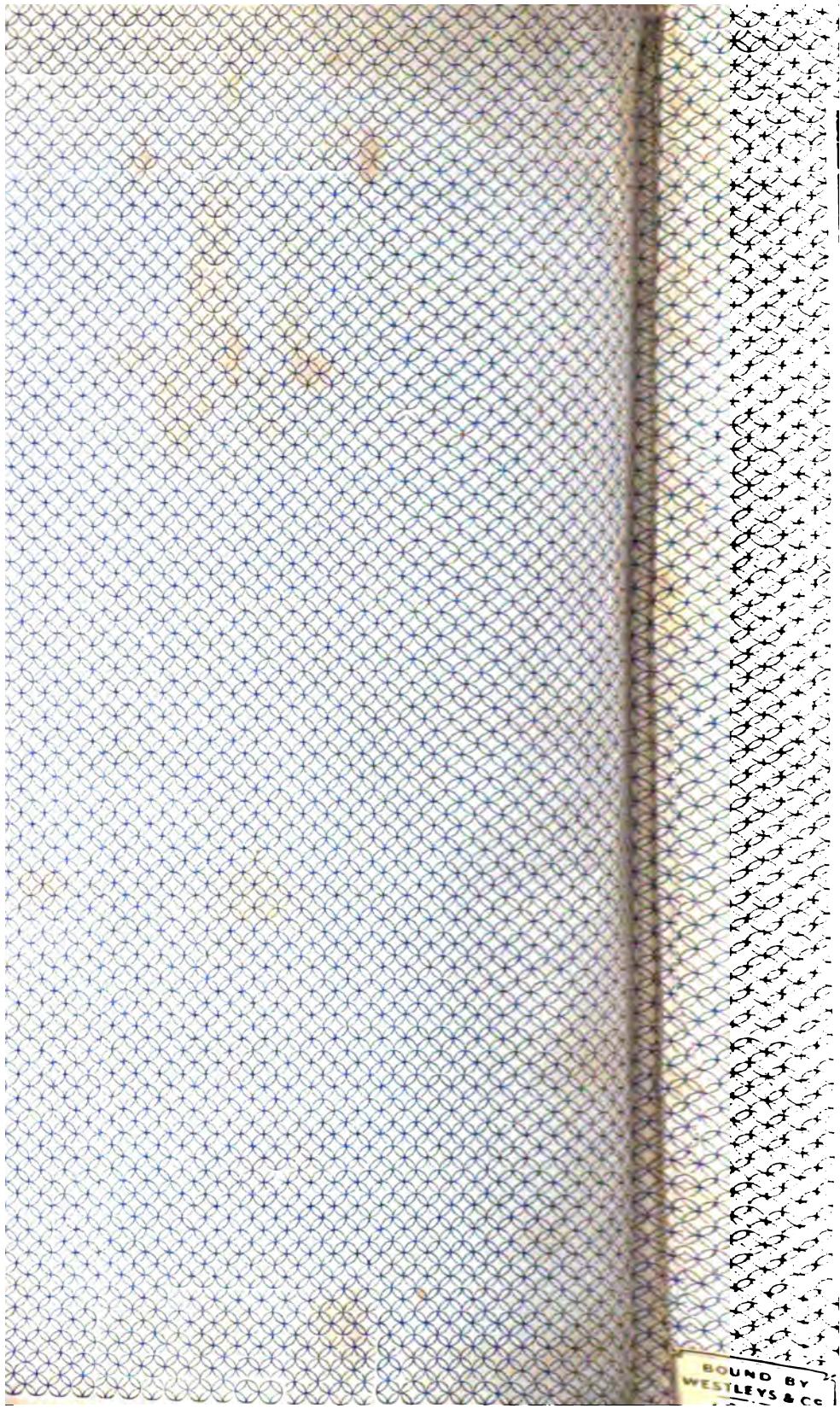
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